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THE
CHURCH WARDER,
AND
Domestic Magazine.

“———— But still keep
My bosom franchised and allegiance clear.”
MACBETH.

VOL. XII.



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P R E F A C E.

It was on the first day of September, 1846, that this work commenced ; and, with the exception of the third volume—to which we only contributed the articles on the creed—it has been conducted by the same editor until now, when we have arrived at the conclusion of the twelfth volume.

The CHURCH WARDER is not the property of any bookseller ; and therefore it has not been obliged to sacrifice principle for the maintenance of his private interest ; but it is the editor's free and independent property, and it has been published at his sole individual expense. We have endeavoured throughout the whole series to “ keep our bosom franchised and allegiance clear ” towards the Church of England and the churches in her communion ; and we trust that our zeal in her service has not been altogether without knowledge ; having endeavoured to follow out her teaching, in her formularies, and by her best divines, which so many are now attempting to disturb by the obtrusion of their own private opinions.

We have laboured faithfully and zealously in endeavouring to elucidate the history, doctrines and

discipline of that pure branch of the one Catholic Church which is established in England; which has made the state religious; and which has formed the character and disposition of her people. And we look with fervent hope and confidence to the signs of the times; for the extraordinary proceedings in the Church of Scotland has already borne fruit in attracting the presbyterian mind to the true doctrine of the Eucharist, as their own doctrines are merely the repetition of the Zuinglian heresy.

In our first address, we said that "ever since the fatal repeal of the Corporation and Test acts, her sworn and banded enemies have had the dominion over her. The fierce papist, the un-christian quaker, the latitudinarian dissenter who calls himself after an earthly founder, and the blaspheming Socinian, "who rejects Christ's satisfaction, and proudly considers his own works available to his salvation," have been her legislators and oppressors. Since that time she has been in a state of persecution; and has neither received comfort nor support from a government that still professes to be of her communion."

If such was indeed the case in the year 1846, have we experienced any improvement in 1858? Truly not any; for to the above mentioned enemies of the cross of Christ, has been added the obstinate and blinded Jew, whose nation imprecated the blood of God on themselves and on their children. This nation has taken all these enemies of God into her bosom; and by so doing, she has become partaker in their sins. Shall she therefore escape the divine vengeance when the seventh vial of His wrath shall be poured out?

In the course of this volume, we have briefly abridged the history of the Episcopal Church of Scotland—it strivings and persecutions, its Knoxian episcopacy, its short-lived presbyterian establishment, its orthodox episcopacy, and its overthrow; with the

crimes, the intrigues, and the violence of a small presbyterian faction, which succeeded, by the aid of a powerful aristocracy—who had illegally seized the Church's property—in involving the three kingdoms in rebellion and bloodshed. We have brought the history of that church down to its restoration and re-establishment in 1662.

A very clear, temperate, and brief comparison has been made by a clerical writer, of the creeds and principles of the Churches of England and of Rome; shewing the excellence and scriptural foundation of the first, and the apostatic nature and character of the latter.

As the most scriptural explanation of the doctrine of justification by faith—that is, by the *alone merits* and cross of Christ—we have given the whole of Archdeacon Waterland's "Summary View," the study of which we strongly recommend to all who have been perplexed by the unintelligible jargon of so-called evangelical teachers and writers, who only darken counsel by words; and thereby lean on the arm of flesh, instead of accepting with thankfulness and humility the faith once delivered by the apostles to the Church, which is the pillar and ground of the truth.

The result of Dr. Waterland's "Summary View" is—that we are justified by God the Father, considered as Principal; by God the Son, as the meritorious Purchaser; by God the Holy Ghost, as the immediate Efficient; by *baptism* as the ordinary *instrument of conveyance*; by faith, as the ordinary *instrument of reception*; and lastly, by faith and holiness as the necessary *qualifications and conditions* in adults, both for the first receiving and for the perpetual preserving of it.

This periodical has not been the advocate of either the ultra-high church or the ultra-low church parties;

but it has been, to the best of our abilities, the exponent of the *via media*, the happy moderation of the Church of England; but we regret to say that we have not been supported in our honest endeavours to explain and elucidate her sober and Scriptural doctrines as we flattered ourselves that churchmen would have done; but we shall hope to be favoured with greater encouragement for the thirteenth volume; and we now wish our readers in general, and those kind friends who have patronised the CHURCH WARDEN from its commencement in particular, a merry Christmas and a happy new year, and many of them.

November 30th, 1858.

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Vol. XII.

ENGLAND AND ROME.

CHAPTER III.

THE CREEDS.

As we have already said, the sources of faith of the Churches of England and of Rome are not the same. And if, as we have shown, the Bible *is the sole authority* of the Church of England, and *is not the sole authority* of the Church of Rome, there must be an essential and fundamental difference between the two Churches, and we need not wonder that their creeds should be found to differ most materially.

The Church of England—Art. viii.—acknowledges three Creeds, which have all been used by the Church from very early ages; though she does not accept them as the embodiment of her faith on account of their antiquity and their general reception by the Church, but (consistently with Art. vi.) because they may be proved by most certain warrants of Holy Scripture.” These three creeds are the “Nice Creed, Athanasius’ Creed, and that which is commonly called the Apostles’ Creed.”

The Nice or Nicene Creed is so called because it was framed and adopted as far as the words “*in the Holy Ghost*,” by the Council of Nice A.D. 325. The Macedonian heresy, which denied the divinity of the Holy Ghost, shortly afterwards arising, the Council of Constantinople A.D. 381, completed the creed as we now have it, with the exception that the words “and from the Son” do not occur therein.

That, however, the procession of the Holy Ghost from the

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Father *and from the Son* was the doctrine of the primitive Church is clear from the testimony of St. Hilary, St. Ambrose, and other early writers, cited by Bishop Pearson on the eighth article of the creed. The words formerly omitted appear in the acts of a council held at Toledo, A.D. 589; and though they were for sometime disallowed by the Church of Rome, they were ultimately received by Nicholas I., who was bishop of that Church from A.D. 858 to A.D. 867, and have since then had a place in the Nicene Creed in all the Western Churches.

The Athanasian Creed, or, as it is called in the rubric in the Book of Common Prayer, "The Creed commonly called the Creed of St. Athanasius," is so called after Athanasius, Bishop of Alexandria, who died A.D. 373. Whether this creed was completed by Athanasius or not, is a matter of dispute which cannot now be determined. Suffice it to say that it has been received by the Church for upwards, at any rate, of twelve hundred years, and that it contains nothing but what is founded in Scripture itself.

"The creed which is commonly called the Apostles' Creed," was in all probability very early received by the Christian Church. It contains but one article (that of "the Communion of Saints") which is not also to be found in the Nicene Creed; so that if, as we have seen is the case, that Creed does truly express the faith of the primitive Church, it follows that the Church of England in making use of this (the Apostles') Creed professes the same doctrine as the early Christians.*

Now, though on account of the great antiquity of these three creeds, and the respect with which they have always been regarded by Christians, we cannot but hold them in the highest possible estimation; yet, inasmuch as they cannot be shewn to have been given by our Lord Himself or by his Apostles, we can receive them only so far as they evidently agree with the written word of God; and our Church accordingly declares that they ought thoroughly

* The earliest author who mentions the Apostles' Creed is Rufinus (died A.D. 410) who considers it to be the genuine composition of the Apostles. It is also to be found in Ambrose, who was contemporary with Rufinus, and Bishop of Milan, from A.D. 374 to 396.

to be received and believed, for *they may be proved by most certain warrants of Holy Scripture.*

Although, as we have shown, the Nicene Creed, "the Creed called the Apostles' Creed," and that "called the Creed of St. Athanasius," were all received by the early Church, yet the first is the only one of the three which seems to have been publicly approved by a general council. We will therefore adopt the Nicene Creed as the recognised rule of faith of the primitive Church; the same Creed which to this day is used by the Church of England—the same which (with the exception of the interpolated words, "and the Son," above mentioned) has ever been used by the Church of Christ throughout the whole world, for nearly fifteen hundred years.

The council of Trent—session iii. A.D. 1546—made a decree concerning "the symbol of faith of the holy Roman Church," which symbol was no other than the same Nicene Creed. Yet, within twenty years after—that is, A.D. 1564—Pope Pius IV. published, in the form of a Papal bull, the creed known by his name, which is said to contain "a succinct and explicit summary of the canons of the Council of Trent," and is *now universally received as the true standard of the Romish faith.* This we subjoin marked (c).

THE CREEDS OF

(a) *The Primitive Church.*—*The Nicene Creed*; Nice A.D. 325, and Constantinople A.D. 381. (The Apostles' Creed and the Athanasian Creed were also received, but never publicly sanctioned by a general council.)

(b) *The Church of England.*—*The Nicene Creed, Athanasius' Creed, and the Apostles' Creed* (art. viii.)

(c) *The Church of Rome.*—*The Creed of Pope Pius IV.*, which contains twenty-four articles; the first twelve consisting of *the Nicene Creed*, the last twelve being as follows:

13. The apostolical and ecclesiastical traditions, and the other observances and constitutions of the Church, I most steadfastly admit and embrace.

14. I likewise admit the Holy Scripture according to that sense which our Holy Mother Church has held and does hold, whose province it is to judge of the true sense and interpretation of the sacred Scriptures; nor will I ever

understand or interpret it, except according to the unanimous consent of the holy Fathers.

15. I also profess that there are truly and properly seven sacraments of the new law, instituted by our Lord Jesus Christ and necessary to the salvation of mankind, though not all necessary to each individual: viz., Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace, and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. I also receive and admit all the received and approved ceremonies of the Catholic Church in the solemn administration of the above-mentioned sacraments.

16. I embrace and receive all and everything which in the holy Synod of Trent has been defined and declared concerning original sin and justification.

17. I profess likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the most holy sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and that there takes place a conversion of the entire substance of the bread into the body, and of the entire substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation.

18. I also confess that under one kind alone, Christ is taken whole and entire, and a true sacrament.

19. I stedfastly hold that there exists a purgatory, and that the souls there detained are assisted by the prayers of the faithful.

20. In like manner, that the saints reigning along with Christ are to be venerated and invoked, and that they offer up prayers for us, and that their relics are to be venerated.

21. I stedfastly assert that the images of Christ and of the ever-Virgin Mother of God, and in like manner of other saints, are to be kept and retained, and that due honour and veneration are to be awarded to them.

22. I also maintain that the power of indulgences has been left by Christ in His Church, and that the use of them is most wholesome to the Christian people.

23. I recognise the Holy Catholic and Apostolic Roman Church as the mother and mistress of all Churches; and I

promise and swear true obedience to the Roman Pontiff, successor of St. Peter, prince of the Apostles, and vicar of Jesus Christ.

24. All other things also delivered, defined, and declared by the sacred canons, and œcumenical councils, and particularly by the Holy Synod of Trent, I undoubtedly receive and profess; and at the same time all things contrary and any heresies soever condemned by the Church and rejected and anathematised, I in like manner condemn, reject, and anathematise.

This true Catholic faith, out of which no one can be saved, which at present I readily profess and truly hold, I promise, vow, and swear that I will most steadfastly retain and confess the same entire and undefiled (with God's help) to the last breath of life."

Such are the additions made by Rome to the faith of the primitive Church of Christ. The nature of these additions must form the subject of our next and some following chapters.

GOD WILL NOT BE SERVED BY A BREACH OF HIS COMMANDMENTS.—Let it be observed, that St. John was thirty years of age when "the Word of God came to him in the wilderness," and commissioned him to enter upon his ministry; and the holy Jesus likewise was of the same age when inaugurated to His office by the visible descent of the Spirit upon Him at His baptism—to intimate, perhaps, that neither the exigencies of mankind nor a consciousness of abilities for the work, can be pleaded as a sufficient warrant for a man to run before he is sent, and take the sacred office upon himself without a regular and lawful call. The institutions of God are not without a reason, and He will not be served by a breach of His commandments.—*Bishop Horne.*

PLAIN ARGUMENT FOR EPISCOPACY.—Episcopal government is acknowledged to have been universally received in the church presently after the Apostles' times; between the Apostles' times and that "presently after" there was not time enough, nor possibility of so great an alteration; and therefore there was no such alteration as is pretended, and therefore Episcopacy, being confessed to be so ancient and Catholic, must be granted also to be apostolic.—*Chillingworth.*

MR. RYLE'S GUIDE TO CHURCHMEN.

MR. RYLE has sent us one of his tracts, entitled a *Guide to Churchmen about Baptism and Regeneration*; and also two of his other tracts, titled "None of His;" and "Beware." The first of these we read carefully through, under the impression that it was an answer to, or at least some strictures on the remarks which we felt constrained to make on his question of *little faith*, "Are you regenerate?" But we have been unable to pick up anything whatever in the shape of an answer either to what we said, or to any of the questions which we asked.

In this most dangerous and unfaithful *Guide* he takes for his text St. John iii. 3—"Except a man be born again, he cannot see the kingdom of God;" and with the greatest possible inconsistency, he adds from the baptismal service, "*This child is regenerate.*"

Throughout the whole of his *Guide*, extending to thirty-eight pages, he takes not the slightest notice of our blessed Lord's explanatory words in the fifth verse—ushered in with His solemn affirmation—"VERILY, VERILY, I say unto thee, except a man be born of WATER and of the SPIRIT, HE CANNOT enter into the kingdom of God. These memorable words, pronounced solemnly by the infallible lips of God the Son, are words of power and must mean something; for in the due use of this, as well as of the other sacrament, the Redeemer has promised his presence to the end of time. They are the divinely instituted means of grace; and by the divine blessing they may become unto us who partake of them the savour of life unto life. But in the highest sense of complete adoption to be the sons of God, the Holy Spirit was not given, until after our Lord's ascension into glory; and in this sense—as well as in regeneration, and justification, and adoption—His gift of the Spirit is essentially connected with baptism (Titus iii. 5-7.) These words of our Lord are of perpetual power; and they reveal a greater mystery than the heart of man can conceive. They were intended to teach the whole Catholic Church a fundamental doctrine; and it was held inviolable by every branch of the universal Church until John Calvin's followers disturbed its harmony, by setting up their private opinions; and following them, Mr.

Ryle treats our Lord's mysterious words as if they had never been spoken. But Calvin himself was of a different mind, for he says in his antedote to the Synod of Trent, "we do not count it [baptism] indifferent, and we do not only strictly oblige Christians to the use of it; but *do affirm it to be the ordinary INSTRUMENT OF GOD to wash and renew us, and to communicate to us salvation.*" It appears to us, that in attempting to Calvinize the doctrines of the Church in his so-called *Guide*, Mr. Ryle has been guilty of a greater sin than the illustrious Assyrian when, in his ignorance, he despised the washing in Jordan and preferred the rivers of Damascus. In a similar spirit, Mr. Ryle and his followers consider all the thunderings of the pulpit "drum ecclesiastic," and all the awakening accidents by flood and field which flesh is heir to, better than the sacrament which God Himself instituted for the new birth, and for the remission of sin. The fifth verse of the third chapter of St. John's gospel is a constant current eye-sore to those who hold Mr. Ryle's opinions; and doubtless when they publish a new translation of the New Testament, the fifth verse of that chapter will be expugned, as not being evangelical. But thanks be to His Holy Name, His words—*born of water and of the Spirit*—remain a perpetual canon against unsound doctrine and unfaithful preachers. "It is the Spirit that *quickeneth*, the *water* profits nothing; the words that Christ spake unto us, they are spirit and they are life"—new life, spiritual life from above in the second Adam.

Before Mr. Ryle so boldly asked us and others whether or not we were regenerate, it might be supposed that he would be prepared to answer for himself, yea or nay. But no; like every other Calvinist with whom we have ever come into contact, he declines to; or at least he does not answer our plain question, "Are you regenerate on your own principle?" He is not so ingenuous as our self-complacent acquaintance the bootmaker, to say whether or not he thinks that he is "booked for heaven," and that not even Almighty power can prevent his entering in. But perhaps Mr. Ryle can have compassion on those men to whom "he vindicates the ways of God," (but whose ways require no vindication) for, peradventure, "he himself also is compassed with infirmities," being a man of "like passions with ourselves;" and as he

probably suspects that we guess as much, he is afraid or ashamed to acknowledge that he has been regenerate by some startling accident, or, peradventure, by one of his own sermons that may have given him that *impulse* which he calls regeneration.

We are born the children of wrath—"that which is born of the flesh is flesh"—inclined to evil, and to disobey those laws which are appointed to restrain our sinful desires and affections. Therefore, the sacrament of circumcision was given to the *natural* seed of Abraham as a token or sign (*signum*) of the covenant between God and them; and it conveyed to the devout Israelite a direct interest in the blessings and privileges that were promised in the Mosaic covenant; and the child whose parents neglected to circumcise him at the appointed time, was "cut off from his people," because he had broken the covenant of God: that is, he was excommunicated by that fact. Circumcision bore the same analogy to baptism that the Mosaic dispensation did to the Christian; and over and above its being the sign (*signum*) of the Mosaic covenant, it was intended as an abolition of original sin, by a sacramental cutting of it off.

To us, who are the *spiritual* seed of the illustrious father of the faithful, the unbloody covenant of regeneration was given for the washing away or remission of sin; the outward (*signum*) sign or instrument of which is BAPTISM, for our justification. But Christ was delivered over to, and suffered that death that we had incurred and deserved; and He rose again for our justification or remission of sin; so that, in our sacramental death in baptism, the old Adam might die in us, and we should become the adopted sons of God in the second Adam. Therefore, as we are buried with Christ in baptism, so in baptism we are also risen with Him, through the faith of the operation of God the Holy Ghost, who hath quickened us and forgiven us all our trespasses, having nailed them to the cross of Christ (Col. ii. 12). consequently, we must be partakers with Christ in the privileges of His resurrection, which may be called His regeneration.

Mr. Ryle instructs the readers of his tracts, that the baptismal office is drawn up "on the same great principle which through the whole Prayer-book—the *principle of charity*—*opposition*."

If this confident assertion be true, there is no meaning in words; and we may at once subscribe to the infidel proposition, that language was given to man to *conceal* or *hypocry* his thoughts. Charity is no doubt the end of the commandment, and will cover a multitude of sins; but we suspect that the alleged *charitable supposition* ascribed to the baptismal offices, articles, and homilies, is only a fallacious logomachy invented by the unfaithful stewards of Christ's mysteries to cover the deformities of a multitude of heresies. The apostle did not admonish Simon Magus to regenerate himself, *but to repent*; so, when Mr. Ryle baptizes any one, he reminds him in apostolical language, that he has been then regenerated and adopted as the child of God; and, moreover, he prays that *he may daily be RENEWED by His Holy Spirit*. And we challenge Mr. Ryle to point to the place in either the New Testament or the Prayer-book, where the stewards of the mysteries are instructed to pray for regeneration before or after baptism, or with any circumstance unconnected with it.

Upon the assumed principle of *charitable supposition*, Mr. Ryle makes the baptismal offices, the articles, and the homilies, speak the very reverse of that which their words import; in short, he may vote white to be black and black to be white, according as the matter suits his own views; but he must recollect that the articles are to be regarded as doctrine as much as the Liturgy, and are in perfect harmony with it. The twenty-fifth says the sacraments are "*effectual signs of grace*;" and the Latin word *signa* means more than a mere *outward ceremony*; but as it were a *brand* or signet-mark, or spiritual agent.

Then the twenty-seventh article broadly and unmistakably asserts that baptism "is also a *sign* [*signum*] of *regeneration or new birth*, whereby, *as by an instrument*, they that receive baptism rightly [that is, by a lawful minister] are rightly grafted into the Church; the promises of forgiveness of sin [justification], and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, &c." Here then, the articles are in full harmony with the baptismal office, without any let or hindrance, or *charitable supposition* whatever, and baptism is declared without any mistake to be the *instrument* by which we are regenerated; not merely

the seal, but the signet-brand, or instrument by which the Holy Spirit regenerates us. It is a remarkable fact, which we beg to introduce to Mr. Ryle's notice, that the word *renatis*, in the Latin copy of the ninth article is rendered *baptized* in the English translation: now, with or without a *charitable construction*, that Latin word certainly does mean *born again*.

The Book of Homilies also repeats the same doctrine of baptismal regeneration as the Liturgy and the articles, and which pervades the writings of the ancient Churchmen. In the Homily of Salvation, it is written, "we trust to obtain thereby [in baptism] *remission*, as well of our *original* sin in baptism, as of all *actual* sin committed by us after baptism, if we truly repent, &c." The Homily of repairing of churches calls baptism "*the fountain of our regeneration*." That on fasting says of Jewish baptisms, "Our Saviour Christ altered and changed the same into a profitable sacrament — *the sacrament of regeneration or new birth*."

Archbishop Cranmer in his catechism, repeats the *whole* of Christ's words to Nicodemus, both the third and fifth verses, and then adds—"Whereupon, it is very necessary for us to know *how* we must be born again, and *what* this second birth is, without the which we cannot enter into the kingdom of God. * * * * * But, here we mean of a second birth which is spiritual, whereby our inward man and mind are renewed by the Holy Ghost, so that our hearts and minds receive new desires, which they had not of their first birth or nativity. And the second birth is by the water of baptism, which Paul calleth *the bath of regeneration*, because our sins be forgiven us in baptism and the Holy Ghost is poured into us, as into God's beloved children, so that by the power and working of the Holy Ghost, we be born again spiritually and made new creatures. And so by baptism we enter into the kingdom of God, and shall be saved for ever, if we continue to our live's end in the faith of Christ."

It will require a considerable logomachy about charitable suppositions to over-ride these plain facts; and so for the present we leave Mr. Ryle to reconcile them.

W. C. P.

HARRIET LONGLEY.

A TALE.

(Continued from page 306, Vol. XI.)

CHAPTER XX.

HERBERT was received by his mother who begged of him to deliver his news to her first, as Mr. Neville was in one of his worst moods, and she doubted if he would admit any one, even Herbert, to see him, and she was sure he would listen to no ordinary news; so Herbert began—

“But mother, this is no ordinary news, I can assure you.”

“Come, what is it, do tell me.”

“All about money.”

“What! is any left to you or Harriet.”

“You must guess, mother.”

“Oh, come! do tell me.”

“That’s neither here nor there.”

“You provoking boy—what is it?”

“A thousand pounds”—

“What! got a thousand pounds?” she interrupted—

“Is no great matter,” he continued, without heeding her,
“no more is two thousand”—

“What! two thousand?” she went on.

“No more is three thousand,” said he provokingly.

“Three thousand! that would be better still; why that’s
quite a fortune.”

“Four thousand’s better, and five is well worth having,”
he added.

“What! five thousand? Well, that is good, Herbert
dear, where did you get it?”

“It’s not mine, it’s Harriet’s.”

“Well, it’s all the same, you perverse creature, where did
she get it.”

“An old horrid wretch of an uncle.”

“Anything but that, I should think,” answered she.

“Well, he died in India.”

“Ah, that is very odd,” she went on, “my poor dear
father had the same sum left him; he was the son of the
daughter of Earl Neville, descended from the family of the

Nevilles who fought a great battle somewhere in the north; let me see, I can't remember the name of the place,"—and here Mrs. Neville, as was her wont, went off into a long pedigree of aunts, nephews, nieces, and cousins, &c., from whom she said the Neville family were descended. This she was very fond of doing, being proud of the highness of the family; and meanwhile, Herbert, feeling that his mother's time was come, now he had had his tease out occasionally became very impatient, and turned his back, making wry faces expressive of the unpalatableness of the lecture his mother was giving him—in other words, he signified to the walls that it "did not go down easily at all." However, Mrs. Neville and her pedigree got worn out at last, and finding there was a pause, Herbert began to beg and intreat of her to go and tell his father all about it, if she would not let him go. This she accordingly did, and while she was gone, he took the opportunity of further relieving himself of some more wry faces—the art of grimace-making being one which Captain Wellesley had kindly taught him, finding it added greatly to the amusement of little Bertie, and now to the great disgust of Harriet, that young gentleman digested with great gusto, every day, and often two or three times a day, his papa's new accomplishment. Very soon his mother returned.

"Well, mother!" said Herbert, bringing his face by a great effort to its right proportions.

"Your father likes the money well enough; but he does not like changing the name."

"Let me try and settle that," replied Herbert, "I hope he is better in temper now."

"Yes, he is," exclaimed Mrs. Neville, "he has been speculating, and in addition to your good news, he has just received a note telling him that he has gained a great deal of money; this has changed his humour amazingly."

"Oh, I'm glad to hear that. I suppose I can run down now."

"Yes, he sent for you."

Off went Herbert, therefore, letter in hand, to his father's office as he called it—for having an appointment under government, he thought it necessary to have one.

"Well, I am glad to hear this news, Herbert," he cried,

when he entered "but I'm vexed about the change of name—very much vexed indeed. The old and honourable family name of Neville will be extinct—that is to say, obliterated—that is to say, hidden and forgotten for ever—if you and your son do not retain it.

"No, no father, it need not be so," replied his son.

"How can it be helped," asked the father.

"Why, to be sure, father, when Sophy marries, her husband must be made to change his name instead of Sophy hers. You must make this a condition of his having her, and this will try his affection and constancy, you know."

"Well done, my boy, I never thought of that," answered the father, who was as dull as he was ill-tempered, and who was easily persuaded to fall in with another's opinion, when, as was now the case, he had fallen into one of his patronising and condescending moods,—“well done, we'll try and settle that; and now, is there any occasion for me to accompany you, when you go to sign and receive."

"I think not, father."

"Oh, I'm glad of that;"—for Mr. Neville was rather mean, and was glad to be spared the expense of the journey.

"Well, I must go now, father, I should like to tell our good news to one or two dear friends, such as Dr. Grant, &c."

"Well, I am going to Colonel Gardiner," said the father, "you may as well go there with me first. I have something to say to him. Wait one minute, while I just put on my hat and coat; here, help me on with this, Herbert, please."

"Very well, father;" and Herbert gave the coat, which was a very tight fit, a vigorous tug, and at length succeeded in getting it on.

"That's it, my boy, that's the best tug my poor coat has had this many a day. I like people to exert their strength and good will; now then, I'm ready, added the old gentleman, who was by this time in high good humour for him.

"Why your father has positively got his best coat, whispered Mrs. Neville, who had now joined them, "is'n't he pleased, that's all."

After proceeding to Colonel Gardiner's and Dr. Grant's, and receiving from them, and from many other kind friends,

sincere congratulations, the father and son parted, each to his own home, for Herbert was impatient to be back again to his wife and child, and he could not prevail upon his father to accompany him. On the day appointed they set off for Townstone and the hall, where, having signed the required documents, and received their legacy, deducting expenses and duty, they returned home with their money, and Bertie's delighted nurse had a sovereign given her, but she declared Bertie was as good as gold; if this had really been her opinion she would not have needed the golden gift, which, nevertheless, she took very kindly.

(To be continued.)

MR. NEALE AND ST. MARGARET'S.

[The following letter is from a Non-conformist, and whose testimony is therefore perfectly impartial and trustworthy—ED. C.W.]

East Grinstead, Nov. 23rd, 1857.

SIR.—I write to-day in consequence of your mentioning that you are not pleased at the events which have been giving a little variety to the otherwise quiet, if not stagnant, town of East Grinstead. I shall try to give you some notion of the whole matter.

There is an institution in East Grinstead called St. Margaret's. Its object is the nursing and relief of the poor when in affliction. The ladies working it call themselves *Sisters of Charity*. It was called into existence some years since by the seal of a number of clergymen in this diocese. They were of the *high* Church party; Mr. Neale being one of them, but not the founder or lord of the institution. It was at first settled at Rotherham, in this county, and removed to this place because being more central—its object extending beyond the locality in which it is settled.

According to its principles and regulations—of which I had a copy—the Sisters were to act in co-operation with the clergyman of the parish in which the persons requiring their help might live. When they came here, the vicar—who is very *low* Church, and at the same time, not over wise—violently opposed them—declaring he would have

nothing to do with them, unless he had cases of small-pox, cholera, or scarlet fever, to which he could send them. In the meanwhile, there was a confirmation in the parish, and the bishop called at St. Margaret's, and left his blessing with the Sisters. This in no way mollified the vicar, who, especially after dinner, was very voluble against them.

In the meantime, in spite of the vicar, when they found he would not work with them, they went wherever they were asked, shrinking from no case, however contagious—remaining and nursing those whom relatives and friends had abandoned in fear. Here and in the neighbourhood they have done much good to the poorest. The fact must be taken into account, that there prevails here among all classes, an extreme dread of infectious diseases; and money will not tempt even the poorest to risk themselves as nurses. There have been cases where persons having died, the undertaker would not bring the coffin he had made into the house of the dead, but would leave it outside the door. In such cases, the Sisters have taken in the coffin, put the dead into it, and brought it to the outside of the house for the coward to take it to the grave. They have remained by day and by night, in the most dangerous cases, ministering to the bodily wants of the dying, while speaking to them of “the better land”—and be it remembered, that in no case have they been found reading from other books than the Bible and Prayer-book, or giving any instructions not to be found in these.

For nearly twelve months scarlet fever has been in and around this place. Many have died of it; and so great has been the fear, that in many cases, none but the Sisters could be found to watch over or to aid the diseased or dying. Though they themselves repeatedly were laid down by the fever this in no way abated their zeal. They had devoted themselves to the relief of the suffering poor, and trusting in God, gave themselves to the work. This they are doing now, though the vicar has done everything to oppose them, and blusters about doing more.

As to the *Sisters* themselves, they are mostly ladies of fortune. They have not brought their fortunes as gifts to the institution; but at the *least* they give £50 per annum each to its funds. Though brought up in the lap of luxury,

they are in all things denying themselves. There is not a bit of carpet in the whole house they inhabit—there is not a curtain on any bed—their clothing is of the humblest material—and all this, as they say, that they may have the more to give in charity. Whatever may be said of them, I believe they are acting under a sense of duty to God, and seeking to approve themselves to Him. They can gain nothing to themselves but the testimony of a good conscience and the hope of a heavenly reward.

Of those who were connected with the formation of the institution Mr. Neale was one; and when they came to reside in East Grinstead, he gave his countenance and spiritual assistance to them. It is a mistake to say that any of them reside in the College. They occupy a house of their own in the town. I believe Mr. Neale goes twice a day for prayer to them, and I have no doubt they *confess to him*, and he gives them absolution; which both he and they hold to be in consistency with the principles of the Church of England. There have been cases also, where, when none would go near the dying, he has gone to pray with them. I believe this to have been the whole of his connexion with them; but they are spoken of as exclusively a creation of Neale's, and with him denounced as Papists. I may mention as an instance of the prejudice existing, that a few weeks since, some of the Sisters were waiting on a family in fever—a family who could not get a creature for love or money to come near them till their aid was sought—that the doctor attending, so soon as the Sisters came, would give no farther attendance. They were papists, and he would not go where there were papists, though he himself has no religious principles to corrupt.

As to Miss Scobell, about whom there has been so much said and done, she was the daughter of the Rev. Mr. Scobell, of Lewes, who is also a rural dean. He is a low Churchman. His daughter, by what means I know not, adopted high Church notions. This led to family divisions, which ran so high that she left her father's house, and having acquaintance of some of the ladies of St. Margaret's, and being of their views, she came to reside here, and joined the sisters—fully casting in her lot with them. It is denied that any of

them induced her—but that her remaining in her father's house being undesirable or impossible, she came to St. Margaret's. Some of the Sisters were attending cases of fever, others of them were recovering from it, and she, after a few weeks' residence, was seized and died. Her father was written to and came during her illness. Everything that medical skill could do for her was done, but of no avail. I have had all particulars of her illness, and of the close of her life, from two friends of mine here, who had perfect personal knowledge of the whole case.

She was of independent fortune, from a sum of about *six thousand* pounds having been left to her by her mother, over which she had absolute control; and very shortly before her death, she made a will, leaving *four hundred* pounds to the Institution of St. Margaret's, a small sum to her sister, and the whole of the remainder to her youngest brother. Of this will Mr. Neale was appointed executor. It was her desire to be buried beside her mother in Lewes, and in accordance with the forms which the Sisters consider proper. These forms are of the olden times, and are called Popish. So strong were her injunctions in regard to these, that she left instructions that if these forms could not be observed in Lewes, she would rather that she should be buried in East Grinstead. Mr. Scobell was consulted, and finding that the service of the Prayer-book in its integrity, and nothing else, was required—and that the peculiarities consisted in the coffin being carried on a bier—in the form of the top of the coffin being ridged, and in the pall, adorned with crosses—he consented, and himself fixed the hour in the evening when the funeral should take place. As executor, Mr. Neale endeavoured to carry out the desire of the dead; and Scobell having consented, the funeral took place in Lewes. From whatever cause, after the service in the Church, and the body was carried to the vault, which is constructed above ground at a corner of the churchyard—Scobell refused admittance into the vault to Neale and the Sisters. The gate and door of the vault were shut against them, and the crowd, taking up the cry "*No Popery*," and lashing itself into fury, grossly abused Mr. Neale and the Sisters. It has been a shameful excess of so-called religious zeal. Mr. Neale had promised to Miss

Scobell that he would see her coffin in the vault, and not having been admitted on the evening of the funeral, he went down next day, and sought admission, when again the rabble collected, and he and one of the Sisters were saved by the police from violence. Dr. ——— told me yesterday that he had seen Mr. Neale in the morning, and that he was getting better from the effects of the assaults. He had been much bruised and his arm twisted on the evening of the funeral, and next day had his head severely cut. On the first evening, if the police had not disguised him, and thus got him to the railway station, there is little doubt of his having suffered severely, if not fatally.

The above is the matter in its truth, as I am informed on the best authority. There are various statements in the newspapers which are false. And then, as to her will, both the surgeon and solicitor have assured me that there was no clerical influence exerted over her in regard to her cash, as, indeed, the sum left to the institution indicates, and that when dying, her mind was in perfect peace, being fully assured of everlasting rest.

I have thus put a few things together, which may in some measure shew that the Sisters and Neale are not worthy of all the denunciations which have been made against them by the "no Popery" papers. I send with this a Sussex paper in which there is account of both occasions. A number of the statements are not true, and there are wrong insinuations,—yet it is worth reading.

You must not judge Neale by the testimony of his enemies. Notwithstanding all his peculiarities, I think him a good man following conscience—however I may differ from him.

Yours always,

ALIIQUIS.

TRICKS OF THE PASSIONISTS.

To the Editor of THE CHURCH WARDER

MY DEAR SIR,—As in the last two numbers of your magazine, you have endeavoured to point out the difference that exists between the Churches of England and Rome with regard to *faith*, I am disposed to think that the following

statement of a circumstance that came under my notice only last week in Worcestershire may be useful to you, as tending to throw some light upon the difference that also exists between us with regard to *practice*.

The village of B——, in Worcestershire, has long been the residence of a body of Passionists.

Some six or seven years ago these monks thought to carry everything before them, and used every exertion to do so; not even shrinking from the pretended performance of miracles, in order to work upon the credulous minds of the agricultural population of the neighbourhood. They were publicly and boldly met, however, by the Vicar of B——, who most ably and thoroughly exposed the fallacies of their teaching and the trickeries of their conduct, and compelled them to desist from their endeavours to lead his people astray.

Since that time the monks of B—— have been, comparatively speaking, quiet, and the numbers attending their school and chapel have gradually decreased. But while I was on a visit last week at the vicarage, my friend the vicar made me acquainted with the following circumstance. There is a monk newly arrived at B——, called Father S——. The Vicar of B——, having heard that Father S—— had been making a visit to a Protestant family, went immediately to learn its object; and was informed by the poor woman herself, who is the wife of a labouring man, that Father S—— had been to suggest to her the propriety of having her child baptized. "She has been already baptized," was the woman's reply. "Ah, but not properly, I fear," said Father S——, "leave her to me; I will manage it all; and nobody need know anything about it." Mrs. Sh—— answered that she was a Protestant, and that her husband was a Protestant, and that he would be very angry if such a thing were done. To which the monk replied that *she need not tell her husband anything about it; and that the child herself was too young to understand much of it; or to be likely to mention it to her father*.

The vicar, on hearing this, took with him one of his churchwardens as a witness, and went straight to the monastery and desired to see the Superior, before whom he laid the exact state of the case, and desired to know whether

Father S—— had acted with his sanction. "I should not think of sanctioning anything that is wrong," was the Jesuitical reply. "Well," said the vicar, "do you call this wrong?" "I am sure that Father S—— only acted for the child's benefit," said the Superior. "Allow me to tell you, once for all," answered the vicar, "what my notion of such conduct is. My bible teaches me that children are to obey their parents, and have no secrets from them; and that wives, in like manner, are to have no secrets from their husbands. Your religion, it seems, teaches something different. And I am compelled to say that such a mode of acting is alike unworthy of a Christian and an Englishman; and I shall take care that it shall be known throughout the length and breadth of the village."

And I think, Sir, that you will agree with me that such conduct cannot be too severely reprobated; and that it should be made public, not only "throughout the length and breadth of the village" of B——, but "throughout the length and breadth" of the kingdom. You say in your preface to the eleventh volume of the CHURCH WARDER that "it is want of faith that makes weak-minded men apostatize to Rome." I agree with you. But let men learn for themselves a little more of the true teaching and principles of action of the Church of Rome, and they will shrink even from the very idea of joining her communion.

I am, my dear Sir, yours faithfully,

H.

December 1st, 1857.

THE IRISH SEPOYS.

SIR,—The mind of the British nation has been deeply agitated by the Indian mutinies, and most persons feel that the main cause of the rebellion is the encouragement which has been given to idolatry, and the absence of that dissemination of Scriptural Christianity amongst the Sepoys which would have insured their loyalty to the British crown.

It seems to me that we may learn a lesson from these painful events with respect to a country nearer home, and a far more important portion of the British empire—I allude to Ireland.

The majority of the inhabitants of Ireland are Roman Catholics. Many of them, are, I believe, loyal subjects, but they are only so in proportion as their hold of Roman Catholic principles is weakened by the wholesome restraint of Protestant influence, which causes many to forget the allegiance they owe to the sovereignty of the Pope. Drs. Cullen and Wiseman have ill disguised their want of sympathy with a Protestant Government and a Protestant Queen in the present emergency; and what Irish Roman Catholics might become, were the priestly influence to be dominant, may be seen in the unfeeling exultation of the *Nation* newspaper and the sanguinary manifestoes of the "Irish Sepoys." Read, for instance, the following extract from the *Nation* :—

"Sweeter than the voice of love, sweeter than the warm accents of friendship, dearer than the mellowest sunshine of the heart, is the news of English discomfiture in India to the breast of the Irish people. They are delighted, rejoiced, and gladdened beyond measure, when they hear of the torture and humiliation of their ancient foe. There is not a vessel of hers which is wrecked, there is not a general of hers who is slain, there is not a battalion in her service which is routed and overthrown, that the people of Ireland do not gloat over with the greatest satisfaction and delight. From the deepest recesses of their hearts they wish her defeat and misfortune in whatever enterprise she is engaged. Loyalists, slaves, sycophants, and West Britons, may seem astounded by all this, but from our knowledge of the people, we can assure them that what we have stated is a fact. The Irish millions wish to see England subdued.

"Wherever England draws the sword or lights the match, Ireland prays for her defeat; and at no time has she prayed more fervently in that way than she does now, when the patriot Sepoys in India are endeavouring to strangle the British power, and sweep it root and branch from the fair and fertile fields of Hindostan."

Now, Sir, it seems to me that England has been acting towards Ireland very much as she has acted in India. It is not necessary to inquire how far the British Government may have shrunk from avowing its Protestantism in the attempt to conciliate the Irish priests, or whether the

national system of education has had the effect of keeping the Bible from the people. It is sufficient to know that, as in India, the private philanthropy of British Christians is seeking to accomplish what perhaps no Government can undertake, and is thus conferring the greatest benefit on the country. So in Ireland, let the great truths of Protestant Christianity be spread far and wide by the zeal and energy of those who value the truth, and the "Irish Sepoys" will agitate in vain. There will be no fear of the repetition of the bloody massacres of 1641, and the Roman Catholic population of Ireland will be as peaceable and as loyal as we trust the inhabitants of India will become, when the British nation, learning the lesson of the present calamity, shall have manfully avowed its Christianity, and done its utmost to make known the truth of God amongst the people.

My purpose in writing is a practical one. The Society for Irish Church Missions has for its precise object this point which I am urging. Entirely unconnected with politics, its agents are actively engaged in spreading Scriptural principles amongst the Roman Catholics, and have already exercised a most important influence throughout the land. Yet the income of the society is precarious and diminishing, and its committee are painfully embarrassed for lack of funds. It seems to me that such a work is of the very deepest importance at the present time, and that efforts such as these are the only effectual means—to take no higher grounds—of placing the government of Ireland on a firm and stable foundation, and of securing the whole population in their loyalty to our Protestant Queen.

ALEX. R. C. DALLAS.

Wonston Rectory, Micheldver Station, Nov. 9.

THE PENTECOSTAL GIFT.

SIR,—I have been long disappointed in endeavouring to find any satisfactory exposition of the significance of the Gift of the Holy Ghost, bestowed on the day of Pentecost. Most writers seem to look to it as the result and means of application to men of the Work of Christ, and as the inauguration of His Church: but either it does not seem to be regarded as having anything in common with what has

occurred to Christians since that time, or a very questionable limitation of it is made to one or more of the great "operations" (1 Cor. xii. 6) of the Father upon the believers in His Son. I am desirous of directing the minds of your readers to this subject; and with this view, will here suggest a few thoughts of my own upon it.

I. One element, indeed, there was in the Pentecostal gift which was peculiar to it. It was the first and the last effusion of the Spirit of Christ upon men. On that day, the Third Person of the Blessed Trinity descended from heaven, and took up for ever His abode in Christ's Body, the Church; making it, as heretofore His natural Body, His Temple (John, ii. 19-21, 1 Cor. iii. 16). Henceforth nothing is done to the Church from without, but everything from within, by His indwelling.* The benefits of the Work of Christ are applied to our spirits not by a gift sent down afresh from above, but by operation of God by His Spirit from within, pouring forth His grace through the Word and the Sacraments of the Body of Christ. And yet more than this, when "He that raised up Christ from the dead shall also quicken our mortal bodies," it will be, not from without, but "by His Spirit *that dwelleth in us*" and because He dwelleth in us. (Rom. viii. 1.) The Resurrection and accompanying Glorification of the Body will be effected by the same indwelling Spirit, and are thus potentially included in the Pentecostal gift.

II. But beyond this potential inclusion of all that should hereafter accrue to the Church of Christ through His Work, there must have been some gift at the time to the Apostles and other brethren on whom the Holy Ghost fell.

Now the only operations of the Spirit which correspond with the instantaneous and unrepeatable act we are here considering, are: (1) Regeneration. (2) That "gift of the Holy Ghost," afterwards bestowed by the laying on of the Apostles' hands (Acts viii. 14-18. xix. 1-6). (3) Bestowal of the gift of Ministry, in ordination. (2 Tim. i. 6)

I believe that upon all assembled, the first two, at least, of

* I do not, of course, mean that the Church, apart from Christ, is the reservoir and fountain of God's grace. All still flows direct from Christ; but it is from Christ "in us" (2 Cor. xiii. 5 &c.) by His Spirit.

these operations were wrought: upon the Twelve (and also the Seventy; and if, as is most probable, they were present) the third also.

III. 1. Regeneration. To those who hold the believers to have been regenerated before the Day of Pentecost, I would briefly reply that regeneration is dying, rising, and ascending with Christ (Rom. vi. 3-11. Eph. i. 19, ii. 6. Col. ii. 12, 13, iii. 1), and, consequently, could not be effected on any, till He had died, risen, and ascended: and that it is wrought by the Spirit of Christ, Who was not given till Jesus had been glorified (John, vii. 39). Their regeneration, therefore, could not have taken place before that time: and it is thus almost with certainty fixed to that time.

2. But Regeneration is not the whole benefit of the Work of Christ. He was "born of the Spirit" from the womb, but He had yet to "receive the Holy Ghost," as He did after His baptism by John. And so of the members of His Body it is testified, "As yet the Holy Ghost had fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid the Apostles their hands on them, and they received the Holy Ghost." (Acts, viii. 16, 17.) This gift also (which together with regeneration, makes up the "Baptism with the Holy Ghost" prophesied by the Baptist, and promised by the Lord) must have been included in the Pentecostal effusion.

3. Ordination. This is the bestowal, on one previously called to the ministry, of the gift of the Holy Ghost peculiar to that office, thereby constituting him bishop, presbyter, &c. as the case may be. Now the main reason for believing that the Apostles, at any rate, received this gift in the Pentecostal effusion, is St. Paul's statement in Eph. iv. 8-13, that "when Christ ascended up on high, He led captivity captive, and gave gifts unto men." (This obviously refers to the Pentecostal gift,—the sequent and consequent of His Ascension into heaven.) "And He gave, some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, till we all come unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Now in

no sense, as it seems to me, can Apostles be said to have been "given" in the Pentecostal effusion, except that therein was bestowed on those already called to that office, that gift of ministry which made them Apostles, not in name only, but in power. The presence of the Seventy,—from *à priori* considerations highly probable—would afford the material out of which were made the "Prophets, Evangelists, and Pastors and Teachers," said to have been then given together with Apostles.

IV. The result of these considerations, therefore, is to make it highly probable that the gift of the Holy Ghost, received by the Apostles and brethren at Pentecost included Regeneration, afterwards bestowed through Baptism; the Gift of the Holy Ghost, afterwards bestowed by the laying on of the Apostles' hands; and (to those previously called) the gift of Ministry, afterwards bestowed through ordination.

If this be so, does it not strikingly illustrate that passage in the First Epistle to the Corinthians, where the Apostle speaks of the contributions (if I may so speak) of the Three Persons of the Blessed Trinity to the Church, as being the "*gifts*" of the Spirit; the "*ministries*" of the Son; and the "*operations*" of the Father. (ch. xii. 4-6.) For then all these three were given at Pentecost. The "*operations*" of the Father are manifestly all those acts of His through His means of grace in the Church, and the expression is especially used for His work of Regeneration (Eph. i. 19, ii. 7. Col. ii. 12.) The "*ministries*" of the Son are given to the Church by that gift of the Holy Ghost which empowers them for their office: while the "*gifts*" of every member of the Church are of and by the same Spirit.

And as this instantaneous, indelible, and unrepeatable act included in it these three distinct benefits, so the three channels through which they have since flowed to others,—Baptism, Confirmation, and Ordination—are the three ordinances of the Church ever recognised as having the same instantaneous, indelible, and unrepeatable character.

A word as to the case of Cornelius as illustrating this hypothesis. He received the Holy Ghost immediately, without either Baptism or Imposition of Hands. Those who deny the grace of Baptism make much of this instance, supposing it to be one in which God has been pleased to regene-

rate without the "outward and visible sign" of water. Granting it to be so, they must then also admit that the Apostles were regenerated on the Day of Pentecost: for St. Peter declares expressly, "the Holy Ghost fell on them, or (us in the very same manner as) on us at the beginning." (Acts, xi. 15.) In the next verse, he states this to have been a fulfilment of the very words of the Lord, spoken to the Apostles concerning their Pentecostal endowment (ch. i. 4, 5); and concludes, "Forasmuch then as God gave them the like *equivalent* gift (which would exclude the grace of Regeneration), as He did unto us &c. &c." (v. 17) so also ch. xv. 8, 9, "giving them the Holy Ghost even as [or as in like manner as] He did unto us, and *put no difference between us and them.*"

Commending these thoughts to the consideration of your readers, I am, Sir,

Your obedient servant, R. H.

THE EVIDENCE OF THE REGULAR SUCCESSIONS OF BISHOPS IN THE UNIVERSAL CHURCH.—If any man be so dull, or so affectedly ignorant as not to see the reason of the case, and the dangerous consequences of rejecting this ancient form of discipline (Episcopacy); if any be so overweeningly presumptuous, as to question the faith of all history, or to disavow those monuments, and that tradition, upon the testimony whereof even the truth and certainty of our religion and all its sacred oracles do rely; if any be so perversely contentious as oppose the custom and current practice of the churches throughout all ages down to the last age; so self-conceitedly arrogant as to condemn or slight the judgment and practice of all the Fathers, together also with the opinion of the most grave Divines; so peevishly refractory as to thwart the settled order of the church; upon such a person we may look as one utterly invincible and untractable; so weak a judgment, and so strong a will, who can hope by reason to convert? I shall say no more to that point.—*Dr. Isaac Barrow.*

The contemporary friends of any body of men, must know the sentiments of those men more accurately and perfectly, than even the most sagacious inquirers, who flourish many ages posterior to them.—*Faber's Divine Authority conferred by Episcopacy, necessary to a legitimate Discharge of the Christian Ministry.*

PASSAGES FROM THE EARLY MANHOOD
OF REGINALD MOORE.

CHAPTER II.

(Continued from page 337, Vol. XI.)

"I AM not tired, Oriel," said Reginald, presently; "but I do want to tell you, how sorry I am for having treated you so abominably."

"Pray do not say any more about that, my dear Moore, I scarcely remember your having done so," replied Oriel.

"And will you tell Archer and all those men," said Reginald, "that when they see me again I shall be very altered, that is—that is," and his voice faltered, "if God will give me strength to walk in His ways. Oh! Oriel, you little know what I felt when I was not able to speak; all the sins, that I had ever committed seemed to rise up before me—the broken resolutions—the wasted opportunities, neglect of my mother; all my conduct since I have been up here especially; do you think that there can be forgiveness for one who so wilfully has gone astray, as I have done?"

"My dear Reginald," answered St. John Oriel, much moved, "you know what He sayeth, He who cometh unto me, I will in no wise cast out; besides, have you not a promise, a seal in your baptism?"

"Ah! there it is," said Reginald; "I have fallen away, fallen away," and as he said so, his face wore a look of despair.

"But He will receive you again, He is ready and willing to welcome the penitent, His blood is sufficient for all sins," said St. John eagerly; "do not doubt His power, Who is mighty and able to save unto the uttermost, all those who call upon Him."

"Ah! Oriel, how happy you are, you have never left the right way," replied Reginald; "pray for me, that I might be received and pardoned."

And St. John prayed long and earnestly for the wanderer, that he might be taken into Christ's fold again, and that he might be strengthened with the living waters, and pass safely through things temporal, until finally he reached the life eternal.

From that day the two young men dated a friendship that was never broken. Reginald recovered slowly, but surely; when he was able to sit up, he told St. John all about his pecuniary difficulties, and they together, went through all his bills and debts, and found that the amount of them (including the sum which St. John had already paid) was nearly three thousand pounds; where he was to raise this money he did not know. The evening on which they finished this disagreeable but necessary investigation, St. John told Reginald that business would call him up to town the next day; he missed him sadly, and was delighted to see him when he came back late at night, his face glowing with pleasure and unwonted excitement, and his hands full of papers which he placed before Moore, who found, to his intense surprise, that they were his own bills receipted.

"Why, what on earth have you been doing?" he exclaimed, turning to his friend.

"Oh! it was only some money of mine that was lying idle in the funds, you can pay me when you like, or never; you must take it Reginald," he said, as he saw him attempting to speak, and not waiting for farther explanation, went quickly out of the room, saying as he left, "Good night, good night, God bless you!"

The next morning the post brought a letter from Reginald's mother, it was in answer to the first he had written to her since his illness, it was full of thankfulness and affection; there were several messages to St. John, and she told her son, how he had written to her daily when the fever was at the highest; he looked eagerly through it, for some mention of Alice, at first he could not see anything about her, till turning it over, these words arrested his attention; "Alice Scott has been, and still is staying with one of her married sisters, in the south of France, she knows that you have been dangerously ill, and that you are better now; her absence makes a great blank to me; but I am glad that she is having this change, as I am afraid that she exerts herself beyond her strength. Dr. and Mrs. Scott have been extremely kind, and come in to see me almost every day. Mr. Sterne also, reads to me very often; but he too misses Alice, for he told me the other day that they all wanted her back again; and that the village schools did not go on half

so well as usual, without her superintendence; she will not return, though, until the end of February, for her father thinks it very important, that she should not be exposed to the cold weather; of which we have so much at Ashby.

"I am sorry that you are not coming home, yet I cannot say that I think it would be wise to come so far north till you are stronger; I do not feel uneasy about you, because I know that your kind friend, Mr. Oriel, will take care of you; and though you will be away, I can look forward to spending a happier Christmas than I have had for some years past, for I shall feel that my dear boy is no longer a stranger to the love of his Blessed Redeemer, but has sought and found the grace of the Lord Jesus."

As he was reading St. John came in, and asked him, whether he did not think that his health would be completely re-established by change of air.

"I do not know," Reginald answered; "I meant to remain in Oxford for the vacation; I certainly don't intend going home, much as I should like to see my dear mother."

"Why not come with me to Alvers?" St. John said; "Dr. Pembroke wrote to me only the other day, and told me how pleased he should be to have you there, the air of the place is so mild, that I am sure you would be benefitted by it."

"But Oriel, I don't think that I can spare the time, I want to read hard, and make up for a little of the time which I have lost."

"My dear Reginald, it would be worse than useless for you to attempt to study in your present state, I shall put my veto against your doing any such thing; now promise me, that you will come home with me next week; Term ends then. I shall write to Mrs. Pembroke and say, that they may expect us both."

The day before they went, Archer and Newman came in to see Moore; they were so shocked at the alteration which his illness had made in him, that they were quite quiet for a while, but presently Archer began.

"We have been so dull without you, Moore; we have actually been so distraught for want of your society, that Newman and I have had serious thoughts of becoming reading men, and that Oriel took you all to himself, and wouldn't

let a fellow have so much as a look at you ; I daresay he meant very kindly, but we pitied you from the bottom of our hearts ; you must have been so awfully bored."

"Archer," said Moore to him firmly, "I can never hear a word against Oriel again, he has acted in the noblest and most brotherly manner to me, and I should indeed be ungrateful, were I not fully sensible of his kindness."

"Well ! I only hope he has not brought you over to his own straitlaced notions, not, but I allow he is all very good in his way ; good bye, and I hope that when Term begins again, you will be your own self ; come along Newman, I can't stay another minute" and as he said so, they left the room.

"Not if God will grant me His help," thought Reginald. The following morning found the two young men at Alvers Rectory, where the warmest possible welcome awaited them from the doctor and his wife, who were delighted to see their adopted son, and also the friend, of whom they had heard so frequently. Mrs. Pembroke took the greatest care of Reginald, petting him up with every conceivable luxury, until he laughingly declared, "that he had no idea it was such a fine thing to be an invalid, and that he should have no objection to remaining on the sick-list always, if he might stay at the Rectory."

(To be continued.)

THE ministers of the church are styled *ambassadors for Christ: the ministers of Christ, and stewards of the mysteries of God* ; and Christ gave some pastors and teachers for the work of the ministry. So that it cannot be lawful for any to take upon themselves this office, unless they be first lawfully called thereto. For how can any be called Christ's ambassadors, and transact in His name, unless they receive authority from Him, and are sent by Him ? Again, since the office of the priesthood is as sacred as ever, no reason can be assigned why a Divine commission is not still as necessary as at the beginning ; and therefore for any others who are not *sent* to invade the priesthood, and thrust themselves upon the performance of the ministerial offices, is as much contrary to the design of the gospel, as it was for a layman to offer sacrifice under the law.—*Collyer's Sacred Interpreter.*

THE INDIAN MUTINIES.

It is seldom that the British empire has been so universally moved, as it has been by the Indian mutiny, which has taken all unreflecting people with surprise and dismay. The cry of the widows and orphans has been answered by the universal sympathy of the whole nation, with certain exceptions; and a large sum has been collected from all parts of the united kingdom for their benefit.

The exceptions above alluded to, are the leaders of the Popish party, both in England and in Ireland, who with unblushing effrontery refuse to contribute to the Fund now raising for the Indian sufferers, until after the claims of their priests and nuns, who *may be* sufferers, have been satisfied. That means, unless they get possession of so much of the general fund, as their modesty will lay claim to, to go, *not* to their own sufferers, but to the insatiable treasury of Rome.

Dr. Cullen published a shameless libel on the distributors of the Patriotic Fund; conveying the accusation, that the widows of Popish soldiers in Ireland had been not only neglected, but refused assistance from the managers of that fund. This falsehood by the chiefs of a church, which we are informed on divine authority, *speaks lies in hypocrisy*, was immediately refuted by Lord St. Leonard and others. They stated, that the applications of the Romish clergy received the same attention as those by other persons; and that the committee had not the power of distinguishing between Protestant and Romanist applicants. To shew the outrageous and uncharitable character of Dr. Cullen's charge, the committee affirm that there is not in all Ireland one single instance known, in which the widow of a Crimean soldier had been refused relief, on religious or on any other grounds.

Dr. Cullen affirms, that where relief was granted in Dublin, "*a parson*" was employed to administer it. The word "*parson*" is here used in an insulting and offensive manner, to designate not only the national clergy, but the dissenting ministers; but here again, he "*lies in hypocrisy*," as it appears not any of the Protestant clergy were employed to disburse the funds. Again, he accused the committee of the Crimean Fund of attempting to make proselytes of the orphan children of the Crimean heroes, because they refused

to send these children into nunneries for education, without the sanction and approval of their mothers. But so well was the extortion and cruelty of the Papal priesthood known to these poor desolate women, that they would rather struggle with poverty, to bring up their children at their own fireside, than entrust them to the tender mercies of these unnatural and avaricious teachers. The impartiality of the committee is shewn by the fact, that where great numbers of mothers in England, Scotland and Ireland, preferred retaining their children at home to sending them to day schools of their own selection, the committee never interfered or opposed their determination; but have paid the fees of these schools on receiving certificates of attendance.

Now, it appears that these right reverend firebrands, and all the Popish hierarchy in these kingdoms, as well as abroad, are rejoicing over the miseries, we may say the martyrdom, of our countrymen and women in India, and gloating over the bloodshed by their fellow apostates, the Mahommedans in the East.

The Popish and the Mahommedan *apostacies*, arose together in the seventh century; and according to the sure word of prophecy, they are doomed to fall together in the nineteenth century. The days of each are numbered; the Mahommedan first, the Popish next. We have been long of opinion, that the Crimean campaign was the commencement of the effusion of the *sixth* vial of God's wrath on the Mahommedan apostacy; and the Indian mutiny has all the appearance of its being a continuance of the same vial; for it is now agreed on all hands, that the revolt is entirely a Mussulman movement. St. John says:—"The *sixth* angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."

In the language of symbols, the Euphrates represents the Turkish dominions, being the name of the principal river of that empire; and also the superstition of Mohammedism. The kings of the East are the ten captive tribes which are now located in Kourdistan; and the downfall of the Mahommedan superstition will prepare the way for their restoration to the land of their forefathers. It is not the subversion of the *political* power of Turkey, but of the apos-

tacy of Mahomet, which is there to "be broken without hand" (Dan. viii. 25); this we think must mean their conversion to Christianity. Accordingly, in all the dominions of the Black Horse, the Christian faith is making sure, though not very rapid progress; and the holy Scriptures, which are able to make the Turks *wise unto salvation* through the faith which is in Christ Jesus, are now permitted to be freely circulated throughout the Turkish dominions.

Mahomet propagated his apostacy by the sword; and the Papal apostacy could neither have been established nor maintained, without a continual aggression on the peace and tranquillity of the world; and as temporal as well as spiritual supremacy were ever its objects, it is not surprising that mortal disputes with the "Powers that be" are continually occurring; hence, the impatience with which all secular Powers have received the unwelcome embraces of the Midianitish woman of Babylon. Hence also, the fierce wars, the deluges of blood, and the innumerable massacres which have overspread Europe; all of which may be traced to Rome; and in the present day the three *unclean* spirits from the mouths of the Dragon, of the Beast and of the *False Prophet*, like frogs, are as busy as it is possible to be, gathering the kings of the earth to the battle of that great day of God the Almighty, when Popery will be quenched in blood; for by blood it commenced, and has been continued and supported throughout its whole existence, as "the Little Horn" of St. John.

The Indian Mussulmans are not within the bounds of the Roman empire, and consequently they do not belong to that territory, which is indicated by the rider on the black horse who carried a yoke in his hand, indicating the yoke of a debasing and polluted superstition. Present appearances rather portend that they are destined to suffer by the sword of England, which now hangs over their guilty heads. But in either case, they are included in the effects of the sixth vial; and they will now suffer just retribution for so many centuries of bloodshed and oppression, which they have exercised over those whom they have conquered.

But even among those anti-Christian Mahomedans, God has touched the hearts of some of them with the spirit of compassion for the fatherless and widows, as we learn from

the Madras *Athenæum* of September 12, where we find the following address, which was presented to J. Silver, Esq., Collector of Tinnevely; and we are happy to record to their honour this instance of their humanity:—

“Most respected Sir,—We, the Hindoos and Mahommedans on the establishment of the Tinnevely Collectorate, and inhabitants of Tinnevely, most respectfully beg to bring to your Honour’s notice, that moved with the deepest sympathy at the calamity that has befallen the community in Northern India, consequent on the atrocious conduct of the Sepoys of the Bengal Army, convened a meeting on Sunday, the 2nd of August, 1857, at Tencausey, and it having been resolved, that unremitting exertions of the meeting be put forth to obtain the utmost relief the Native population of this district can willingly afford. A Subscription List was opened at 6 o’clock this evening, and an amount to about 700 Rupees then and there, cordially subscribed, as exhibited in the accompanying list.”

In due contrast to the above, we now add the atrocious language used by a religious body, that pretends to confine all religion and all truth to its own pale, to the utter exclusion of every other church and sect. The Protestant Government of Great Britain, are paying £30,000 per annum to the teachers of this abominable and apostate sect, to indoctrinate their priests and people with such un-Christian principles as are contained in the following paragraphs, which were posted a few miles outside the town of Cavan:—

“Men of Cavan—Glorious news! Our tyrants are in deep mourning—wailing is heard in every corner—13,000 of our oppressors killed by the Sepoys. *Three cheers for the gallant Sepoys.* Men of Cavan, now’s the time; strike for your country and nationality.”

The effusion given beneath, displayed with capital letters and varied inks, was read by thousands of the peasantry before it was taken down by the police:—

“Men of Ireland,—Now is the time to break your bonds, and cast off the chains of slavery. The Saxon tyrants require your aid. Spurn their gold; mark the miscreant who covets it. *Let his death warrant be signed,* and let him get the death of Bell, Gallagher, M’Leod, and Hinds. Militia of Cavan, with arms in your hands unfurl Erin’s green flag. Light the watch-fire, and tens of thousands will flock to your standard. Band together, number your strength, and strike! Strike, and clear off the black vipers who are set as a spy over you, and are a disgrace to our land. Then be up; strike in the name of God! and strike for the Catholic religion. A blessing will rest upon you. Then for nationality; hurrah for liberty!” The allusions here are to well-remembered murders, which have left an indelible stain on a portion of the county of Cavan, notorious for its Ribbon conclaves.

That may be said to be the impulsive cry of wild Irish-

men; but the following notes taken at a meeting of Papists, at 14, New-street, Bishopsgate-street, shews that the Popish principle is the same in Christian London, as it is in the savage region of Conemara. It was there said:—

“The Catholics have for a long time determined to form themselves into an association to obtain their rights and privileges, and to enjoy the right of private judgment. This meeting is, therefore, the indication of something else. Is it to be a matter of words or deeds? Deeds.—(Loud cheers.) You have the means I tell you in your own hands to assert your rights.

“In respect to the oath, look at the Queen, she is bound to take an oath to uphold the Protestant form (if form it be); it has no dogmas; it is nothing—a shadow, no substance. Nothing in it to soothe the dying-bed, or ease the aching heart. The Queen, I say, is bound in chains. Her conscience is not her own, and she cannot follow the blessed faith of the Catholics (which she would, I feel sure, if she could), which in a few years will be the religion of this puny England. The Protestant soldiers are taught to sneer at the Catholic priests, and say they are not gentlemen. Therefore I say, *use all, any means, to do away with Protestants.*—(Loud cheers.) [That is to murder them”]

“Thank God the Sepoys were ever created. The *Times* is always lying about us. We have plenty of replies for them, but we need not insert them.

“The Catholic soldiers are not like the Protestant beasts, who go to the battle-field singing the song of ‘The girl I left behind me,’ and thinking of the last prostitute they saw. No, they [that is Papists], go with holy inspirations, &c.

“*The Irish Catholics shall not enlist.* It shall not be that Catholics shall shed their blood for English Protestants, if men are not to have their children educated as Catholics.

“The Protestant system works like the serpent in its social and civil societies. It is an under current; we cannot see it or take hold of it, but it pursues us like a phantom.

“Now I assert we can get what we want, if we will. Let us unite. We must get a firm hold of the right of private judgment. One thing we know, England is in want of soldiers. I advise, therefore, *that not an Irishman or a Catholic enlist.* We are told ‘What shall it profit a man, if he gain the whole world and lose his own soul. Let the English Protestants perish rather than one Catholic soul should perish from the earth.”

Mr. E. Lucas then said:—“You have received a hint; let me advise you to follow it up. You will be encouraged if you will unite to put down the Protestants. Let the working class take the work in hand, and means will be provided you to put down the Protestants, and Government dare not prevent our own power, and in a few years England will be a Catholic country.”

The *rights* which these disloyal speakers vapour about, means *supremacy* and nothing else. They make an outcry

against an evil which exists only in their own imaginations ; for they possess the same rights and more privileges than faithful Protestants have. It is all *bosh*, *ad captandum vulgus* ; to say that we prevent their exercising the right of private judgment. No, that is the tyranny of their own church, which leads them captive by the nose ; and which subjects their consciences to the keeping of their priesthood. Let them demand from their own hierarchy, the False Prophet, their right to the slave's privilege of freedom of thought, of the right of judging, whether or not they will serve God, or "that wicked one whom the Lord shall consume with the spirit of His mouth, and shall destroy with the appearing of His own presence." So far is government from attempting to prevent their children's education in their own superstition, that most reflecting people are of opinion, that the judgments of heaven are overtaking this nation for advancing and paying for Popish teaching to the depression of all sound Scriptural teaching to the Protestant youth. More than that the Protestant church is heavily taxed to pay for Popish education, whilst they themselves are denied Government assistance.

It belongs more to the province of the Attorney General to make comments on the speech attributed to Mr. Lucas, than for us ; although we can clearly see in it, that the blood-thirsty and cruel principles of the "Lawless Man" are rampant, and impatient for an opportunity to persecute and torture, and "to put down the Protestants ;" which cannot be done without bloodshed ; for which the Papal party are evidently prepared and anxiously anticipating. As Popery ever has been, is now, and ever must be destructive to civil and religious liberty in proportion to its power and opportunity ; as it is inconsistent with the prosperity and wealth of the nation, as it is repugnant to the duties of good subjects and to all the laws of justice and morality, and as its spirit and principles are dangerous to those who profess a purer religion, we are decidedly of opinion that the Emancipation Act which conferred political power on the Romanists ought to be repealed, and that they should be deprived of that power which they have so much abused.

W. C. P.

THE BOOKS OF THE BIBLE.*

IN GENESIS the world was made by God's creative hand ;
 IN EXODUS the Hebrews marched to gain the Promis'd Land :
 LEVITICUS contains the Law, holy, and just, and good :
 NUMBERS records the tribes enroll'd—all sons of Abraham's blood.

Moses, in DEUTERONOMY, recounts God's mighty deeds.
 Brave JOSHUA into Canaan's land the host of Israel leads.
 In JUDGES their rebellion oft provokes the Lord to smite,
 But RUTH records the faith of one well pleasing in his sight.
 In First and Second SAMUEL of Jesse's son we read,
 Ten tribes in First and Second KINGS revolted from his seed.
 The First and Second CHRONICLES, see Judah captive made ;
 But EZRA leads a remnant back by princely Cyrus' aid.
 The city walls of Zion NEHEMIAH builds again,
 Whilst ESTHER saves her people, from plots of wicked men.
 In JOB we read how faith will live beneath affliction's rod,
 And DAVID'S PSALMS are precious songs to every child of God ;
 The PROVERBS like a goodly string of choicest pearls appear.
 ECCLESIASTES teaches man how vain are all things here.
 The mystic Song of SOLOMON exalts sweet Sharon's Rose ;
 Whilst Christ, the Saviour and the King, the " rapt ISAIAS"
 The warning JEREMIAH apostate Israel scorns ; [shews.
 His plaintive LAMENTATIONS their awful downfall mourns.
 EZEKIEL tells, in wondrous words, of dazzling mysteries :
 Whilst kings and empires yet to come DANIEL in vision sees.
 Of judgment and of mercy HOSEA loves to tell : [dwell.
 JOEL describes the blessed days when God with man shall
 Among Tekoah's herdsmen AMOS received his call :
 Whilst OBADIAH prophesies of Edom's final fall.
 JONAH enshrines a wondrous type of Christ our risen Lord. }
 MICAH pronounces Judah lost—lost, but again restored. }
 NAHUM declares on Nineveh just judgment shall be poured. }
 A view of Chaldea's coming doom HABAKKUK'S visions give ;
 Next ZEPHANIAH warns the Jews, to turn, repent and live.
 HAGGAI wrote to those who saw the Temple built again,
 And ZECHARIAH prophesied of Christ's triumphant reign.
 MALACHI was the last who touch'd the high prophetic cord ;
 Its final notes sublimely shew the coming of the Lord.

* Printed and published at the office of the ENGLISH CHURCHMAN,
 159, Fleet-street, London.

MATTHEW, and MARK, and LUKE, and JOHN, the holy Gospels wrote,

Describing how the Saviour died, His Life, and all He taught,
ACTS, prove how God the Apostles own'd with signs in every place.

St Paul, in ROMANS, teaches us how man is saved by grace.

The Apostle, in CORINTHIANS, instructs, exhorts, reproves.

GALATIANS shews that faith in Christ ALONE, the Father loves.

EPHESIANS and PHILIPPIANS tell what Christians ought to be:

COLOSSIANS bid us live to God and for eternity. [Heaven.

In THESSALONIANS we are taught the Lord will come from

In TIMOTHY and TITUS a bishop's rule is given. [know.

PHILEMON marks a Christian's love, which only Christians

HEBREWS reveals the Gospel prefigured by the law.

JAMES teaches, without holiness faith is but vain and dead.

St. PETER points the narrow way in which the saints are led.

JOHN, in his three Epistles on love delights to dwell.

St. JUDE gives awful warning of judgment, wrath, and hell.

The REVELATION prophesies of that tremendous day,

When CHRIST, and CHRIST alone, shall be the trembling sinner's stay.

Notices of Books.

MORTON'S NEW FARMER'S ALMANAC, (Blackie and Son, London and Glasgow.)—To the country gentleman, to the farmer, and to all whose business connects them with fairs and markets, Morton's Almanac is invaluable; for, in addition to all the ordinary information given in almanacs, this "Farmer's" one gives the agricultural history of each month; the mean temperature at the principal places of the three kingdoms; the account of agricultural meetings; in the calendar, all the fairs and markets each day, in every place in the three kingdoms; with a valuable calendar of operations for the farm, and also for the garden. There are also short rules for the treatment of animals under disease. We cordially recommend this almanac to our agricultural friends; and we are glad to see that Mr. Morton has this year engrafted the fasts and festivals of the Church in his almanac, a little more attention to which would be convenient for the farmers in England and Ireland. Messrs. Blackie also pay most devout attention to the value of advertisements of all and sundry agricultural subjects.

REMINISCENCES OF A PILGRIMAGE TO THE HOLY PLACES OF PALESTINE. By H. G. J. Clements, M.A. (J. H. Parker and Son).—These delightful reminiscences were delivered in three lectures before the Literary Institution at Sidmouth, under the following titles:—
1. Modern Jerusalem and its Associations 2.; Judæa, its Modern

Aspect and Ancient Associations ; 3. Samaria and Galilee, past and present. The thin volume contains some very good illustrations from sketches taken by the author on the spots which they represent ; viz., Jerusalem from the Mount of Olives, Jericho from the Dead Sea, Bethlehem looking Eastward, Nazareth from the Mount of Precipitation, and Tiberias, and the Sea of Galilee. The author's style and language are lively and entertaining, the subjects are most interesting, and he makes the most that can be made of the land that is now trodden down of the Gentiles. The volume will well repay the purchaser, and tend to enliven the Christmas gathering round the fireside.

GOD'S KINGDOM : a Sermon by the Rev. Thomas Fenton, B.A., (Hughes, London).—The text of this excellent sermon is *Thy kingdom come* ; and its price is only threepence, or two shillings per dozen. It sets forth what was the faith and practice of the early Church ; and shews that the faith and practice of the Church of England have approached as near to the Church of the Apostles as it possibly could. It is an excellent sermon, and deserves to be extensively circulated, which we hope it will.

SERMONS ON THE FESTIVALS, by Bishop Armstrong (J. H. & J. Parker) are, like all his other works, worthy of the best attention of Churchmen ; and they shew what a blessing his apostolical labours would have been to the African Church, had it pleased God to have prolonged his valuable life. As it was, he did more towards the civilisation of the natives, and the planting of Christianity among the Kaffirs than all the missionaries that had preceded him had done for years. The posthumous volume before us is a second edition, which shews how much his labours have been appreciated by his brethren ; for although he be dead, yet his works follow him, and speak to the edification of many sound Churchmen. He does not touch at all upon the historical parts of the holy Apostles, or on the feasts of the Church ; but takes some striking characteristic to illustrate a doctrine ; for instance, on the Conversion of St. Paul the subject is "WARNINGS," and the nature of his conversion, which was *miraculous*, contrasted with the ordinary conversion from sin to holiness ; and he writes as follows :—"Here, then, we see the *fruit* of conversion ; we see a life full of toil, danger, self-denial, fatigue, hunger, cold ; yet full of hope, patience, joyfulness, prayer, submission, thanksgiving, humility. All this came after the conversion—all this was gained by obedience, from day to day, from month to month, from year to year. Though he became Christ's suddenly, he was in a far higher and different sense His at the close of his life ; all this fulness of grace was not seen in him till he had laboured for many years. He began by asking, 'Lord, what wilt thou have me to do ?' but at last he was in a better state, when he looked back and saw the work of the Lord done."

It is a neat, portable volume, and will be very useful to young sermon-writers, in suggesting subjects for their prelections.

PARKER'S CHURCH CALENDAR FOR 1858 (J. H. & J. Parker) contains all the usual memoranda of the fasts and festivals of the Church, a mass of ecclesiastical and political information rarely comprehended in so small a compass as seventy-eight pages; it contains also about as many more pages of information touching the whereabouts and the prices of Messrs. Parker's publications. There are lists of all the bishops of England, Ireland, Scotland, the Colonies, and America; the summary of which shew in the Anglican communion 124 bishops and 22,850 clergy: but from this last number we must deduct about 1,000 clergy, as there is evidently a mistake in the number alleged to be in Scotland; unless, indeed, which we hardly imagine, he takes in the Presbyterian ministers; but there would be many more clergy there if the Church fund were worked as Dean Ramsey would work it, if he were not embarrassed by early mistakes and legal quibbles.

CYCLOPEDIA BIBLIOGRAPHICA. Parts II. & III. (Darling). (Subjects) and those of these two parts are "the Holy Scripture." In Part II., the authors of commentaries on Genesis are continued, followed by Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings and Chronicles, Ezra, Nehemiah, Job, and the Psalms. But the most numerous list of writers is on the last two books—Job and the Psalms. So far as it has gone, this work contains an enormous amount of real practical information; which, when it will be completed, with the first volume of authors, will exceed all former bibliographical works in number and extent of matter, which have hitherto been published. Under each book, chapter, or text of Scripture, authors are arranged in their chronological, and not their alphabetical order, in order to shew the succession of the writers and preachers on the different texts of the books of the Old Testament. We strongly recommend this work to all preachers and writers on sacred subjects, as eminently calculated to assist them in their studies.

A CHARGE DELIVERED AT THE TRIENNIAL VISITATION OF THE DIOCESE, NOVEMBER, 1857, by Samuel Lord Bishop of Oxford, (J. H. & J. Parker).—The statistics of his diocese form a prominent feature in this excellent charge. He gives some good hints for the style and manner of preaching; using Saxon words, as close to every day life as can be, without being profane or vulgar. He recommends more frequent administration of the Communion. The Theological College at Cuddesden and Culham College occupy a considerable proportion of this able charge. The House of Mercy at Clewer, within his diocese, is also fully noticed, into which 177 penitents have been admitted since June 1849. The bishop handles the late Act of Parliament in divorce cases with that vigour and determination to oppose it which a good Churchman ought to do. He says—"We cannot let the matter rest where it is; . . . it is whether for ourselves and our children we can permit the Church of this land to be degraded from being a witness for God, to being a mere earthly machinery; to speak the words which, from time to time, the state may be pleased to put into her mouth; and against this we ought to protest, &c." This able charge will possess much interest beyond the diocese of Oxford; and we wish it an extensive circulation.

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Vol. XII.

ENGLAND AND ROME.

(Continued from page 332, vol. xi.)

CHAPTER IV.

THE ROMISH ADDITIONS TO THE CREED.

Creed of Pope Pius IV., Art. 13.—"The apostolical and ecclesiastical traditions and other observances and constitutions of the Church, I most steadfastly admit and embrace.

Art. 14.—"I likewise admit the Holy Scripture according to that sense which our holy Mother Church has held and does hold, whose province it is to judge of the true sense and interpretation of the sacred Scriptures; nor will I ever understand or interpret it, except according to the unanimous consent of the holy Fathers."

The first of these articles having been already brought under notice in chapter ii., in which the particular subject of which it treats was more fully entered into, we have but little to add in this place to the remarks we then made. That our Church—the Church of England—gives all due respect to the opinions of the primitive Church, is manifest from the preface to "the Book of Common Prayer," from her repeated reference to the writings of the Fathers in her "Articles," from her continual citation of them in the Homilies,—and the adoption of many prayers and portions of ancient liturgies into her form of divine service. We do acknowledge the authority of General Councils (see art. xxi.) so far as their decrees are found to agree with Holy Scripture. We do recognise the full value of the teaching of

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those who lived in familiar intercourse with the apostles, and in the ages next succeeding them, on all points on which it is not repugnant to the word of God.

And with reference to the second of the articles at the head of this chapter, we do allow (see art. xx.) the authority of the Church in controversies of faith, and confess that she is "a keeper and a witness of holy writ." But we also confess that "as she ought not to decree anything *against* Scripture, so *besides* the same ought she not to enforce anything to be believed for necessity of salvation." The Church of England does not herself attempt to require as an article of belief, or as a condition of communion, anything that may not be found in or proved by Holy Scripture, and she denies the right of any other Church to do so. She does not allow the authority of tradition as *an independent rule of faith*.

With regard to "the unanimous consent of the holy fathers,"—though the early fathers do, in general, agree in the doctrines which the Church of England holds in *common* with Rome; we shall find, as we proceed, that upon those upon which she differs from Rome—upon those, in fact, which are peculiar to Rome—"the consent of the holy fathers" is by no means "unanimous;" and that this criterion, therefore, adopted by the Romish Church is inapplicable precisely where its application is most wanted.

Art. 15 of the Creed of Pope Pius IV.—"I also profess that there are truly and properly seven sacraments of the new law, instituted by our Lord Jesus Christ, and necessary for the salvation of mankind, though not all necessary to each individual: viz., Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. I also receive and admit all the received and approved ceremonies of the Catholic Church in the solemn administration of all the above-mentioned sacraments."

Church of England.—Art. 25.—"There are two sacraments ordained of Christ our Lord in the Gospel—that is to say, Baptism, and the Supper of the Lord.

"Those five commonly-called sacraments—that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel,

being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

Before we proceed to compare the teaching of the Church of England on the subject of the sacraments with that of the Church of Rome, we must determine the meaning of the word *sacrament* in the opinion of the two churches.

In our Church Catechism, a *sacrament* is defined as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof."

In the Trent Catechism, the definition is as follows—"a thing subject to sense, which, by God's appointment, has virtue both to signify and to work holiness and righteousness." And Dr. Challoner, in a work* which is in the hands of most Romanists in this country, describes a sacrament as "an outward sign or ceremony of Christ's institution, by which grace is given to the soul of the worthy receiver."

Since, then, there is in the *definition* of a sacrament no difference between the Churches of England and Rome, and the teaching of both, therefore, can be tried by the same rule, let us now proceed to determine the sense of the primitive Church upon the point at issue between us.

To do this effectually, we must take each one of the five so-called sacraments received by Rome—but rejected by us—in order, and examine how far it possesses the essentials of a sacrament, according to our common definition of one. This, however, will require a fresh chapter. We close this with the statement of the Council of Trent as to the *authorities* recognised by the council in framing the decree concerning the sacraments, and the first of the canons then enacted containing an anathema against all those who dare to doubt the infallibility of Rome.

"Session vii. March 3, 1547. Decree concerning the Sacraments. Preface The sacred and holy,

* "The Catholic Christian instructed in the Sacraments, &c."

ecumenical and general Council of Trent, lawfully assembled in the Holy Ghost—in order to destroy the errors and to extirpate the heresies which have appeared in these our days respecting the most holy sacraments, as well those which have been revived from the heresies condemned of old by our fathers, as also those newly invented, which are exceedingly prejudicial to the purity of the Catholic Church, and to the salvation of souls—*adhering to the doctrine of the Holy Scriptures, to the apostolic traditions, and to the consent of other councils, and of the fathers*, has thought fit to establish and decree these present canons.

Canon I.—If any one shall say the sacraments of the new law were not all instituted by Jesus Christ, our Lord; or, that they are more or less than seven—to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; *let him be ACCURSED.*”

(*To be continued.*)

BRIEF HISTORICAL OUTLINE OF THE CHURCH OF SCOTLAND.

(*Continued from page 258, vol. xi.*)

As we stated before, the Table chiefs had taken every unfair means to pack the assembly with men devoted to their interests, and who were also decided enemies of the Church. Those clergy were set aside who were peaceably disposed, and none were elected but furious partizans and revolutionists; and the lay-elders were more numerous than the ministers. Burnet says “the Marquis of Hamilton judged it was a bad sight to see such an assembly; for not a gown was among them, *but many had swords and daggers about them.*” “An ominous sign, and pregnant with the calamities, which for the sins of a guilty nation, were fast falling on the Church.”

The Assembly met on November 21st, 1638, which the Commissioner opened with a speech from the throne. On the second session, he desired the king's letter, and also the

bishop's declinature of their jurisdiction, to be read before they proceeded to the election of a moderator; but this the Assembly flatly refused to do, as the members had predetermined to follow their own plan, without any respect to the royal authority. They chose, accordingly, ALEXANDER HENDERSON, minister of Leuchars, their moderator, one of those who had organised the riot about the Liturgy in St. Giles' Church. They next elected Johnstone of Warriston their clerk, although Mr. Sandilands held the office by patent. Johnstone immediately produced five manuscript registers which he had forged for the occasion, pretending that the Archbishop had interpolated the minutes; but that these were the real registers, which he had accidentally discovered. The forged books were immediately voted the true and authentic registers of the Church.

On the fifth session, Monday, November 26, a protest from the diocese of Ross was presented, but summarily rejected, against the lay-elders and the Tables at Edinburgh. At last, after much difficulty, and in the sixth session, Tuesday, November 27, the Commissioner procured an audience for the bishops' declinature or protest, which was read by Dr. Hamilton, their procurator. They acknowledged the necessity of assemblies called by royal authority; but for reasons which they produced, they could not but esteem this present assembly at Glasgow as "most unlawful and disorderly; and their proceedings VOID AND NULL IN LAW," for the causes which in a most able protest they proceeded to shew. "With no law or reason, they said, can it subsist that the *same persons* should be both judges and parties. . . . But it is without example uncharitable and illegal, that under the pretext of summons (the like whereof was never used, nor in the like manner against the most heinous malefactors in this kingdom) they have devised, forged, vented, and published a most infamous and scurril libel, full of infamous lies and malicious calumnies against the archbishops and bishops of this church; and have first given out from their Tables the order prescribed in the subsequent articles, which we have inserted, that the world may be witness of the illegality and maliciousness of their proceedings." These articles are too long for insertion, or to be condensed; we must therefore

refer our readers to the work itself from which we quote, where this noble protest is given *in extenso*.*

They protest that "all the acts of this assembly are and shall be reputed and esteemed UNJUST, ILLEGAL, AND NULL IN THEMSELVES, with all that hath followed or may follow thereupon. . . . And forasmuch as the said assembly doth intend to call in question, discuss, and condemn things not only in themselves lawful and warrantable; but which have been defined and determined by Acts of Assembly and Parliaments, and in practice accordingly, to the disgrace and prejudice of the reformed religion, authority of the laws and liberties of the Church and kingdom, weakening His Majesty's authority, disgracing the profession and practice which he holdeth in the communion of the Church where he liveth, and branding of the reformed churches with the foul aspersions of idolatry and superstition. *We protest before GOD AND MAN that what shall be done in this kind may NOT redound to the disgrace or disadvantage of the reformed religion, NOR BE REPUTED A DEED OF THE CHURCH OF SCOTLAND.*"

The Assembly treated this noble protest with scorn; asserted their independence on the royal authority; and their competency to meet, sit, and vote, without the concurrence of the bishops. They even asserted that by their protest the bishops had acknowledged their citation, and the authority of the Assembly as their judge. Against this extraordinary assumption the Commissioner protested; and produced a number of protests against the irregularity of the Assembly, and especially one by the Presbytery of Glasgow, which the moderator did not allow to be read.

In the seventh session, on Wedneeday, November 28th, the five forged registers were voted genuine; and two written replies to the bishops' protest were read, which their own historian confesses "*were raw and rude.*" Bishop Burnet says, the Assembly "went on at such a rate, that the marquis judged it no longer fit to bear with their courses; for all elections, how disorderly soever, were judged good; their ears were shut upon reason; and the bishops' declina-

* The History of the Church of Scotland, from the Reformation to the present time. By Thomas Stephen. 4 vols, price reduced to 25s. Bohn.

ture being read, was rejected, and an answer drawn. Wherefore, on the 28th, he called a council in the chapter house, and told them that he was necessitated to dissolve the Assembly." Accordingly, when Henderson, the moderator, put the question, whether or not this Assembly found themselves *judges* to the bishops, the marquis interposed, and in a long and eloquent address, lamented that their conduct would no longer permit him to witness their proceedings. After an able review of their proceedings, "he commanded and required them not to proceed any farther in this Assembly; and declared, that whatsoever they should say or do thereafter in it, he, in the king's name, protested against it; and that *it should never oblige any of the king's subjects, nor be imputed for an act of this assembly.* Standing as it does, it will make the Church ridiculous to all the adversaries of our religion; it will grieve and wound all the reformed churches that hear of it; it will make His Majesty's justice traduced throughout the whole Christian world, if he should suffer his subjects, in that which concerns their callings, their reputations, and their fortunes, *to be judged by their SWORN ENEMIES.*"

In reply to Henderson, who denied all the charges which the marquis had made in his speech, the Commissioner said that Henderson alleged "that it could not be a *free* assembly where there was any *pre-limitation* either of the choosers or of those to be chosen, or of things to be treated of in the assembly; but that all things must be discussed upon the place, else the assembly could not be free. But whether you yourselves have not violated that which you call freedom, let any man judge; for besides these instructions, which we have seen and offer now to produce, *four* several papers of instructions sent from whom you call the Tables, containing *all of them prelimitations*, and such as are not only repugnant to that which you call the freedom, but to that which is *indeed the freedom* of an assembly. . . . Two papers of *secret* instructions were directed, one of them to only one minister of every Presbytery, to be communicated by him as he should see cause, but to be quite concealed from the rest of the ministers. The other paper was directed to one *layman* of every Presbytery, and to be communicated by him as he should see cause, but to be quite *concealed* from all others.

In both which papers, are contained such directions which being followed, *as they were*, have quite banished freedom from this Assembly."

The Marquis of Hamilton, Lord High Commissioner, then, in the king's name, dissolved the Assembly, and discharged their further proceedings under the pain of HIGH TREASON; and the proclamation was read and posted on the Market Cross the next day, November 29. But the royal proclamation was met with a protest from the Covenanters, expressing their resolution to continue their labours until they had accomplished the objects for which they had met.

The members of this Assembly, however, did not disperse; but on the contrary, they continued their sessions from November 29th till Thursday, December 20th; during which time they undid the whole frame-work of the Church. They condemned all the six General Assemblies, which had been held by the authority of the late king, and which had been confirmed and ratified by as many parliaments; and declared them to have been from the beginning, unfree, unlawful, and null assemblies; never to have had, nor hereafter to have, any ecclesiastical authority." Many of the clergy in absence, were deprived of their livings and pronounced heretics, because they had preached the universal efficacy of Christ's death, the responsibility of divine grace, and the possibility of falling away from it.

They passed acts against the Liturgy; the Book of Canons; the Book of Ordination and Consecration; and the Court of High Commission which they condemned as Popish and erroneous.

Two of the bishops apostatized; and the Assembly degraded them to the position of parish ministers. All the other bishops were cited to appear, and to defend themselves from those infamous libels with which they had been charged. They were tried as *pretended* bishops in absence, and were summarily excommunicated by the assumed authority of the Assembly, which, "*moved by zeal to the glory of God*, and the purging of His Kirk, hath ordained the said pretended bishops to be DEPOSED, and by these presents doth depose them, not only of the office of commissary to vote in parliament, council, or convention, in name of the Kirk, but also of *all functions*, whether of pretended episcopal or minis-

terial calling; and *declareth them infamous*. And likewise ordaineth the said pretended bishops to be *excommunicated*, and declared to be of those whom Christ commandeth to be holden by all and every one of the faithful as *Ethnicks and Publicans*."

After some other business the moderator, Mr. Henderson, dissolved the rebel assembly; and concluded a long speech with these words of fearful import:—"We have now cast down the walls of Jericho; let him that rebuildeth them beware of the curse of Hiel the Bethelite," who laid the foundation in the death of his eldest son, and set up its gates in the death of his youngest son.

Of this Assembly the late Bishop Russell very justly observes that this ecclesiastical revolution was brought to pass almost solely by *lay influence*; that the chief motives whence it originated were envy and fear on the part of the temporal lords, who saw the bishops raised to offices of trust and emolument; and who dreaded that the king would yet confer upon their sees the estates of which they had been violently dispossessed during the troubles of the reformation; that as the majority of the ministers were still in favour of a limited episcopacy, it was resolved by the nobles and covenanting barons to thrust laymen into Presbyteries, in order that persons devoted to their interest might be returned to the Assembly; that fraud and force were employed to deter the constituent members from being present; that to deprive the prelates of their votes, they were loaded in an unlawful manner with the most atrocious imputations, which no regular attempt was ever made to prove; and finally, that all the acts changing the constitution of the Church were passed after the Assembly had been dissolved by the royal commissioner, and forbidden to meet again under pain of treason.

T. S.

REMINISCENCES OF CHRIST'S HOSPITAL.

It may be that some of our readers, casting their eyes over this page, and catching the title of this chapter, may find themselves linked by no weak tie to the writer of it, and be his *brother blues*. If this be the case—if there be any who

have, in common with him, a fond memory of that noble institution to which he owes so much—an old blue greets them well. Friendships may in later years be formed—sincere and lasting ones, too : but for a true, a bosom friend, give us the man whose acquaintance we can date back to the days of early boyhood ; our school companion, whose studies and play were the same with our own, whom we knew, and who knew us, when our hearts were still young and fresh, and our characters as nature had formed them, untainted as yet by the calculating coldness and selfishness of the world. Let men talk as they will, there is no doubt but that the friends of our early school-days are friends indeed, and he loses much who neglects to keep up their acquaintance. And if this be true generally, we do not think that we are wrong in saying that old Christ's Hospital friendships are especially valuable. The peculiar nature of the school itself, the quaintness of its dress, the singularity, to a certain extent, of the whole of its economy—all these things, acting upon the mind during the years of boyhood, and thereby more or less influencing the character too, form, as it were, so many sympathetic chords of feeling in after life, and are the solid basis of many an enduring friendship. Some say our school-days are our happiest ; that, perhaps, admits of doubt : but at any rate, those who were our constant companions at the time when "hope was young," and life seemed brightest, must be, and ought to be, remembered with some affection ; and to us, at least, there is a *masonry* in the term "brother blue," that long years cannot efface.

Although, of course, we were much too young at the time (we entered Christ's Hospital at seven and a half years of age) to remember all that happened on the day of our first donning the blue coat, there was one incident that made an impression on our mind that we are never likely to forget. We ourselves, as most boys are, were much pleased with our new dress, and could not understand the tears of our mother, who accompanied us to Hertford, at the sight of her son in the clothes of the Hospital. They did not fit either, as she would have them fit ; so we were put to bed at an inn in the town, nearly facing the school-gates, while our coat was hemmed up to shorten it a little, and our bands taken in at the back to bring them to something like

the size of our neck. The idea of her boy, in dressing whom nicely she had always had so much pride, in such a guise, was too much for her; and we remember well how fast her tears fell as she stitched away to bring the clothes into shape. Doubtless, many other mothers have felt the same, and would gladly see some other less marked and peculiar dress substituted for the present one; and there is, we believe, a strong party among the governors and others connected with the school, who are endeavouring to bring about a change in this particular. Still they should remember that in such an establishment there must be an uniform of some kind; and whatever dress they proposed in exchange, it were very difficult, or rather impossible, to find one that could carry with it such character as that which has been worn for the last 300 years, is known all over the country, and has won its way to respectability. A blue-coat boy is known everywhere; every one knows the school to which he belongs; and every one respects it, and therefore him too; and it would take a number of generations before any new uniform could gain for itself the consideration that the present one enjoys. Whether or not it could be so modified, without altering its character, as to suit better the comfort and convenience of the boys at the different seasons of the year, is another matter; but any *radical* change of the dress would tend, to a great extent, to a change of the character of the school too. We are by no means alone in our opinion; and many an old Christ's Hospital boy would feel much any material innovation in the old-fashioned but respected costume.

There is not much to interest any general reader in what we can recollect of our life during the eighteen months we spent at Hertford. We remember how sorry we were that we had to go there at all; but the rule had just been made that all should go to the junior school first, and then be in turn drafted up to town accordingly as they arrived at the top of the school, or became too old to remain any longer in this, as it were, preparatory institution.

We had not been long there, however, before a very grave offence was committed, and the public punishment inflicted was accompanied with public disgrace of such a nature that it is difficult to conceive anything much more

likely to leave a lasting impression or have a lasting effect upon a "new boy's" mind. The head-master's orchard had been robbed, and the robbery was brought home to two or three boys. They were made to stand in the middle of the hall during breakfast-time, with their coats turned inside out. They wore their coats, too, in this way, for several days afterwards, and as they are lined with yellow, this rendered them very conspicuous objects wherever they went. After breakfast, one of the beadles brought up the rods, and the offenders were publicly flogged; a speech being made on the occasion either by the master or the steward, that no one might be ignorant of the nature of the crime. One of the culprits had, in the course of his examination on the subject, been guilty also of falsehood: and we recollect some time afterwards, in conversation with him, asking him how he could dare to tell a lie about it—how he could dare to say that he had not robbed the orchard when he had done so, and that, too, when he knew that he must be found out. "Ah," he said, "I did not tell a lie; but you don't understand it. They asked me whether I had stolen any of Mr. ——'s fruit, and I answered *Nos*;" (for *No*, Sir, we suppose) "and, you know, *nos* is the latin for *we*, and *we* (*oui*) is the French for *Yes*!" Rather sharp for a lad of ten or eleven years of age, and full of promise for riper years! If we remember right, some three years later, this same boy ran away from the school in London; he was, however, caught, and after being again publicly flogged in a manner similar to that above described, was expelled the hospital.

If any old Christ's Hospital boy reads this, he will not fail to recollect the wonderful superstition that prevailed among the boys at Hertford. It used to be the custom for nearly the whole "chamber" to lie awake for hours at night, and either to read aloud, or to tell stories. The "Arabian Nights" and other fairy tales were great favourites, but old histories of murders and robberies were the best liked; and there was hardly a corner of the school but was the scene of something horrible. There was a large cellar, for instance, under the writing-school; and in this they believed that there was a vast pool of blood that had been there for no one knows how many generations, and would remain there for ever. And at one time we distinctly remember that it was

currently reported and believed in the school that some boy had cut his finger, and with his blood written a letter to the devil, and placed it under his pillow; and that at twelve or one o'clock at night, the light in the sleeping-room had begun to burn blue, and the paper was taken away. We do not think that there was anything ever so horrible or impossible but these children would have believed it.

(*To be continued.*)

THE CHURCH, ITS VISIBILITY, ORDERS, AUTHORITY, AND CONTINUANCE.—As there was a distinct order of men under the Mosaic dispensation to execute the office of the priesthood; Moses, having his immediate commission from God himself, was commanded to consecrate Aaron and his sons for the priest's office: so there was from the beginning a distinct order of persons under the gospel ministration, for the Apostles fixed a settled ministry, *ordaining elders in every church*. And as the Apostles ordained certain persons to the pastoral office, so they gave them power of ordaining others, whereby due care was taken, from the beginning of Christianity, for a supply of persons in the ministry for the future, by ordination or laying on of hands and prayer as the necessity of the church should require; and this solemn ordination was performed, notwithstanding the immediate appointment of the Holy Ghost, whereby it appears, first, that an outward visible calling and ordination of ministry is necessary; and, secondly, that the bishops and pastors of the church, however restrained or limited in respect of the manner of exercising their ministerial function by human governors, do yet derive their authority, not from the people or the civil magistrates, but from Christ and His Apostles. This will appear more fully, if we further consider the first beginning or incorporating of the Christian church, which was by a Divine commission to the Apostles, authorising them to teach and convince men, and then to admit them into the Christian society or church by baptism, and to settle them as an ecclesiastical body or society, which society the Apostles call *the body of Christ*, as being united to Him the Head, by whose authority it was at first established; so, again, *ye are God's household—ye are God's building*, &c., incorporated and built up by the Apostles, who received their authority and power therein from Christ.—*Collyer's Sacred Interpreter*.

MR. RYLE AND THE "ACHILL HERALD" ON REGENERATION.

MR. RYLE has not "vouchsafed a parole;" but a champion has come forward to the rescue in the *Achill Herald*, an Irish monthly periodical, edited by the Rev. Edward Nangle, Rector of Skreen, in the county of Sligo; altho' he acknowledges that he has not read Mr. Ryle's tracts; yet he also ploughs with Bishop Hopkins' heifer.

Mr. Nangle says that W. C. P. "is beyond the reach of rational argument;" so it would appear that when, in opposition to the Hopkinsian delusion we maintain the sense of our Lord's words (but which Mr. Nangle also entirely ignores), and apostolic doctrine, it is an outrage on common sense. The whole object of W. C. P. he says, "in opposition to Mr. R's counsel is to confound baptism and regeneration;" and in so doing, "he betrays an utter ignorance of the first and most essential principle of Christianity."

We shall leave it to better judges than we pretend to be, to decide; but in the meantime, we beg to say that St. Paul calls the doctrine of baptism *one of the FIRST PRINCIPLES* of the doctrine of Christ; by, in, or through which, as an instrument, he asserts that we have been enlightened, that we have tasted of the heavenly gift; and that we have been made partakers of the Holy Ghost (Heb. vi. 1-5); and that the eyes of our understanding have been enlightened that we may know the hope of our calling. He positively asserts that we have been saved by the *washing of regeneration*, and renewing of the Holy Ghost; and also that we are thereby justified by the grace of Christ and made heirs of eternal life (Tim. iii. 4-8); that is, that baptism is the instrument by which we are justified and adopted. Again he asserts that the natural or unregenerate man receiveth not the things of the Spirit of God; for he says they are foolishness unto him (1 Cor. ii. 14); just as Mr. Nangle says that W. C. P. is utterly wrong-headed and outrageously beyond the reach of rational argument. St. Peter also says that the strangers to whom he wrote, had been born again of incorruptible seed by the word of God (1 Peter ii. 3). Besides, there can be no reasonable doubt but, that our Lord inseparably united

regeneration with baptism; and whatsoever he hath joined together, let not fallible man put asunder.

Although Mr. Nangle and others may innocently hold different opinions respecting the interpretation put on the above cited texts by the Church of England, and by the most illustrious divines in the churches of the three kingdoms; yet we were not prepared for the following words, which we have marked in italics, from the pen of a steward of this very mystery of baptism, which in our opinion is somewhat akin to blasphemy:—

We notice this at the outset to shew the utter wrongness of mind of the writer, according to whose statement, a confident persuasion of a man having been the subject of a supernatural and spiritual change *because another man sprinkled some water upon him and pronounced certain words over him*, is at once a pious and rational conviction, while, on the other hand, the persuasion of such an inward change, which rests upon the consciousness of a change of principle, affection and conduct, is an unholy and baseless delusion. The person who could deliberately write such an outrage on common sense, seems to be beyond the reach of rational argument.

We shall not contradict Mr. Nangle's assertion, but will endeavour to convince him that we have at least grounds for rational arguments. He says again, near the conclusion, "the attempt to establish an inseparable connection between regeneration and baptism, amounting to the assertion that a man must be baptized because he has been regenerated, must appear to be a most unwarranted assumption, at variance with Scripture, and contradicted by facts."

This is, for the sake of a little stage effect, a perversion of our words; we never said that "a man must be baptized, *because* he has been regenerated;" on the contrary, our argument went clearly to establish the everlasting truth that a person must be regenerated *because* he has been baptized, agreeably to the divine ordinance that in order to be saved every person must be born of water and of the Spirit in baptism.

We trust that through divine grace, we shall never write with such a contemptuous sneer of our blessed Lord's sacrament, however much we may be supposed to have mistaken its import, as His ambassador and representative has done in the two quotations from his paper which we have now given; but of which we hope he will receive grace to repent.

Let us now ask, in a charitable spirit, whether or not he would speak in such a sneering way of the sermons of any of the self-styled evangelical clergy?

The means of regeneration which Christ has instituted are as simple and efficacious as the prophet's command to the Syrian leper "to wash seven times in Jordan, and thy flesh shall come again to thee, and thou shalt be clean." Well, that proved to be true, and he was then and there converted, and became ever after a faithful servant of the Most High. But, like as he said before his conversion, the evangelical clergy make it necessary to mount the pulpit, and stand and call on the name of the Lord, and strike their hand over the place, and so regenerate the person; are not preaching and all the false interpretations and wrested texts of Scripture better than the operations of the Holy Trinity, through the instrument of baptism? Shall we not be regenerate by one of Mr. Spurgeon's "brimstone sermons," rather than by the Lord's ordinance. Christ's command was to baptize or wash, and so be born again by water and the Holy Spirit. Now, both St. Paul and St. Peter call the consecrated water in this washing *the blood of Jesus*—that is, that the water represents the blood of Christ; "having our hearts *sprinkled* from an *evil* conscience, and our bodies *washed* with pure water," (Heb. x. 22.) that we may give the answer of a *good* conscience towards God, by the resurrection of Christ (1 Peter iii. 21). And again St. Paul says that we have come "to Jesus [that is, that we *believe* in Jesus] the Mediator of the new Covenant and to the *blood of sprinkling*, that speaketh better things than that of Abel (Heb. xii. 23, 24). Again, St. Peter says that all the Churchmen to whom he wrote were "elect according to the foreknowledge of God the Father, through sanctification of the Spirit [in baptism] unto obedience [of the faith] and *sprinkling* of the blood of Jesus Christ . . . who, according to His abundant mercy, hath *begotten us again* unto a lively hope by the resurrection of Jesus Christ from the dead (1 Peter i. 1, 2). Therefore, we may now say, with confidence, that we are *carnally* born into this world, the natural descendants of the *first* Adam; but in the sacrament of baptism, we are purified or justified from our ancestors' sin; and we are then *spiritually* born into the Church, which is

the Spouse of Christ, and the mother of all the adopted sons of God.

Among His very last instructions, Christ commanded His apostles and their successors to the end of the world to baptize or wash all nations in water, whereby their "flesh came again, like unto the flesh of a little child, and they are clean." By the mercy of God the Father, the purchase of God the Son, and the grace and operation of the Holy Ghost in baptism, we are translated or cleansed from the leprosy which the first Adam has transmitted to all his posterity, into a spiritual state, or state of salvation, in Christ the second Adam; consequently, we then receive remission of sin, and become the sons of God by adoption and grace. This renovating change restores our depraved nature to its primitive integrity; therefore, we must die unto sin, that is, be changed from its pollution and live unto righteousness, which is to have a change wrought in our souls by receiving holy dispositions and the ability to persevere in all godly living, from the Holy Spirit.

It is impossible, in our small compass, to notice all the Scripture texts which Mr. Nangle has produced to support his view of regeneration; but we beg to assure him that every one of them applies to and pre-supposes baptism in the members of all those churches to which the epistles were directed.

Mr. Nangle answers our question put to Mr. Ryle to what water could our Lord allude in John iii. 5, by asking us another question; namely, what water our Lord meant when he spoke to the Samaritan woman of "living water." From the triumphant manner of the inquiry, this question is evidently meant to annihilate us; but we hope to answer it and be none the worse.

It has been evident to the whole Church of Christ, from the beginning at Pentecost, that to Nicodemus Christ spoke of the *material* water of baptism; and that when St. John appealed unto Him in heaven for the truth of his evidence, he also spoke of *material* water which flowed from our Saviour's side on the cross when, during the sleep of death, He gave life to his Church in the water of cleansing and the blood of redemption. And to no other thing than the water of baptism can these two cases refer. We beg also to refer

to Ezekiel xvi. 1 to 15, as being also a reference to Christian baptism.

But of the *living water* of which Christ spoke then, and which was not then given, but to be bestowed at a future time, He spoke of *metaphorical* water, which was to proceed from the upper room in Jerusalem, in the gifts and graces of the Holy Spirit, through the preaching of the gospel. This metaphor is used by Isaiah (lv. 1.) and cited by our Lord Himself, "He! every one that thirsteth, come ye to the waters, &c." He says the Church of the Jews "shall be like a watered garden, and like a spring of water whose waters fail not (lviii. 11);" and in corroboration of this prophecy Zechariah (xiv. 8) informs us that on the restoration of the whole house of Israel "living waters shall go out from Jerusalem;" that is, the gospel shall be again propagated in all the earth, from Jerusalem, the mother Church of Christendom. Then again, Jeremiah accuses the people of God in his day of having forsaken the fountain of living waters (ii. 3). The metaphor is more than once used in the Apocalypse to designate the Church (vii. 17.); "for the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters." And the beloved disciple beheld "a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the lamb" (xx. 1, 2), to sanctify, to call, to elect, to regenerate, to adopt, and to justify, the whole Church of God in the water of baptism, wherein we are buried with Christ, and with whom we are hid in God; and therefore, we shall so live and reign with Him, if we suffer with Him, and be dead to sin in this world.

After a slight admission, Mr. Nangle says that "regeneration and the fruits of it are inseparable." Neither the Prayer-book nor the Bible give any authority for this gratuitous assertion. If we say that we have no sin we deceive ourselves and the truth is not in us; but this is only a new way of putting the Calvinistic tenet as illustrated by our boot-maker, that if a man fancies that he has got the real regenerative *impulse*, then he cannot fall from grace nor be finally lost. The Scripture bids us take heed lest we fall; and the sixteenth article says, "they are to be *condemned* which say they can no more sin as long as they live here, or

deny the place of forgiveness to such as truly repent ;” “ wherefore, the grant of repentance is not to be denied to such as fall into sin after baptism.” To keep the commandments is the true test ; but these self-regenerated people fancy they can no more sin ; but in that they are mistaken, for *presumption* is as great a sin as carnal transgression, and it is very observable that presumptuous sins usually have the dominion over them.

We confess it was with pain that we read the following words from a man of such eminent abilities and piety as Mr. Nangle :—

Baptism and regeneration cannot be necessarily connected as cause and effect; because the thief on the cross was regenerated (if he were not, he could not have been saved) but he was never baptized, and those of whose baptism we read in the Acts of the Apostles were *regenerated before they were baptized*.

The italics are not ours. The case of the penitent does not invalidate our argument, nor does it come within the scope of it. For—1st, the sacrament of baptism had not then been instituted ; 2nd, the penitent had been admitted into covenant with God, in his then only true Church ; 3rd, he was baptized in his own blood ; and 4th, “ if he could not be saved without baptismal regeneration, then no Israelite, indeed, could ever have been saved, which every Christian man knows to be false ; but 5th, was the arm of God the Almighty shortened that he could not save a true penitent in any condition whatever ? (Rom. ii. 26).

Mr. N. cites 1 John v. 1 ; and we say that both St. John and the other apostles pre-suppose that those to whom they write have been baptized and were therefore regenerate, and therefore that such will certainly believe in Christ ; but such belief *is not* regeneration. The person coming to baptism must have faith before the administration of that sacrament. All Presbyterians north of the Tweed, and all dissenters south of it, have faith ; they believe the articles of the Christian faith ; but *they have not been regenerated*, because their baptisms, *being without authority*, are null and void.

Mr. Nangle also cites St. Paul’s thanksgiving that he had baptized only three or more in the Corinthian Church ; but he himself immediately subjoins the reason of his thankfulness, lest in that Church, which shewed such a tendency to

break into schisms, "any man should say that I had baptized in *mine own name*;" made sects in the Church, and been called Rabbi, as so many of the present day call Calvin and the Pope their masters. St. Paul was not here speaking of regeneration; but of breaking off from the Church into sects, and calling himself, and Apollos, and Cephas, *masters*, which Christ absolutely forbade.

Pity it is that we have troubled ourselves and our readers to disprove Mr. Nangle's anti-baptismal opinions; for we perceive that after all he has said to the contrary, he admits the whole of our arguments, and says he believes in baptismal regeneration. Hear what he says—"*We fully admit that the water of baptism is the outward and visible sign of the inward and spiritual grace of regeneration; nor can we deny that, in the case of infants, the inward grace may accompany the administration of the outward ordinance.*" How unfortunate it is, that in this citation Mr. Nangle must plead guilty to the same fault of which he accuses us; that is, of "betraying an utter ignorance of the first and most essential principle of Christianity," and that he has thus cut the throat of his own argument.

W. C. P.

DIFFICULTIES OF PRESBYTERIANISM.—David Blondel's book is a magazine for the writers against Episcopacy. It was drawn up at the earnest request of the Westminster Assembly, particularly the Scots. It closed with words to this purpose. "By all that we have said to assert the rights to Presbytery, we do not intend to invalidate the ancient and apostolical constitution of Episcopal pre-eminence, but believe that wheresoever it is established conformably to the ancient canons, it must be carefully preserved; and wheresoever, by some heat of contention or otherwise, it hath been put down, or violated, it ought to be reverently restored."

This raised a great clamour, and the conclusion was suppressed. On the report getting about, John Blondel, then residing in London, wrote to his brother David, who acknowledged it was true.—*See Du Molin's Letter to Durell at the end of Bennet on Joint Prayer.*—Bishop Horne.

MR. KEBLE AND EUCHARISTICAL ADORATION.*

THE Eucharistical offering—that is, the holy communion—is the Christian oblation or sacrifice; it is the highest mystery of the Christian religion; it is the proper worship of the faithful in all ages; and it succeeded in the place of the bloody sacrifices of the patriarchal and Jewish churches. Sacrifice was the divine mode of worship in the Church from the fall of Adam; established on the everlasting priesthood, and fore-ordained sacrifice of our blessed Lord, and as a *type* of it, who was the Lamb slain from the beginning. The great High-priest Himself constituted Adam the high-priest of his race, and taught him the nature, object and typical meaning of animal sacrifices. The pattern of their sacrifices was evidently derived to the Jews from heaven; for God commanded Moses, to “make all things according to the pattern showed him in the Mount;” and on the institution of the Christian sacrifice in the last night of our Lord’s earthly ministry, He taught the disciples the manner of the Christian sacrifice; and commanded them to *do this or to offer* the same materials of bread and wine as memorials of his only and all-sufficient sacrifice till the end of time, which of course implied a succession of Christian priests at the Christian altar; for St. Paul says “we have an altar;” but the Jews have now neither altar, nor priest, nor sacrifice.

The Christian Church derives its mode of the Eucharistical oblation traditionally from Christ and His apostles; and although different churches have adopted some dissimilar details, yet, in the main features, all the communion services are easily traceable to one source, and contain the same general features. In our office, the rubric directs that “when there is a communion the priest [nor the beadle or churchwarden] shall then place upon the table so much bread and wine as he shall think sufficient. After which done, the priest shall say the prayer for the church militant, in which he beseeches God to accept these our oblations, for He is the very paschal lamb which was offered for us, and hath taken away the sin of the world; and in

* By Rev. John Keble, Vicar of Hursley. Oxford; J. H. & J. Parker, 1857.

the prayer of consecration, Christ may be said to offer Himself as a memorial oblation in the elements under consecration. In this part, the priest represents Christ; but in presenting the alms, he represents the communicants, and presents their sacrifice of alms to God, so that every communicant should give something in sacrifice, although it were only two mites, which make a farthing. The priest at the altar thus offers to God both gifts and sacrifice. And he prays that by receiving the bread and wine then to be consecrated and offered up, we may be made partakers verily and indeed of His body and blood.

On the night of His betrayal, Christ our Melchisedec, or High-priest, offered Himself up to God the Father as a free and voluntary sacrifice under the symbols of bread, representing His sacred body, and wine representing His blood. He eucharistized or blessed these symbols—that is, His blessing was accompanied with thanksgiving to God the Father, having offered them up, and invoked on them the descent of the Holy Spirit, He gave them to His disciples as His body broken, and as His blood shed for all believers for the remission of sin.

The sacrifice of Himself then offered up by Himself, as both priest and victim under the symbols of bread and wine, was the next day slain on the cross. On the third day, by the power of the Holy Spirit, He raised Himself from the dead, and entered into heaven, which is the true Holy of Holies; where he continually presents His own sacrifice to God the Father in the reality, and as a perpetual memorial of his all-sufficient oblation; as the Jewish high-priest presented the blood of the typical lamb in the holy place of the temple; and as the Christian priest offers up his commemorative or symbolical blood on the Christian altar, which is both an altar on which the sacrifice is offered, and a holy table from which the sacrificial feast is distributed to the faithful worshipper to be eaten and drank. In virtue of His one oblation of Himself, once offered as our High-priest for ever, He makes never-ceasing intercession for His Church in person and in reality, which His priests in figure and in resemblance offer on the altar on earth, to be a memorial before God; like the memorial sign of the rainbow, which He promised to look upon, that He may remember His

everlasting Covenant and His promise of *mercy* to fallen man. In like manner the *continual remembrance* of the sacrifice of the death of Christ, is one of the great and primary designs of the Lord's Supper, as a memorial before God, and to stir up in our minds the remembrance of the sufferings and death of Christ.

A vision of the pattern of how all things were done in heaven was vouchsafed to St. John, being in the Spirit, as well as unto Moses. "*After this I looked and behold a door was opened in heaven . . . and behold a throne was set in heaven, and one sat on the throne, and there was a RAINBOW round the throne, [that God might look upon it and remember His covenant of mercy] and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. . . . The four and twenty elders, which represented the pre-Christian and the post-Christian priesthood, fell down before Him that sat on the throne, and worship him that liveth for ever and ever. Now mark, that it was not before the Lamb, but the Holy One that sat on the throne—to wit, God the Father. And one of the elders said unto me, weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne . . . and in the midst of the elders, stood a LAMB, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. Then all fell down before the Lamb, who had accomplished our salvation and sang a new song, which is embodied in our Gloria in Excelsis, in the post-communion service.*

It is the peculiar privilege of Christian baptism to confer the Holy Spirit, which is called the laver of regeneration (Tit. iii. 5); by one Spirit we are baptized into the one body of Christ, and have all been made to *drink* into one Spirit, in the Eucharist (1 Cor. xii. 13); our Lord Himself says we must be born of water and of the Spirit, and He requires both faith and baptism as necessary to salvation (St. Mark xvi. 16); and St. Peter gives us reason to believe, that it is as impossible for the unbaptised to be saved, as for those who were not in Noah's ark to escape the waters of the deluge, which he makes a figure of Christian baptism. But

as it is certain that many of those who were drowned in that raging ocean were saved eternally (1 Peter iii. 19-22) through the merits of Christ, so we may charitably think and hope that those who are without the Church from invincible ignorance will, through the all-atoning blood of Christ, be accepted in Him, if, from love to Him, they have kept the commandments. As by one Spirit we are baptized into one body; so in the Lord's Supper, we all drink into one Spirit. It is the Spirit that quickeneth; he that eateth Christ's flesh and *drinketh* His blood dwelleth in Christ, and He in him. Now, the *Papist*, who *rejects* it, and the *dissenter*, who *cannot* consecrate the wine, *have alike no spiritual life in them* (John vii. 58). Christ has promised to raise up those faithful communicants who have eaten His flesh and drank his blood, at the last day, to joy and felicity; for it is Christ, by His Spirit *in us* that is the hope of our glory (Col. i. 27); for it is the Spirit that quickeneth us. A constant communion, therefore, in the sacrifice of the Eucharist is as necessary for the growth and continuance of the spiritual life as our daily bread is for the support of the animal body.

We were led into these reflections, in consequence of having sat down with the intention of reviewing Mr. Keble's arguments and evidences from the fathers of the necessity for the adoration "or the worship of our Lord and Saviour in the sacrament of holy communion;" but we find that time will not permit us to do more at this time than to make the foregoing introduction to the notice of a work of small bulk, but of great research and learning; the object of which seems to us to be, to inculcate the worship of the Eucharistic symbols, as if they, which only *represent* His sacred body and blood, were in reality His very human flesh and blood. It is with some reluctance that we shall enter into controversy with such a man as Mr. Keble; and therefore leave the remainder of the subject of this article till another opportunity; only, in the meantime, taking leave to cite a part of the rubric at the end of the Communion Office: "It is hereby declared that thereby *no adoration* is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental

bread and wine remain still in their very natural substances, and therefore may not be adored (*for that were idolatry to be abhorred of all faithful Christians*): and the natural body and blood of our Saviour Christ are in heaven and not here; it being against the truth of Christ's natural body, to be at one time in more places than one."

W. C. P.

(*To be continued.*)

PASSAGES FROM THE EARLY MANHOOD OF REGINALD MOORE.

CHAPTER II.

(*Continued from page 30.*)

"St. JOHN," said Reginald, one day soon after their arrival, "I do so long to be with you on Christmas-day, if I might be admitted to the feast, do you think so?"

"And why not," said St. John.

"I am so unworthy," answered Reginald, "I feel as though it were almost presumption ever to hope for the privilege."

"My dear Reginald, are any of us worthy? Is it not to strengthen the penitent? Are you not truly seeking the right way, and striving earnestly to walk in it? Do not say so any more; but come to the holy table, and drawing near with faith, there partake of the holy mysteries."

With joyful feelings Reginald awoke on that Christmas morning; the bells of St. Peter were ringing merrily through the frosty air, and seemed in glad unison with his thoughts. He rose early and spent some time in prayer and meditation, and, with a heart at rest, went down stairs, where he found the whole family assembled. The venerable countenance of Dr. Pembroke was beaming with its expression of Christian joy, as he gave the greeting to Reginald, at the same time placing in his hands a Prayer-book, beautifully illuminated and embossed. Mrs. Pembroke's kind face looked even kinder than usual, as she gave him a valuable engraving from one of Guido's pictures, and St. John's present was a copy of *Thomas à Kempis*. "It is an old custom of ours," he whispered, as he saw Moore look

enquiringly at him; "you will grieve us if you refuse to accept them."

Service commenced at eleven o'clock, so they had time to visit several old persons, who were too feeble to go to church, and who for many years had looked for a few kind words from St. John on this day. Reginald was with his friend, and he profited and enjoyed his conversation on heavenly things during the walk which brought them to the Church; the interior of which, the night before, they had profusely decorated with evergreens, placing over the altar a cross of snowy camellias, which now in the morning light glistened and shone amidst the dark leaves. It was a glorious building, with its clusters of arches and its groined roof, and the splendid painted windows, many of them the gifts of the congregation, and as Reginald looked and admired, he thought of the words of the Psalmist, "The king's daughter is all glorious within," and again, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." The service was chanted throughout, as the choir was in excellent training; Dr. Pembroke preached with great earnestness and fervour on the joyous season, and on the great love of our Lord and Saviour, and as Reginald listened, it came to his mind how differently he had spent his last Christmas, especially when the sacrament was administered—he knelt at the altar—one of the most devout and humble communicants.

The remainder of the day passed calmly and peacefully; not in riotous rejoicings, but in feasting the poor and needy; it was the happiest that he had ever spent. Before he laid down to sleep, he wrote a few lines to his mother, to tell her what he had been doing. "Mother, I have been spared to partake in the great festival; though I was not with you, yet we were together; dear mother, how thankful I am that I was not cut down in the midst of my unrepented sins, and that I have been given my life as it were back again. How I longed, mother, if you remember, to be a soldier; I still long to be one in our great Captain's army. Oh! may I manfully maintain that warfare, and putting on the armour of salvation, do my Lord and Master good service, against the world, the flesh, and the devil."

Reginald quickly gained health and strength, at the Rectory; he found a kind and experienced adviser in Dr. Pembroke, who became very fond of him; one day, after he had been talking to the good doctor, he said to St. John—"Oh! now I wish to enter holy orders, and if I were to do so, there is nothing I should like more than to be one of Dr. Pembroke's curates, especially as you are to be one also."

"Yes! I should like it very much," replied Oriel, "we could be very happy, and there would be plenty of work to keep us fully employed; but I am afraid that you would find it very monotonous."

"No," said Reginald, "I do not think I should; I don't wish for any gaiety now; I feel as if I could never trust myself in the world again."

"But Moore, that will never do, for when we go back to Oxford, there will be the same temptations;" and St. John could not wonder, as he thought of the courage and prowess in all athletic sports, of the splendid talents and brilliant genius, which had made Reginald the idol and darling of the men of his college.

"I did not mean that exactly," replied he, "but it seems to me, old things are passed away; I sometimes look back on my former life as a wild dream, and I wonder where the charms could have been that I found so attractive in it." He was silent for a few minutes, and then said, "When shall you be ordained, Oriel?"

"In Lent, I hope, Reginald."

"Shall you come away from Oxford directly afterwards?"

"No, I intend remaining until term ends, as I am going to help Dr. Audrey till then; I shall begin my duties at Alvers as soon as Mr. Wray leaves Dr. Pembroke, which will not be till about the end of September."

"Then you *will* be at leisure," said Reginald, "I am so glad, you must promise me"—

"What?" said Oriel, amused with his eagerness.

"That you will spend part of the Long with me, at my mother's."

I am sure I shall be very pleased to do so, providing Mrs. Moore would like to have me."

"Wouldn't she like it, that's all; she would only be too

glad to see you, nothing would please her better. Why, she would do anything in her power to thank you for all the care that you took of me when I was so ill."

So it was settled that St. John should go with Reginald to Ashby, and the latter looked forward anxiously to the time, when the year of probation which he had set for himself should be over, and he might again ask for that promise; this time he hoped to meet no denial.

The vacation passed so rapidly, that Reginald was astonished to find the time gone, and he parted from his kind hosts, with a promise that their intercourse should not end here, but that he would soon pay them another visit.

(To be continued.)

Poetry.

THE LADIES' CHAIN.

LINES WRITTEN ON HEARING THE WORDS "LADIES' CHAIN"
REPEATED IN A DANCE.

"Let fashion lead me by the hands,
I'll go wherever she commands,
Assume her ever-changing form,
And all her little arts perform.
The ladies' chain! the ladies' chain!
O let me in its folds remain!
Tho' fast it bind as links of steel,
Its silken bonds I'd ever feel.
O let me gaze on Beauty's charms,
Rejoiced to find her in my arms,
And let me in its sweetness prove
The power, th' idolatry of love!
Whilst Art and Nature friendly meet
To lay their off'rings at my feet,
Let music's melody enhance
The pleasures of the mystic dance.
As run the winged hours their round,
Let wine and song and mirth abound:
Begone, dull care—farewell to pain—
Let me the cup of pleasure drain!"
Thus sing they, who, by Pleasure led
Where sink the dying and the dead,

Mourn not destructive sin, nor there
Breathe they the vital breath of prayer ;
Nor grateful praise the God of heaven,
Who life and all to them hath given.
The pomps and vanities of earth
Forsaken at their Christian birth
Now charm the more and rise in worth !
But should their thoughts a moment rise
To Him who dwells above the skies,
They captive feel the fatal chain
Which binds them to the earth again.

O Thou who didst salvation bring,
A child of earth, of heaven the King !
Who cam'st our fallen world to bless,
The Lord our peace and righteousness !
Thou only canst the chain unbind,
And chase delusion from the mind ;
The charm of vanity dissolve,
And arm the soul with firm resolve.
Thou only canst the spirit free
Who captive led'st captivity,
Deliver from the power of sin,
Inspiring peace and joy within.

Thou dost to those who Thee behold
All beauty and all bliss unfold ;
In vain we search the world around
For happiness that ne'er is found ;
In vain we seek to banish pain,
In vain we love tho' loved again.
'Tis love *divine* all love excels !
Who loveth Thee in pleasure dwells.
O perfect us in holy love,
And let us all its sweetness prove ;
More closely bind our souls to Thee,
For this is truest liberty ;
And give, when passed our transient day,
A glory that ne'er fades away !
"Enraptured then we'll sing thy praise,
In sweeter and sublimer lays,
To richer melodies give birth
Than any that were heard on earth !

Redeemer of a world unmeet
 To lay its off'rings at thy feet ;"
 Preserver of thy people Thou,
 Come bind thy jewels on thy brow.
 How many a fairer, costlier gem
 Than those which form Night's diadem !
 From ev'ry stain of earth set free,
 To brighten thro' eternity !

T. H. T.

Filey, Jan. 12.

 THE SINNER'S FRIEND.

I leaned upon a mighty reed,
 Goodly to see and fair withal,
 It broke and pierced me thro' the hand ;
 My heart grew chill with icy thrall.

I deemed my house was on a rock,
 One that could Passion's storms defy ;
 The rock it proved of shifting sand,
 Homeles, forlorn, I'm left to die.

With wreaths I decked my lamp, to sail
 Upon the holy stream of love ;
 The stream met Falsehood's turbid tide,
 And flow'rs and light alike have died.

The broken reed, the rock of sand,
 The dying lamp, the faded flow'rs,
 Alike are warnings from the hand
 That blessings still upon me show'rs.

To waste no future thought on joys
 That might have been, but strive to cheer
 All hearts that weary are and lone,
 And in their griefs forget my own.

So shall my soul submission bend,
 Smiling beneath the chast'ning rod,
 Knowing I've one unchanging friend,
 The sinner's friend, the Son of God !

E. M. STEVENS.

8, Walton Place, Sloane Street, London.

"I shall go to Him, but He shall not return to me."—2 Sam. xii. 23.

Tread softly ! it is hallowed ground,
 A solemn stillness breathes around ;
 Bow the knee gently, and kneel and pray,
 For the soul of the infant is passing away.
 For three short years had he been given,
 But now he is called away to heaven ;
 'Twas too pure a thing on earth to stay,
 So the soul of the infant is passing away.
 'Twas the joy and pride of his parents' heart,
 The only one, and 'tis hard to part ;
 But "Thy will be done" they weekly pray,
 As the soul of their infant is passing away.
 His heavenly Father, God of love,
 Has prepared for him a home above ;
 And his willing spirit may not stay,
 So the soul of the infant is passing away.
 A smile comes over the placid brow,
 Where the shadows of death are gath'ring now ;
 "I'm going to Jesus," we heard him say,
 And his infant spirit passed away.
 So calm was the summons, we could not weep ;
 We would not have broken that slumber deep ;
 But we gladly kissed the lovely clay,
 Whence our infant's soul has passed away.
 He is happy now, at rest in heaven,
 Unending repose to him is given ;
 And with joy *we* haste to that home above,
 To rejoice with him in our Saviour's love.
W. S. A.

I have reason to believe, that if Episcopacy had been settled in the Reformed churches, as it is in ours, the Reformation had made a much larger progress than it has done. For Monsieur Rogné, the French Ambassador, said, at the time of the Conference at Hampton Court, "That if the other Reformed churches had kept the same order amongst them that we have, he was assured there would have been many thousands of Protestants more than now there are."—*Brett's Account of Church Government.*

Notices of Books.

LECTURES ON THE FOUR AGES OF HUMAN LIFE, (Batty).—The four ages of human life here alluded to are childhood, youth, manhood, and old age; something in the style of Shakspeare's Seven Ages; but of course with a more religious aspect. It is a most excellent little tract of only eighty-six pages; and it will be of most essential service to persons in all the four ages; but especially to those who, like ourselves, are well stricken in years, to whom it may be said "it is towards evening, and the day is far spent." The object of the whole work is to impress our blessed Lord's words upon persons in all the four ages—"If ye will enter into life, keep the commandments;" for, in point of fact, this is the whole duty of man; the sum of both the law and the gospel.

LANDMARKS OF HISTORY. By the Author of the Heir of Redcliffe, (J. & C. Mozely. 1857.)—This author has produced an Ancient History which we have not seen, and the present is a continuation, being "Modern History." It commences with the Reformation and its pre-disposing causes; and it brings down the modern history of Europe to the battle of Waterloo, when the short lived head of the Beast was slain by the sword of, at that time, Protestant England; although now debased by the alliance of Popish idolatry and infidelity. It is most graphically and briefly narrated; yet so well and so fully, that no part of the history is lost or can be misunderstood; the details only being omitted; and the prominent facts are so well and so concisely stated, that a complete history of Europe is presented to her readers in the fewest but most emphatic words possible. For a school there cannot possibly be a better epitome of modern history; and we cordially recommend it to the attention and patronage of the youth of both sexes.

ALMOST! By Anna Lisle. (Groombridge and Sons).—This interesting work has been highly applauded by some critics, and as loudly condemned by others. In fact, it contains much that may be said on both sides. The incidents are thrilling, somewhat romantic, and out of the ordinary modesty of nature; nevertheless, to the modern romance reader, and to the lovers of the marvellous, there is abundant materials for agreeably filling up the time which hangs so heavily on the hands of the professed novel reader, who requires drama of excitement, and is not contented with even a stiff rummer of Toddy, or with much-diluted horrors.

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ENGLAND AND ROME.

(Continued from page 44.)

CHAPTER V.

THE ROMISH ADDITIONS TO THE CREED.

Art. 15 of the Creed of Pope Pius IV. (continued.)

BEFORE we enter upon the task we set ourselves in the last chapter, we think it best to quote the sense of the primitive Church with regard to the whole number of Sacraments properly so-called. We say *properly so-called*, because the word *Sacrament* is now used both by us and by the Romanists with a more restricted meaning than it has sometimes borne. (See note *u.*) Abiding however by the definitions of a Sacrament given by our respective Churches, (see last chapter),—we shall have no reason to misunderstand one another.

“The Recognitions (*a*), or Travels of Peter,”—written either by Clement, or, according to Ruffinus, by some who were hearers of him and of the Apostles,—allow only *two* Sacraments. Ignatius (*b*), Justin Martyr (*c*), Tertullian (*d*), Cyril of Jerusalem (*e*), Augustine (*f*), Cyprian (*g*), Chrysostom (*h*), and Ambrose in his six books on the Sacraments,—all

(*a*) Ed. London 1712, p. 18. “May the Lord grant you may be equal to us in all things; that you may be first baptized, and afterwards admitted to the same table with us.” And p. 52. “I shewed them that they could no other way be saved, but by hastening to that form of baptism into the Trinity, which was bestowed by the grace of the Holy Spirit, and by receiving the Eucharist of Christ the Lord, to Whom they ought to give their entire assent in all He taught, that so they might be thought worthy of eternal salvation.”—(*b*) Epist. ad Smyrn. viii.—(*c*) Apol. i. 66, 79.—(*d*) De cor. mil. 3.—(*e*) De Catech. xxiii. 32, 33.—(*f*) De doct. Chr. iii. 9—(*g*) Ep. lxxiii. 5.—(*h*) Homil. in Joan. 85.

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mention two, viz., Baptism and the Lord's Supper, and no more.

In fact "the septenary number" of Sacraments cannot be found in Scripture, and is mentioned by no general council, creed, father or ancient author. It was "first devised by Peter Lombard," A.D. 1141; "first decreed by Eugenius IV." A.D. 1439; "first confirmed in the provincial synod at Sens," A.D. 1528; "and afterwards in the council of Trent," A.D. 1547. (i)

The first of the five so-called Sacraments received by the Church of Rome, but rejected by us, is (following the order in which they are enumerated in the creed of Pope Pius IV,) that of *Confirmation*. Let us see in the first place how far *Confirmation* contains in it the necessary parts of a Sacrament according to our own and the Roman definition of one; and secondly whether the primitive Church did or did not hold *Confirmation* to be a Sacrament.

In order then that Confirmation be a Sacrament, it must be "an outward visible sign of an inward and spiritual grace;" and it must moreover have been instituted by Him who alone has the power of instituting Sacraments,—even by Christ Himself.

In Dr. Challoner's Catechism, referred to in the last chapter, occur the following questions and answers. (j)

"1st Q.—What do you mean by Confirmation?"

A.—A Sacrament, by which the faithful after baptism receive the Holy Ghost by the imposition of the hands of the bishop, and prayer, accompanied with the unction or anointing of their foreheads with holy chrism.

4th Q.—How do you prove that Confirmation is a Sacrament?

A.—Because it is plain from Acts viii. [17] that the *visible sign* of the imposition of hands has annexed to it an *invisible grace*; viz., the imparting of the Holy Ghost: consequently Confirmation is a *visible sign of invisible grace*, and therefore is a Sacrament. Secondly, Because the Church of God from the Apostles' days has always believed it to be a Sacrament, and administered it as such."

(i) Compare Archbishop Bramhall, Answer to de la Mill. pl. i. disc. i.

(j) Cap. iv. "Of the Sacrament of Confirmation, &c." p. 66. ed. Lond. 1804.

The reader will observe that one necessary qualification for a Sacrament,—viz., the fact that it must have been “ordained by Christ Himself,”—is not even alluded to.

One would naturally too have supposed that, as “the outward visible sign” is said to be *the imposition of hands*, *imposition of hands* would have taken place. Yet even this is not done in the Church that receives Confirmation as a Sacrament. But, we read, (also in Dr. Challoner’s Catechism) the Bishop, “extending his hands towards those that are to be confirmed (which is what the ancients call the imposition of hands,) prays that they may receive the Holy Ghost.”

In the next page (*k*) we read that at the administration of Confirmation “the bishop makes the sign of the cross upon the forehead of each one of those that are to be confirmed, saying, N. I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

After which he gives the person confirmed a little blow on the cheek, saying, “Pax tecum,” that is, “Peace be with thee.”

From the use of the words “*to be confirmed*” in the case of the application of the chrism, (*l*) and the word “*confirmed*” at the giving of the “little blow,” we must infer that in the absence of *imposition of hands* in the usual way, *the anointing with the chrism* is the “outward and visible sign” of the so-called Sacrament. If, however, (as a learned writer says), “the Romanists themselves seem to be apprehensive that imposition of hands is essential” to the due administration of Confirmation, and—“whenever they are charged with laying it aside,—endeavour to defend themselves by pleading that hands are imposed when the person is hit on the cheek, or when the ointment is applied to him,”—yet “everybody must see through the ridiculousness of this; since the hands are no otherwise concerned in either of the ceremonies, than as they cannot be performed without them.” (*m*)

(*k*) pp. 73, 74.

(*l*) “The chrism is a compound of oil of olives and balm of Gilead, solemnly consecrated by the bishop on Maunday Thursday.” (Dr. Challoner, p. 74.)

(*m*) Wheatley on Common Prayer, chapter ix. s. 3. § 1.

With regard to the blow on the cheek, it is of quite recent date. With regard to the unction,—though many of the earliest fathers (*n*) speak of it as a rite even in their time long-established,—yet, since it cannot be proved that it was the practice of the apostles to anoint those whom they confirmed, we contend that it rests entirely with the wisdom and discretion of any church to use or (as our own Church has done) to lay aside such a ceremony, which, however primitive it may be, is after all only of human institution. We cannot hold that there is in Confirmation any divinely and sacramentally instituted “outward visible sign of an inward and spiritual grace.”

Let us now consider whether it was “ordained by Christ Himself.” With regard to this point even the bishops of the Church of Rome themselves find themselves at fault. In the late Bishop Doyle’s Abridgment of Christian Doctrine, drawn up in the form of a catechism, we read as follows : (*o*)

“Q.—When did Christ ordain this Sacrament?

A.—*The time is not certain; but divines most probably hold it was instituted at Christ’s last supper, or between His resurrection and ascension.*”

See also the catechism for parish-priests, (*o*) in which we find the following passages :

“It is the duty of the ministers to explain that Christ the Lord was not only the author of it (Confirmation,) but, as St. Fabian the Pope declares, that He ordained the rite of the chrism (*p*) and the words which the Catholic Church uses in the administration of it.” And this, the catechism says, may easily be done; “since all sacred mysteries exceed the powers of human nature, and can be instituted by none other than God.” “Ordinary mortals would have said, the institution proves the Sacrament; no, says the Roman catechism, the Sacrament proves its own institution.” (*q*)

We leave it to the reader to judge for himself how far

(*n*) Theophilus Antioch. ad Autolyc. Tertull. de Bapt. s. 7. The former wrote in the 2nd, the latter in the 3rd century.

(*o*) Cited by Perceval, Roman Schism; ed. 1836. p. 371.

(*p*) Estius (in Sentent. vol. 3. iv. 7.7. ed. Paris, 1638. p. 88.) says that “the common opinion was that the apostles did not at the commencement make use of the chrism.”

(*q*) Perceval, p. 371.

Confirmation answers to the definition of a Sacrament according to our own and the Roman notion of one.

We now proceed to examine the sense of the primitive Church upon the point.

St. Dionysius (*p*) speaks of "clothing the initiated in white garments, and anointing them with myrrh, before they were admitted to the Eucharist."

Tertullian: (*q*) "As soon as we are come out of the water, we are anointed with the blessed unction according to the ancient discipline After that follows imposition of hands, calling down and invoking the Holy Spirit by the benediction."

And again: (*r*) "The flesh is washed, that the soul may be cleansed. The flesh is anointed, that the soul may be sanctified. The flesh is signed, that the soul may be defended. The flesh is over-shadowed by the imposition of hands, that the soul may be illuminated by the Spirit."

St. Cornelius, (*s*) speaking of Novatus, who, "being supposed to be on the point of death, was baptized by aspersion in the bed on which he lay,"—says, "but neither, when he recovered from disease, did he partake of other things, which the rules of the church prescribe as a duty, nor was he sealed (in Confirmation) by the bishop."

St. Cyprian: (*t*) "Anointed also must he of necessity be, who is baptized; that having received the chrism, that is, unction, he may be the anointed of God, and have with him the grace of Christ."

And again, (*u*) speaking of heretics and schismatics, he

(*p*) De Hierarch. Eccles. c. ii.

(*q*) De bapt. 7.

(*r*) De res. car.

(*s*) Ep. ad Fabium. ap. Euseb. vi. 43.

(*t*) Ep. 70.

(*u*) Ep. 72. See also Ep. 73, 74. And Firmilian's Ep. to Cyprian. We said above that the word "Sacrament" was formerly used in a much wider sense than now; and this passage from Cyprian is a case in point. [Tertullian speaks of "the sacraments of the laver" (de vel. virg. c. 2); and Siricius of "the sacraments of baptism."] In fact the fathers apply the term not only to almost all religious ceremonies, but even to particular parts or details of such ceremonies. See Corpus Juris, published by command of Gregory XIII. Decr. ii. part. c. 1. quest. 1. § 84. "That which one holds concerning the body and blood of our Lord Jesus Christ, the same must one also hold concerning baptism and chrism "The sacraments are baptism; chrism, the body, and the blood of Christ." In which words are recognised

says, "it sufficeth not to lay hands on them that they may receive the Holy Ghost, unless they receive also the baptism of the Church. For then they may at length be fully sanctified, and become sons of God, if they be born of *each Sacrament*."

St. Cyril of Jerusalem, (*v*) treating of "the sacred chrism," says that as, when Christ after baptism ascended up out of the waters of Jordan, the Holy Spirit descended upon Him, so "to you in like manner, when you have ascended out of the water, is given the chrism, the anti-type of that with which He was anointed,—that is, the Holy Spirit."

In the life of St. Basil, (*w*) we read that Maximin the bishop baptized Basil and Eubulus, and "clothed them in white, and, anointing them with holy chrism, administered the communion to them."

Jerome (*x*) affirms that "they who are baptized in the Church, cannot receive the Holy Ghost but by the imposition of the hands of the bishop." And he says that they who lived in villages and remote places, were sometimes not confirmed at all.

The Council of Eliberis A.D. 305, can. 38, enacts that laymen might baptize in cases of urgent necessity; but that if the person so baptized should live, he should be brought to the bishop, that "by imposition of hands he might be perfected."

The Council of Laodiceæ, A.D. 367, can. 48, ordains that they who had received baptism "should be anointed with the holy chrism, and become partakers of the kingdom of Christ."

Confirmation is, we confess, an Apostolic ceremony; (Acts viii. 17, 18. xix. 6.) as such it is still retained and practised by us. We do piously presume (Matt. xviii. 19. Luke xi. 9.) that by the fervent prayers of the bishop and the church those on whom he lays his hands shall receive the Holy Ghost, if they do but worthily prepare themselves for

no more than two sacraments; "Confirmation or chrism being no more a sacrament distinct from baptism, than the cup is a sacrament distinct from the bread."

(*v*) Catech. xxi. de Mystag. iii.

(*w*) Amphiloch. vit. Basil. c. v.

(*x*) Jerom. c. Lucifer. c. 4. See also Ambrose, de Sacr. iii. 2. Augustin. Tract. vi. in Ep. Joan. and Apostolic. Constit. vii. 42.

it. But it is at most but an Apostolic ceremony. Christ neither *ordained* any such *sign*, nor made it either the *means* of conveying any special spiritual grace to us, or "*a pledge to assure us thereof.*" (y)

But we have reached our limits. Enough has however assuredly been said on the one hand to prove that Confirmation neither is, nor ever in primitive times was considered to be a Sacrament; and on the other hand to vindicate our own Church in retaining and observing it, as an Apostolic, a reasonable, and an important rite. (z)

WHAT IS REGENERATION ?

To the Editor of the CHURCH WARDEN.

SIR,—Before proceeding to the subject of which this letter is to treat, allow me to correct an error of the press, which has made the concluding paragraph of my last communication somewhat obscure, and contradictory to those preceding it. Acts xi. 17 should have been quoted thus: "Forasmuch, then, as God gave them the like" (Greek *equivalent*) "gift" (Greek, *dorean*, not *charisma*, which latter would have excluded the grace of regeneration) "as he did unto us, &c."

It has seemed to me that in the late interesting, (tho' painful), discussions concerning the connexion between baptism and regeneration, sufficient attention has hardly been paid to the subject of regeneration itself—what it essentially is, what connection it has with the Works of Christ, and what relation it bears to the other benefits represented as flowing to believers from that Work. Its identity with some of the latter has, I think, been too hastily assumed; and on such assumption such an argument as this built—"regeneration is the same thing as justification; St. Paul says we are justified by faith; therefore, we are regenerated by faith."

(y) See Archbp. Wake, "Principles of the Christian Religion explained," s. 42, q. 6. and s. 52, q. 6.

(z) The six books on the Sacraments attributed to St. Ambrose at the beginning of this paper are supposed by some to be a forgery,—by others to be very greatly interpolated. They are held however by the Romanists to be of such authority, that "the R. R. Rich. Challoner, D.D., V.A. &c." does not hesitate to quote them in his catechism, p. 68.

I propose in the following letter to enquire, "What is regeneration?" The result of such an investigation can be the only sure standing-point for the farther enquiry, "How is regeneration ordinarily conveyed?"

The word "regeneration" is the precise Latin rendering of the Greek word *palingenesia*, used in Tit. iii. 5 as applying to men, and in Matt. xix. 28, as descriptive of the condition of things in that happy time "when the son of man shall sit upon the throne of his glory." Its Saxon equivalent is, as is well known, "birth, (or begetting) again." A similar, though not identical expression, is used by our Lord to Nicodemus, when, the latter having recognised his mission as a teacher, He meets him with the declaration, "Except a man be born again, he cannot see the kingdom of God," indicating the great object of His coming to be, not to teach new doctrine, but to beget men anew, that so they might be fitted for that heavenly kingdom which He should receive of His Father.

The first thought that the word would suggest is,—what is the former birth with regard to which ~~this~~ is a birth again? This former birth can be none other than that natural one by which we all come into the world—by which we inherit that nature of Adam into which his sin, and that of his descendants, has brought infirmity, disease and death. If, therefore, there be any analogy, as the very term necessarily implies, between this generation and our regeneration, the latter must be as real a thing as the former; and one by which we receive a new nature free, at least, from the consequences of the sins of our ancestors. But the nature we receive in birth we receive from our parents. In our natural birth we receive from Adam his earthly (1 Cor. xv. 47) and now sin-defiled nature; from Whom do we receive in regeneration one heavenly and pure?

It will be answered, "We are born of God," meaning the Father. And, *ultimately*, this is most true. But it is with the "Israel of God" as it was with the "Israel after the flesh;" "we," they said, "have Abraham for our father;" but Abraham begot them through Isaac, Isaac through Jacob, and Jacob through the twelve patriarchs. And so God the Father is, ultimately, "our Father," yet it is "by Jesus Christ" that He "adopts us as children to

Himself" (Eph. i. 5); and by Him we are "born of the Spirit" (John iii. 5, 6); and an apostle could say, "In Christ Jesus have I begotten you through the Gospel" (1 Cor. iv. 15). Now, as in the type, though the third person, Jacob, gave his name Israel to the whole family, yet the second, Isaac, stands out most prominently as the head of the future race ("in Isaac shall thy seed be called"); so, in the antitype, though "that which is born of the Spirit is," (and is called) "Spirit," yet Christ, the *true* Isaac (Gal. iii. 16) is the head of the renewed human family—"the Father of the age to come"—the reservoir from which the Spirit may take that nature which He has received of the Father, and bestow it by a new birth upon all who believe in Him. The man Christ Jesus, therefore, is to our regeneration what Adam is to our natural birth; and is consequently called by St. Paul "the second Adam" (1 Cor. xv. 45-49).

To have thus brought regeneration, in its essential and inseparable idea, into direct connexion with and dependence upon the humanity of our Lord, is no unimportant point. For I conceive the cardinal error of a certain school of writers upon this subject, and also upon that of election, to be their regarding men as affected by these acts of God independently of the man Christ Jesus. Christ is the Elect One of God; none are elected independently of Him, but "chosen *in Him* before the foundation of the world" (Eph. i. 4). And so with the subject before us. No one can be regenerated by faith alone; nor by the word alone; aye, and no one (I speak according to the counsels of God) can be regenerated by the Holy Spirit alone, independently of that Man of whose things the Spirit takes, and shews them unto us. Regeneration can only be obtained by union with Him, in whose humanity exists that new life in the participation of which regeneration consists.

But when I speak of the man Christ Jesus as the second Adam, birth from whom is regeneration, I do not speak of Him while on the earth, "in the days of His flesh" (Heb. v. 7). For the human nature which the Son of God took into union with Himself was that of the first Adam—the nature of us all—though hallowed from all taint of Adam's sin by His assumption of it. And it was not until his resurrection

from the dead that this nature stood forth renewed, exalted, and heavenly, to become the source of new life to all whom the Father should give Him. It is in that chapter of the first Epistle to the Corinthians which treats of the Resurrection that the apostle applies the term "the last Adam" to our Lord. "No longer observing Sabbaths," says St. Ignatius, "but keeping the Lord's Day, *on which also our life sprung up in Him.*" And this explains why the term "risen with Christ" is so frequently applied to the Christian standing (Romans vi. 3, 4; Eph. i. 19, ii. 6; Col. ii. 12, 13, iii. 1 &c.) and shews its identity with that of regeneration. For truly, regeneration and resurrection are convertible terms, both expressing birth out of death into life; but the first is usually appropriated to that change in the spirit of man which results from union with the risen Christ—the latter to the same change in His body. The two are but stages in the same great work—the one the "earnest" of the other; regeneration is the resurrection of the spirit, and resurrection the regeneration of the body. Nor does regeneration stop at man's body. It is the same change which pervades all things, when He who saith "Behold, I make all things new," shall cause to appear "a new heaven and a new earth, wherein dwelleth righteousness." Regeneration is the new creation.

The result of what I have said is, that regeneration is the participation, by a new birth, of that new life of God which first sprang up in man in the risen Christ, and since flows from Him to the members of His body. In a word, bearing in mind what the resurrection of Christ was, we may say, that regeneration is resurrection with Christ.

Deducible from this is what regeneration is not. And first, it is not the same thing as justification. Justification is nothing more than the acquittal—the counting innocent of one accused; so that the consequences of his crime no longer fall upon him. It is an act altogether external to the justified man himself; obtained (in this case) by his faith in a certain Substitute, promised or offered to him; and leaving him, however excited by new emotions of gratitude and love, entirely unchanged as to his spiritual nature. While regeneration is a real change of a man's being and nature by a real new birth from above; and, though given only to faith, quite

unattainable by faith alone, without that Man in whom inheres that life into which regeneration is our birth. Nor is regeneration identical with conversion. Conversion is the turning of a sinner from his evil ways, which, though always effected by the grace of God, has no necessary connection with that particular grace of life in the risen Christ; and which may be repeated—aye, and must be, even in the regenerate, as often as they err and stray like lost sheep from the fold in which God has set them—while regeneration is from its very nature unrepeatable.

And with this identity of regeneration with conversion falls another theory springing from the same rationalising spirit—i.e., that our sonship of God is but one of adoption. Scripture abounds in declarations that the Christian is really “*born of God*,”—those which speak of “*adoption*” refer only to this, that this our birth and sonship is not of nature, but of grace; and that God has taken us out of mankind, and begotten us as His children, of His own free goodness. “*Adoption*” extends only to this taking out of mankind: but begetting and birth are the necessary introduction to our sonship and new life. And by this double work a double advantage seems to be gained, that we should have the gratitude of the adopted son, together with that filial love which can only exist in the heart of the born son to his real father.

Another consequence which follows from the above conclusions is, that it is incorrect to speak of the patriarchs and saints of old as regenerate. If regeneration be resurrection with Christ, none could attain it till he had risen. If regeneration be birth of the second Adam, it could not take place till the second Adam had stood upon the earth. The opposite view deprives Christ of his place, as “*the first born among many brethren*” (Rom. viii. 29), and as the reservoir and fountain of the life of God to the rest of mankind. It makes men born of God independently of and prior to Him who, as man, became by birth Son of God; and such is not true Christian doctrine.

A word in conclusion about faith, to whose agency mainly the supposed fact here controverted is ascribed. I believe that very erroneous and mischievous ideas exist concerning the nature, efficacy, and place of faith. I have heard a zealous advocate of justification by faith lay such stress

upon it, that the impression on my mind, had I yielded to his teaching, would have been, that faith was the work on the strength of which, if performed, I might merit and lay confident claim to salvation and glory. And equally false is the idea which ascribes to faith a creative power. It is faith, indeed, which receives, digests, and assimilates all spiritual grace which God gives to man; but faith can create nothing, faith can change nothing, and, unless there be something objective of which it may lay hold, it is as useless as if man were truly "without God in the world." Before, therefore, the new life of regeneration had sprung up in the risen Christ, faith was powerless to grasp what did not exist, save in God. And this it could not grasp, for it was God's will that none should be made "partakers of the Divine Nature" (2 Peter i. 4) immediately and independently, but all through the "One Mediator between God and Man, the *Man* Christ Jesus."

The task I proposed to myself was to inquire what regeneration is. Having done this, I must leave it to your readers to determine whether the ordinance of preaching or the sacrament of baptism has most connection with the resurrection of Christ, and is thus, *à priori*, the probable channel of the grace of regeneration.

I am, Sir,

Your obedient servant,

R. H.

REMINISCENCES OF CHRIST'S HOSPITAL.

(Continued from page 53.)

BUT we will pass over the year and a half we spent at Hertford, and come at once to our life in London; and very happy we were when at last our time came to be removed thither. Altogether the school in town seemed to be something grander far than that we had left. Its extent,—the number of the boys, of the masters,—the splendid dining-hall,—and the sight of those of whom we used to hear so much at Hertford, the "Grecians," and the "first-order boys,"—all these things gave a new interest to the place; and it was more like coming out into a larger and superior world. Then we were nearer home, and there was a "leave-day."

once a fortnight, when we were allowed to go out and spend the whole day with our friends. But still it was to some extent a terrible life for the younger ones for some time after our removal to London. For the tyranny and bullying exercised by the elder boys towards the little ones was really at times almost intolerable. Some time later, many of the ring-leaders were discovered, and the whole affair strictly investigated, and the culprits punished by the late head-master ; but those who were youngsters in London eighteen years ago can hardly yet have forgotten what they had sometimes to endure. The ingenuity of the tyranny, now that one can quietly look back upon it and think of it, was oftentimes most amusing, but caused fear, that in some cases it arose not from the almost pardonable mischievousness of a boy, but from sheer badness of disposition. There was one boy, about the time of which we are speaking, who had among others the following trick put upon him. An elder boy, one of the most cruel bullies of the school, and at the same time, we believe, one of the most arrant cowards, requested him, apparently in a friendly manner, to keep for him a little penny glass ink-dipper and to take great care of it. The boy proposed to lock it up somewhere for him ; but to this the other would not assent. "He might want it," he said, "at any time, and require it at a moment's notice ; it must be kept always in the boy's pocket, so that it might be at any time easily got at." The big boy was at this time, we must mention, indebted to the little boy to the amount of about fifteen shillings. One day, a very long time afterwards, when the little boy had long ago in his playing about broken the bottle and forgotten all about it, he was suddenly called upon for this unfortunate "dipper," and with the greatest possible terror was compelled to own that he had broken it. "Broken it !" said the other ; "broken it ! it was the last dying gift of my poor grandfather, and a relic that can never be replaced !" and with this he burst into a well-feigned flood of tears. At last, drying his eyes, he made the following terms with the little boy by way of being remunerated for the loss of that precious relic of his defunct grandfather : that his debt of fifteen shillings should be considered as discharged, and that the little boy should pay him about seven shillings and sixpence or so (we forget the exact sum) in addition.

There was a favourite game at school called "running-over;" and this was an excellent vehicle for tyranny. A space was marked out in the play-ground, and the boys used to run from one side to the opposite one; some one or two being stationed in the middle to try to catch them as they ran over; those who were caught having then in their turn to stand in the middle to catch others, until at last all were caught. Now the older ones used, two or three of them, to begin the game by standing in the middle to catch the others, until a sufficient number had been taken, and then they took their turn of "running over." If the little ones tried to catch the big ones, of course they were well thrashed according to the laws of the game; and if they dared not try, why then they caught it for not trying, and so either way were punished. This to a certain extent had in it a semblance of fairness; but when at the game of "gates," which was something similar to the last game, but played by the catchers standing in two parallel rows through which the others had to run, the elder ones (and we have seen it done,) rushed through the lines with open knives in their hands, it was another and a much more serious matter.

There was one poor little fellow, whom we knew, who was in the habit of spending his "leave-day" a few miles out of town, and generally came back at night with his pockets pretty well filled with cakes, oranges, and so forth. He used to wear in the cold weather a very long red worsted "comforter;" and by this we have several times seen him hung up by the neck, while his pockets were rifled by his tormentors.

But we fear we have said enough on this subject; though we cannot forbear relating one more story that strikes us, illustrative of the system carried on by some of these big and cruel fellows, of whom we used to stand in such dread. A boy had on the evening of one of our fortnightly holidays brought back with him some ready-cooked *penny* polonies which he thought might be a good relish at breakfast and supper time. Of these of course he was immediately deprived; but "the unkindest cut of all" was yet to come. The lad who had taken them from him forthwith went about to sell them at *threepence* each; and after a time came to the boy who was the original proprietor of them and offered him his penny polonies again at the price above mentioned. The

boy said he did not want to purchase. "Oh, I see how it is," he said, "you think I have been doing something to them; now just take them and look at them; they are all right!" The poor little fellow took them into his hand. "Well now," the big one says, "I should like to know who will buy them when you have had them in *your* hands? now you *must* pay for them." And accordingly he had to buy back again his own purchases at the exorbitant price fixed by this bully. We must say that, when all this cruelty came to be known, and this fellow with several others was soundly flogged, we do not think that we were singular in our feelings of great relief and even gratification at seeing the punishment well laid on. We only know what has become of one of the bullies of that time; and he came to no good end; and of the others we will hope that, when they got out into the world, they did not venture to follow the dictates of such a disposition as could only tend to bring disgrace and misery upon them.

The "first-order" boys, whom we have mentioned above, are the first class of the royal mathematical school founded by King Charles the Second, and are educated for the royal navy or the merchant-service. They remain sometimes longer in the school than other boys, and, at the time of which we are speaking, were generally big fellows, with a great affectation of swagger and noise about them, which rendered them great objects of fear and admiration. A bluff manner, and a (supposed) sailor-like way of expressing themselves, with a good deal of boasting about their strength and courage, gained for them no small renown among the little ones of the school.

But of the "Grecians," the "solemn muftis of the place," as Charles Lamb calls them, we stood in especial reverence. We had great respect for their supposed learning; and this, and the fact of their living in a manner quite distinct from the rest of us,—even wearing coats of a different cut,—dining alone,—and having each one his own separate study,—all these things made us look upon them as quite other beings from the rest of the school. They were much older too even than the "first-order boys;" for whereas the usual time for leaving the school was the fifteenth birthday, and the "first-order" often remained until past the sixteenth, the "Grecians" were nineteen and sometimes nearly twenty before they went up to the University. And after all we had something

to be proud of in our Grecians; for many of them turned out very excellent scholars, and distinguished themselves very highly not only at Oxford or Cambridge, but afterwards in the world too; and from the days of Camden the antiquary, and the famous Bishop Stillingfleet, we have never been long without some one of our list of Grecians to shed lustre on the noble foundation to which they owed their education. Campian, the bold and sharp-witted Jesuit of Queen Mary's time, was a Grecian of Christ's Hospital. Jeremiah Markland and Joshua Barnes, both celebrated Greek scholars,—Dr. Roger Long, the astronomer,—in the last century;—and Bishop Middleton,—Professor Scholefield,—Barnes of the *Times*,—the late Sir Edward Thornton,—and Coleridge of the present century,—and Dr. Maine too, who a few years back was compelled through ill health to resign the Regius Professorship of Civil Law at Cambridge,—all these are Grecians whose names are well known to the world; and there are still at both Universities men who will yet be heard of, and whose positions in the professions they shall choose will some day be found such as to justify our pride in the noble foundation of the good King Edward. There are many others too to whose names we could point with equal satisfaction, though not occurring on the roll of Grecians. Richardson, the novelist, was a Christ's Hospital boy. Charles Lamb and Leigh Hunt were deputy-Grecians. The present Lord Seaton, Commander-in-Chief in Ireland, and General Sir James Outram, to whose exertions in the East we are now looking forward with such hope, are both, we believe, old blues.

There are many improvements in the comfort of the children of Christ's Hospital that have been introduced of late years; upon which we might have dwelt,—such as the substitution of crockery-ware for the old wooden trenchers, and so forth;—but they would have been but of little interest to the general reader; in addition to which, space compels us to pass them by, that we may have room to perform one sacred duty that we are sure any old blue would be sorry that we omitted: the sacred duty of paying at least some small tribute to the memory of one whose untimely end grieved hundreds of hearts,—whom to know was to love,—and in whom his pupils never failed to find a warm and faithful friend. The memory of the late Head master of Christ's Hospital, the

Rev. Dr. Rice, will never cease to be respected and beloved by all who knew him; nor do we believe that there ever was a master who more entirely possessed the gratitude and affection of his scholars than he. Many and many an instance we could mention of his untiring kindness and generous liberality towards his old pupils; nor was there one amongst them who, when he heard or read of the sad termination to his useful life, did not feel that even he individually had lost one whom it would be difficult indeed for him to replace. Friend, counsellor, master,—in each and every way he effectually won and retained for himself our unfeigned and perfect esteem and respect: and the hand that has written these pages has never performed a more grateful office than that of recording these few words of true affection for the memory of Dr. Rice.

H.

MR. KEBLE AND EUCHARISTICAL ADORATION.

(Continued from page 65.)

IN our last number we made some remarks preliminary to a more extended notice of Mr. Keble's learned work on Eucharistic Adoration than we usually give, we then simply stated what we believe to be the Catholic doctrine of the Lord's Supper; and we now continue our remarks, in the hope of enabling our readers to understand the nature and meaning of the brief work before us.

We have endeavoured, though imperfectly, to explain that the sacrament of the body and blood of Christ is a spiritual sacrifice commemorative of the one oblation or sacrifice which He Himself made of Himself for the sins of all men; to be the *means or instrument* of conveying to us all the benefits of His oblation; and that the *condition* on our part is faith. The breaking of the bread shews the death of Christ, and the pouring out of the wine exhibits the shedding of His blood on the cross for the sins of the whole world; by offering them to God as a memorial of His own oblation of Himself, the priest pleads a claim or right to the merits of His sacrifice for all Christians. This is most directly and in the most lively manner shown, agreeably to the manner and form in which Christ offered Himself to God at the institution of the

Christian commemorative or representative sacrifice. Christ called the bread and the wine in the communion or spiritual sacrifice which He authorized His priests to consecrate and offer to God, His own Body and His own Blood; to be a visible and authorized memorial to God, of the everlasting covenant in the New Testament; like as the Rainbow was a memorial of His covenant and the sprinkling of the blood of the paschal lamb on the lentils and side-posts was a token of the faith and obedience of the Israelites. The bread and the wine after consecration, remain the same in nature and to our senses; but in mysterious signification they represent or signify the Body and Blood of Christ to our understanding and faith. In this spiritual sacrifice the material substances of bread and wine are offered; but the efficacious life-giving virtue of Christ's Body and Blood which are united with the symbols, are the more excellent things which are signified and represented by them. I will here cite the words of a Scottish worthy who has long since gone to his rest with Christ: "Faith is a *qualification* without which the receiver of this sacrament shall obtain no benefit by it; but faith cannot alter anything but ourselves; as it was Christ who made the Bread and Cup His Body and Blood at the institution, and not the faith of the disciples. He still continues to make it so, when His priest does what He did and commanded to be done. And for as much as He is now in heaven, and operates here, by His Holy Spirit, it is *that Spirit* and *not the faith* of the receiver, which makes the elements Christ's Body and Blood."

We hope therefore that it will be admitted by our readers that by the churches in communion with the Church of England, the Lord's Supper is considered an *unbloody sacrifice*; in which the bread after consecration is called the Body, and the wine the Blood of God incarnate because they are their figures, symbols, or representatives; and because they have been offered to God as pledges of His Body and Blood. Nevertheless these symbols remain true bread and true wine in their nature, their substance and their form; but they are changed by consecration in power and efficacy, and they are sanctified by the Holy Spirit who is their real consecrator and life-giver, to convey to the faithful communicant the merits of Christ's death in the remission of actual sins and in spiritual nourishment.

Under the Law the bloody and typical sacrifices were first offered to God on the Altar; afterwards both priests and people partook of them as a sacrificial feast, in token of their reconciliation with God. Following the same pattern under the Gospel, the christian priest offers up the unbloody and commemorative sacrifice of Christ's Body and Blood in figure and resemblance on the altar under the material symbols of bread and wine; and these being sanctified by the descent and operation of the Holy Ghost, are given in sacrament to the communicants as a feast upon this spiritual and unbloody sacrifice. By thus partaking of Christ's spiritual Body and Blood we are certified of our intimate union and communion with Christ; of our having been made one body with Him and He with us; and as our great High-Priest, He gives life and efficacy to our sacrifice by always appearing in heaven before the throne of God as the Lamb slain from the beginning. We receive the mysterious Body and Blood of Christ by *faith* as the condition, but not by *sense*; and although the manner be mysterious, yet the spiritual advantages are real and substantial, and the effects more certain and efficacious than if, as the Capernaïtes supposed, we were to eat His natural flesh and blood.

Another Scottish worthy, Dr. Forbes, of Corse, in his *Irenicum*, as cited by Dr. Hickes in the introduction to what Dr. Forbes writes concerning the Lord's Supper, describes as perfect a specimen of the Christian sacrifice in that sacrament as can be made; first he says an oblation of the elements is made by the people; secondly, the Priest receives them from their hands, and places them upon the Lord's Table; thirdly, the Priest offers the elements to God by solemn prayer, to be sanctified into a sacrament for the people; and lastly, the whole action is solemnized with a sacrifice of praise and thanksgiving which the people by the priest's mouth offer up to God.

St. Paul teaches that Christ was only once offered up; and therefore that His sacrifice of Himself was a *full* satisfaction, a *perfect* oblation and a *spiritual* sacrifice for the sins of the whole world; so that no more offering for sin is required, except in continual remembrance of His one oblation; because by His one oblation of Himself, He has for ever perfected those that are sanctified by faith in Him, both in

the visible and in the invisible church, that is "the whole family in heaven and earth." Therefore the sacrament of the Lord's Supper is not a new sacrifice, but a commemoration of that which was once offered in the "upper room" of Jerusalem and slain on the cross; which is day by day offered by Christ in heaven to God the Father; and which is continued here still on earth by a mystical representation of it in the Eucharist.

In the Homily concerning the Sacrament, it is stated that : "Before all things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did and commanded to be done, as His holy Apostles used it, and the good fathers of the primitive church frequented it." That which our Lord did and ministered was; after having eaten the Paschal Sacrament, as the Lamb represented His Body under the Law, He appointed the New Testament or Law in His Body and Blood under the symbols of bread and wine; and He declared that henceforth the Bread over which He gave thanks and brake; and the Cup over which He also gave thanks, were the New Testament or Law by which God is to be worshipped instead of the Paschal Lamb which up to that moment had represented His Body and Blood. He then said this [bread] is my Body, or represents my Body; and this cup is that which represents my blood in the new law of sacrificial worship. The resemblance of the consecrated bread and wine to Christ's Body and Blood consists in their being a sacrifice and oblation to God, as His Body and Blood were in the reality an oblation to God. Therefore, as Christ was the Passover to the Jews as well as to the Christians; for St. Paul says "Christ our Passover is sacrificed for us;" we may be permitted to say that after consecration bread and wine are in the Christian church a sacrifice to God, and a sacrament to us, as the Lamb after it had been offered in the Temple and its blood put upon the altar, was a sacrifice to God and a sacrament to the Jews.

In our communion service we comply exactly with the description given in the Gospels and by St. Paul. Mr. Keble labours to prove the *corporeal* presence in the Eucharist, and therefore that His body should be adored under the form of the Bread and the Wine. But keeping in mind what was "done and ministered" at the paschal supper, it is not re-

corded that Christ appointed divine worship to be paid to the elements, although He was bodily present and had accepted divine worship at other times; neither is it said in any of the accounts of that sacred transaction that His disciples offered Him divine worship. Mr. K. cites a host of the fathers to prove adoration of the elements; but it does not appear to us that his quotations can be applied to the presence of Christ in the elements; but to Him in heaven in His divine and human natures united. St. Paul warns us to discern the Lord's Body in the Lord's Supper; but he nowhere commands us to worship it in that sacrament. But the Eucharist is itself the highest act of worship to God the Father, to God the Son and to God the Holy Ghost. It is the Holy Spirit Who descends upon, quickens and gives life to it; and Who by the means of Christ's own oblation and appointment, renders effectual all that Christ has done and suffered for us to our spiritual health and to the salvation of our souls.

But in fact Mr. Keble seems to be endeavouring to impart the Lutheran doctrine of con-substantiation, between which and transubstantiation there is about as much difference as between tweedledum and tweedledee; but the one may very easily lead to the other. Our Lord's words at the institution can only be understood in a figurative sense; for, for want of a word to *signify* in the Hebrew tongue the verb *to be* is always used when signification is meant—as the seven stars *are* the angels of the seven churches, and the seven candlesticks *are* the seven churches; that is they signified or represented the angels and churches: and so likewise in the institution and commemoration of the Lord's Supper. Where then is there authority for either con- or tran-substantiation?

We regret that we have again outrun our space; but if Mr. Keble thinks himself wronged, our pages shall be open to a brief reply in plain English; for it is only *the corporeal* presence against which we have been arguing; *the real or spiritual presence* we firmly believe and maintain; but our adoration of the Lamb of God in the Liturgy is directed to Christ in heaven where St. Peter says He must remain until the accomplishment of all the prophecies that have gone before since the world began.

W. C. P.

HARRIET LONGLEY.

A TALE.

(Concluded from page 14.)

CHAPTER XXI.

TIME passed away; Herbert's name was now changed to Longley in accordance with the uncle's will, and he had regained his health and strength. Bertie was eighteen months old, and there was now in addition another little sweet gentle boy of a few months only. And Herbert was again ordered out to join his regiment in India. They had often talked, since the money had been left Harriet, of his buying his discharge, but it had been deferred, and as he was now summoned and war seemed likely to take place both in Persia and China he thought it would look cowardly to buy out at that time; so he made up his mind to bid them farewell once more, and again the trying parting had to be gone over; and Herbert went forth again over the same dreary journey he had before pursued, and again over the wide roaring sea to the hot burning fiery land of the East. He had not been there long before he was ordered with a large party to the expedition against Persia, which had declared war lately, and was disposed to be in a very troublesome condition. It was hoped that the enemy would be quelled by meeting the first attack in a masterly and vigorous manner; thus to destroy as it were the first ripe seeds of the destructive plant of war. This was not so, unfortunately; for many battles and skirmishes took place, and though not many comparatively of our people were lost, the slaughter of the enemy was terrific; and we must remember that they, like our own men, had immortal souls to be saved. These men were called suddenly to their accounts, and that their widows and orphans, and other relations had the same sorrow and regret in losing them as our own fellow countrymen have in losing those near and dear to them. These thoughts make war a very terrible thing to realize, whether successful or otherwise. An early battle was fought in which Herbert was engaged, and as usual he was in the thick of the fight.

It was about two months after, and Harriet had just received a newspaper mentioning the battle above spoken of.

Herbert was fond of a paper and always took one in, this by his wish Harriet continued to do after he had gone for the second time to India. The servant who had brought it to her, was alarmed very shortly after by hearing a loud noise like some heavy body falling on the floor above. She rushed up stairs again and saw her young mistress stretched fainting on the floor. The newspaper lay open before her at these words, "Badly wounded : Captain Wellesley, Longley, and several others whom we need not enumerate." Below this was added, Captain Wellesley recovering and Captain Longley since dead from the effects of his wounds, which mortified. Harriet was raised, the doctor was sent for, and she was at length restored from her fainting condition, but no sooner did she open her eyes upon poor Mrs. Neville who in spite of her own bitter trouble had hurried to her daughter-in-law, weeping grievously, for she and her husband had also seen the sad news in their own paper, and she had left Mr. Neville dreadfully cut up, to Sophy who was also in the deepest distress ; then she again fell off into a swoon. The boy Bertie, a good and handsome child, crept about the room in wonder, while the baby cried, he knew not why, dolorously in Jamie's arms. At length she was once more restored to consciousness, but though she remained sensible, she sunk into such a state of weakness and depression, that the doctor despaired of her life. Her truly religious feelings however, and the thought of her helpless little ones, enabled her to try to shake off the consideration of her own sorrows and to exert herself for their sakes ; she recovered in some measure for a time but looked sadly altered and heart-broken. She seemed to feel her separation from him she loved so well would not be for long, for one of her first acts after her partial recovery was to execute a deed to put her boys under the guardianship of her mother and Captain Wellesley in case she should be called away from them, after which she spent her life in deep devotion to her two beloved sons. One day she was again sitting in her little pretty room with her windows open, and her face though sorrow-stricken, looked even more sweet, yet more mournful than of old. Her two boys stood near her, Bertie a strong, robust, noble-looking little fellow, but the little Henry was very pale, thin and delicate looking. Harriet had just said "Bertie, had not you

and Henry better go out this lovely day." "Oh! mamma go with us" begged Bertie. She could not resist her darling's wish, and replied "yes we will go to the woodland seat, it is as far as I can manage to-day." The woodland seat to which the boys were fond of going with their mother, and whither they now proceeded, was a sort of arbour in the wood close behind Bloomsleigh; here she would often read and sing to them, and sometimes chant the psalms for the afternoon, Bertie trying in his childish way to join in sometimes with his mother's exquisite voice. The little Hal even seemed to take delight in this holy employment, and would listen quietly, his little hands clasped and his calm angel's face peacefully raised to his mother's. He was very delicate, and his life had been pronounced as very uncertain of late; they staid some time at their favourite place, but at length retraced their steps to the cottage. The little one was tired, it was evident that he was being gently and early led to the home of both his earthly and Heavenly Father. As the season approached, it was plain he could not long survive, and he did not—he died. This blow, though in some measure expected, was a dreadful one to poor Harriet, she was bent down at once into premature old age by this additional pressure. Bertie remained her only comfort and support, and he was a good, brave boy, and loved his mother dearly. Captain Wellesley had by this time returned, and meeting with Sophy Neville, now become from the awkward school girl, a fine handsome young woman, he fell deeply in love with her, and obtained the consent of her father to make her his wife when a year or two had passed, for she was at present very young; thus uniting the families of Neville and Wellesley by still closer ties than those of friendship, poor Herbert's dear friend becoming his brother. The Captain even offered to change his name for Sophy's sake if Mr. Neville still wished it, which pleased the old man greatly. * * * * * One day, after all these occurrences, an old soldier was seen slowly toiling up the hill which led to Mrs. Longley's cottage, on arriving at the door he knocked, and Janie, who still lived with Harriet, opened it to him.

"Is this young Mrs. Longley's house?" he asked.

"Yes, she lives here," replied Janie.

"Please my lassie" he continued in a strong Scotch

accent, "tell her some one wants to speak to her." Harriet came to the old soldier. "I'm only come to tell ye as how Captain Longley died in my arms, he was the best man as ever lived, his last words were blessings upon his dearest wife and babes."

Saying these words, and before she could recover from her emotion to speak to him, he quickly left the place and was seen no more.

* * * * *

The next morning Harriet was found dead in her bed, her faithful spirit had lingered to hear this last news of her beloved one and then she died. * * * * *

In the pretty country churchyard at Bloomsleigh are two graves, lying side by side, the one a small child's grave, and the other a grown up person's. The latter is covered with a stone in the shape of a cross, the cross itself being exquisitely carved on the top of it, there is besides a rose with the leaves falling on the head stone, the child's grave is equally beautiful; there too is a cross, and the carving on it is a faded lily and some blades of dead grass. These beautiful memorials of the departed are enclosed in a little garden, bright with lovely flowers. There is evidently no pains spared to keep it neat and free from weeds and leaves. There is at this time a little boy standing by it, his hands full of flowers which he strews upon the two graves, he has placed a handsome garland of choice flowers, where the head of the larger sleeping figure lies, and a cross of the same fragrant nature, on the breast of the lesser one. An elderly lady stands near, weeping quite silently. The boy kneels, his rosy face and dimpled hands uplifted, his head reverently uncovered, his golden hair floating about in the summer breeze. This is his simple prayer: "Oh God, make little Bertie a good boy, and take him too, where dear mamma and little brother Henry are gone, for Christ's sake, Amen." His grandmother, when this holy duty is performed, leads him gently away and gives him into Janie's charge, herself going in another direction. * *

* * * * * An hour or two after are seen a young handsome girl leaning on the arm of a noble sunburnt young officer. Sophy Neville too and Wellesley bring flowers to deck the graves of the beloved dead, and there reverently kneel and renew their vows to each other. "May our love be as pure

and true, and our lives as holy, they whispered over the sacred graves; and now they too are gone, and see approaching the same spot are two old ladies; bent and slow is their step as they come near their children's last resting place; Mrs. Longley has returned, for Mrs. Neville is much broken and needs the support of her friendly arm. Hearing steps as it is getting dusk, they go back a little out of sight behind a tall bush which grew there, and very soon they heard near them a groan, a sob and a man's voice exclaiming. "Ah! Harriet, if thy pure spirit can hear me now, forgive me all my former unkind and unjust treatment to thee, and then I shall feel at peace." It was Herbert's father, and as the elderly woman came forth, he begged Mrs. Longley's forgiveness too, for much coldness and harshness because of his son's marriage with her daughter. And as they all went away together, the declining sun shed a lingering glory round the old people's heads, lighting up Mrs. Longley's meek face as she lifted it in humble thanks to heaven. Well might they have said of Harriet that her good deeds ended not with her life, but remained to cheer her aged parents during the rest of their earthly sojourn in this troublous world. May they also so live, and so endure that in the end they may join their children, and the company of angels and archangels in the resurrection of the life to come!

PASSAGES FROM THE EARLY MANHOOD OF REGINALD MOORE.

(Continued from page 68.)

CHAPTER III.

"And ever more beside him, on his way
The unseen Christ shall move,
That he may lean upon His arm, and say
Dost Thou, dear Lord, approve."—*Longfellow.*

A LIFE in earnest began for Reginald Moore, on his return to Oxford; it was not easy for him all at once to alter his former habits, it was difficult to root up the old associations; to resist the entreaties of his former companions (who very unwillingly gave him up,) to again become one of them; he was much behind also in his studies, and had to apply to them

incessantly ; allowing himself only the smallest portion possible, of rest and recreation, and that even was grudged and most probably would not have been spared, had not St. John taken care that he should not injure himself by too intense application. Lent came, and he saw much less than usual of his friend, who was preparing for ordination ; but though at times lonely and almost desponding, it was a blessed season to Reginald Moore, and when on the day on which Oriel was admitted to holy orders he knelt in the cathedral and prayed for him, he felt in his heart the peace which passeth all understanding.

His uncle had paid him a visit in the end of February, a man of harsh and severe disposition ; he had doubted the sincerity of his nephew's reformation, and had come up to Oxford to judge for himself. Before going to see him, he had called upon the Dean of Christchurch and asked him, "what was his opinion of Reginald, and whether his repentance might be trusted?"

"I never saw so wonderful a change in any young man before," replied Dr. —, "from being one of the wildest and most careless characters in the University, he has become one of the steadiest ; he has completely renounced his gay friends and pursuits ; never absent from chapel, constant in attendance on communion, always diligent and studious. I have every reason for assuring you, that you may indulge the greatest hope of his future well-doing."

Satisfied with this testimony Mr. Moore proceeded to Reginald's rooms, he found him out ; but was told that he would be in directly ; so whilst he was waiting he employed himself by remarking the altered appearance of everything around. All the expensive furniture, the costly prints, the pipes, the numberless articles of bijouterie which had been scattered about in profusion last time he was there, were gone, and the sole ornament was the print from Guido, which Mrs. Pembroke had given him, framed and hanging over the mantelpiece ; on the table were lying several large volumes, which he saw were Latin and Greek authors ; there were papers written all over beside them, evidently translations and extracts ; whilst he was thus engaged a well known step was heard ascending the staircase, and his nephew stood before him.

"Why, Reginald, how well you look," his uncle exclaimed, after the first greeting was over.

"Ah! yes, thank you, I am all right now. I was so surprised," he continued, "to find you here; have you been in Oxford long?"

"No, I only came this afternoon, and I intend going up to town to-night."

"Will you have something?" asked Reginald.

"Thank you, I have ordered dinner at the Mitre, and I want to know if you can come with me."

"Oh! yes, uncle, I shall be able; I must just go to Oriel's rooms and tell him that I can't read with him this evening, or else he will be expecting me. Will you wait? I shall only be gone a minute."

How changed, thought Mr. Moore; instead of being sorry that I had taken him by surprise, he was quite pleased to see me; how handsome he looks, more so than ever I have seen him before, I wonder how all this came about; I had quite made up my mind that he would always be a disgrace to the family. Well! it is a great comfort, I should not like to have seen my poor brother's son to have been a ne'er-do-weel. Ah! here he is again.

"Well then, Redgie, we will go to the inn, as it is so nearly five."

"Have you seen mother lately, uncle?"

"Yes, I came from Ashby yesterday, she sent you this letter; Miss Scott returned the day before, they all thought she was looking much better than she did when she went away; she is a tiny mite of a creature though, at best. Whatever made you fall in love with such a pocket edition of a woman? I suppose, because you were such a little fellow yourself," said his uncle, good humouredly, as he looked at the gigantic form beside him.

Reginald laughed but did not say anything, for they were at the Mitre by this time, where they spent two or three very pleasant hours; he did not say much concerning his illness; but his whole demeanour was so altered and improved, that Mr. Moore went away delighted with the results of his visit; at parting he put into his nephew's hand a pocket-book, which on opening, he found to contain a note for one hundred pounds. Reginald's first act was to take it to St. John, and tell him that he must have it.

"No," said Oriel, "I don't want it, I will not take it."

"But, my dear fellow," replied Moore, almost angrily, "you could not imagine that I was going to take advantage of your kindness, and never pay back the money that you advanced for me."

"But, Reginald," answered St. John, "it gave me the greatest happiness to think that I could be of service to you; you know that I have plenty, why refuse me the pleasure of giving; you must not pay me again, you have done that already by giving me your affection. Say no more about it, dear, dear Redgie," he added, going up to Reginald and taking his hand, he looked up in his face with those eloquent, expressive eyes, which Moore had never been able to withstand.

"Well, really," he said, as he left the room, "you have a most unaccountable influence over me, you are always making me do things exactly contrary to my wishes," and thus, much to Reginald's chagrin, the matter was dropped and no more was said about it.

"Well, Archer, did you ever, in all your life, see anything like it?" said Newman, as they watched Oriel and Moore walking down the High, in earnest conversation.

"Could you have ever believed it possible, that *that* Oriel, could have enticed Moore over to be one of his sort; it is perfectly ridiculous to see him sacrificing himself, to what he fancies is his duty; the idea of a man of his abilities becoming a country parson! It is really past all bearing! I went to his rooms the other day and was a whole hour there, trying to convince him that he was completely throwing himself away; it was useless, not a word nor argument of mine could move him. I have no patience with Oriel, who, not contented with being one of your pattern men, must make one of the best fellows in the world one of his followers. Don't you think it is shameful, Archer?" he continued.

"I don't know;" Archer replied quietly.

"Don't know, what do you mean? Are you going to become one of them yourself?" said Newman.

"No, no; but I don't so very much wonder at Moore's taking a fancy to Oriel, for we must allow that he had a terrible illness, and that Oriel not caring a morsel for infection, nursed him night and day, and somehow or another it

seems to me, that he is a precious deal happier than he used to be, so I don't think it is our place to bother him now; not but I heartily agree with you that his society is a decided loss to us, and I wish we saw a little more of him."

"Well, it is no good wishing that, so we had better not say anything more about him, for it only makes me feel quite mad to think how a man can be so foolish—here they are again, always together," Newman said, as they saw the two distinguished figures in the distance; St. John tall and graceful, refined in appearance almost to a fault, contrasting well with the muscular and stalwart Reginald.

They stopped and spoke to the knot of men, who had been discussing their friendship; as soon as they were gone on, Archer and two or three others exclaimed simultaneously, "After all, there is something exceedingly attractive and gentlemanly about Oriel."

"Of course," said Newman, "any one in their senses must allow that; I never thought otherwise; but, pray don't begin to talk of them again, I am tired of hearing you all continually harp on their sayings and doings."

St. John and Reginald went home together; all their spare time was spent with each other. Easter had come and passed, a joyful time for both; they had felt the true joy in the glad Resurrection morn; it had been a season of great refreshing to them. St. John was very happy in his new duties, and Dr. Audrey loved and esteemed him according to his deserts, and many happy and never-forgotten hours Reginald passed in the church, of which his friend was now one of the curates, and he also looked forward eagerly to the time when he might enter into the priesthood. Term was fast drawing to its close, and he counted the days to the vacation like any schoolboy; he had not ventured to write to Alice yet, but had sent many messages to her in his letters to his mother; he still heard that she was very delicate, but that did not alarm him, for he had never known her strong; he could not refrain from talking much of her, and of his future prospects to St. John Oriel, who too, in his turn, listened with interest; he was pleased to think that he was going to Ashby. Reginald had become so dear to him, that he wished for his sake to become acquainted with his mother and friends.

Notices of Books.

BUCHAN, with Illustrations. (Blackwood and Sons, London.)—This spirited work is the joint production of the Rev. J. B. Pratt, the episcopal clergyman of Cruden, one of the 'parishes' in the district of Buchan, and his accomplished lady, to whom we are indebted for the beautiful illustrations, with which the work abounds, with views of old Castles, Bridges and Scenes of Grandeur. The district of Buchan forms the North-eastern portion of Aberdeenshire; it is bounded on the South by the river Ythan, on the West by the river Doveran, and Eastward and Northward by the German Ocean. Its principal town, Peterhead, is situate on a small peninsula which is said to be the most easterly point of Scotland. It was in Buchan that the last invasions of the Danes, were met and defeated; and the graves of the slain warriors were to have been seen within our own remembrance, in round tumuli; but which now, the Author of the work before us, says have altogether disappeared under the operations of the ruthless plough. In 1817, in the same parish, a neck chain composed of jet and amber, and a battle-axe were found, and are now to be seen in a private Museum in Peterhead. There was also in Cruden a Druidical Circle, consisting of eight upright stones; but which were overturned and removed by a Vandalic Farmer, to make room for his improvements. Tradition has preserved the remembrance of the Druidical temple, by calling the name of the farm where it stood "Stones." To all, but especially to natives of the district of Buchan, Mr. Pratt's work will be most interesting and acceptable; and to the general reader it will have the charm of novelty and peradventure induce some to extend their summer excursions to that beautiful and romantic country, with its iron-bound coast.

CYCLOPÆDIA BIBLIOGRAPHICA, Parts IV. & V. By James Darling. (Darling.)—No. 4 continues from the Psalms, the previous number beginning at the 110th; then follow all the other Books of the Old Testament; and also of some of the Apocryphal books. Commentaries and Sermons on the New Testament commence in Part V. near the end and, reach only to St. Matthew's gospel. The Authors are arranged under each Book, Chapter or Text of Scripture in *Chronological order*, and not alphabetically; with sufficient exactness to shew the succession of writers. In this national work, writers on all theological subjects will find an inexhaustible treasury, and preachers an endless store of sermons by both churchmen and dissenters. This comprehensive work should be in the hands of every Author who desires to be acquainted with the names of those who have gone before them in the exposition of the holy Scriptures. There is no man of the present day, so capable of completing such a work, in a perfect manner as Mr. Darling, from his great experience and profound knowledge of theological works; and we can assure our readers that in subscribing for this important work, they will not be disappointed.

MOUNT GARS: OR MARIE'S CHRISTMAS EVE. (Parker.)—This is a translation from the German of a very pleasing story, of poor Marie and her brother losing themselves in a snow storm in going from one valley to another; of the search for them by the whole villagers; of their recovery and the festivities of the Christmas Eve afterwards. It is a pathetic little tale, and told in a spirited manner, and will be very pleasing to children.

THE FISHERMAN'S FRIENDLY VISITOR. (Wertheim and Macintosh.)—Is the first number of a magazine intended for those who go down to the sea in ships. It seems to be a good work; and it is certainly well intended. It commences with a brief memoir of that excellent woman Miss Gurney who did so much for the preservation of Shipwrecked Mariners. The price is only one penny.

THE PENNY POST. (J. H. & J. Parker.)—Begins its eighth year's volume with a most excellent review of the events of the year 1857; and brings the principal subjects forward in a fine spirit of true Christian principle. Sorrowing over some events; and rejoicing at others in the improved prospects of the church and the church's work.

THE FOURFOLD PICTURE OF THE SINNER. (Wertheim & Macintosh.)—Is by Rev. Ashton Oxenden; and it is somewhat on the plan of Boston's Fourfold State; but not quite so comprehensive. The four pictures are; The sleeping sinner on earth; The awakened sinner in hell; The penitent sinner on earth; and The saved sinner in heaven. The titles clearly indicate the subjects; and they are very well and convincingly worked out by Mr. Oxenden with his usual felicity of diction and language.

A FEW CHRISTMAS WORDS. (J. & C. Mozley.)—Is the annual address of a priest to his parishioners, to arouse some from their lethargy; to confirm others in their faithful conduct; and to encourage all to keep the feast in church at the Lord's Table; and at home by presenting to their less wealthy friends and neighbours the means of enjoying the feast at their own firesides. It is only one penny, or six shillings per hundred.

THE LITERARY CHURCHMAN. (J. H. & J. Parker.)—Appears to have undergone some degree of change since Christmas; but it still keeps up its Catholic tone and high principles; and it may be considered one of the leading periodicals of the real Church of England school; and it is refreshing to contrast its orthodox statements with the low dissenting twaddle of the Record, which pretends to expound the doctrines of the church so as to harmonise with the conventicle.

[Several Notices of Books are in type, but left out for want of space. They will appear in our next Number.]

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Vol. XII.

ENGLAND AND ROME.

(Continued from page 79.)

CHAPTER VI.

THE ROMISH ADDITIONS TO THE CREED.

Art. 15 of the Creed of Pope Pius IV. (continued.)

THE next of the five so-called Sacraments—received by the Church of Rome, but disallowed by us—which comes under our notice, is the Sacrament of *Penance*; and we will proceed in this case as we did in the last; and first consider how far *Penance* answers to the definitions of a Sacrament given in cap. iv., and then endeavour to shew the sense of the primitive Church on the subject.

“The sacred and holy, œcumenical and general Synod of Trent, lawfully assembled in the Holy Ghost,”—Session xiv., November 25, 1551,—put forth a decree on the “doctrine touching the most holy Sacraments of *Penance* and extreme unction;” of which the first nine chapters treat of *Penance*. To this decree were also attached fifteen canons relating to the same “Sacrament.”

From the chapters of the decree and from the canons, we subjoin the following extracts. (a)

“Chapter i. On the necessity and institution of the Sacrament of *Penance*.

If, in all the regenerate, such were their gratitude towards

(a) “The Canons and Decrees of the Council of Trent.” Translated by Buckley. London: Routledge, 1851.

God, as that they constantly preserved the righteousness received in baptism by His bounty and grace; there would not have been need that another sacrament, besides that of baptism itself, should be instituted for the remission of sins. But, because God, rich in mercy, knoweth our frame, (b) He hath bestowed a remedy of life even upon those who, after baptism, may have delivered themselves up to the servitude of sin and the power of the devil; the sacrament, to wit, of Penance; by which the benefit of Christ's death is applied to those who have fallen after baptism. . . . The prophet saith, *Be turned, and do penance from all your iniquities, and iniquity shall not be your ruin.* (c) The Lord also saith:—*Except ye do penance, ye shall all likewise perish.* (d) And Peter, the prince of the apostles, recommending penitence to sinners who were about to be initiated by baptism, said:—*Do penance, and be baptized every one of you.* (e) The Lord then especially instituted the sacrament of penance, when, being raised from the dead, He breathed upon his disciples, saying, *Receive ye the Holy Ghost, whose sins ye shall remit they are remitted unto them; and whose sins ye shall retain they are retained*" (f)

"Chapter iii. On the parts and fruits of this Sacrament.

The holy synod furthermore teacheth, that the form of the sacrament of penance, in which its force chiefly consists, is placed in those words of the minister, *I absolve thee, &c.*, to which words indeed certain prayers are, according to the custom of Holy Church, laudably joined; which, nevertheless by no means regard the essence of that form, neither are they necessary unto the administration of the sacrament itself. But the acts of the penitent himself, to wit, contrition, confession, and satisfaction, are, as it were, the matter of this sacrament."

"Canon i. If any one shall say, that in the Catholic Church penance is not truly and properly a sacrament, instituted by Christ our Lord, for reconciling the faithful unto God, as

(b) Ps. c. iii. 14.

(c) Ezek. xviii. 30.

(d) Luke xiii. 5.

(e) Acts. ii. 38. The reader will observe that in all these passages the word "penance" is substituted for "repentance."

(f) John xx. 22, 23.

often as they fall into sin after baptism; let him be anathema."

"Canon vi. If any one shall deny, either that sacramental confession was instituted, or is necessary unto salvation, of divine right; or shall say, that the manner of confessing secretly to a priest alone, which the Catholic Church hath ever observed from the beginning, and doth observe, is alien from the institution and command of Christ, and is a human invention; let him be anathema."

"Canon viii. enjoins upon every one, under pain of anathema, confession once a-year 'according to the constitution of the great Council of Lateran,' (g), and specifies the season of Lent as the fittest time.

Dr. Challoner, in his catechism quoted in the last chapter (h), has the following question and answer.

"Q. How do you prove that penance, i. e. the confession and absolution of sinners, is properly a sacrament?

"A. Because it is an outward sign of inward grace, ordained by Jesus Christ; which is the very notion and definition of a sacrament. The outward sign is found in the sinner's confession, and the form of absolution pronounced by the priest. The inward grace is the remission of sins promised by Jesus Christ. St. John, xx. 22, 23. And the ordinance of Christ is gathered from the same place, and from St. Matt. xviii. 18."

Such then is the teaching of the Church of Rome on the subject of Penance. Let us briefly examine the position she assumes.

"The acts of the penitent himself,—to wit, contrition, confession, and satisfaction,—are as it were the matter of this sacrament."

But that penance may be a sacrament, we would suggest

(g) The canon (xxi.) concerning confession, inserted among those falsely said to have been passed at the fourth Lateran Council, was framed by Pope Innocent III. The council met A.D. 1215 in the Lateran Church. But even Dr. Du Pin, the celebrated Doctor of the Sorbonne, denies that the so-called canons received the authority of the council.

(h) p. 223. Compare also the "Abridgement of Christian Doctrine," by the Right Rev. James Doyle, D.D. Dublin. Coyne, 1828. p. 97.

that there must be something more than what can be said to be merely "as it were the matter of the sacrament."

"It is a very absurd thing to imagine that a man's own thoughts, words, or actions can be the matter of a sacrament, how can this be sanctified or applied to him?" "Here is no matter, no application of that matter by a peculiar form, no institution, and no peculiar federal arts. The scene is the mind, the acts are internal, the effect is such also; and therefore we do not reckon it a sacrament, not finding in it any of the characters of a sacrament." (i)

We surely require no argument to prove that Penance does not answer in any way to the definition of a sacrament *properly so-called*. We shall content ourselves with subjoining the method of Confession, given in the most popular Roman Catholic prayer-book of the day (j), and the form of Absolution as it is found in Dr. Challoner's catechism, pp. 221, 222; and leave it to the reader to judge of the matter for himself.

"THE METHOD OF CONFESSION.

"Kneeling down at the side of your ghostly father, make the sign of the cross, saying, 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then ask his blessing in these words: 'Pray, father, give me your blessing, for I have sinned.'

"Then say the first part of the *Confiteor* as follows:

"I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault."

"Then say, "Since my last confession, which was so many weeks or months ago, I accuse myself, &c."

"After you have confessed all that you can remember, conclude with this or the like form:

(i) Burnet's "Expositions of the Thirty-nine Articles." Tegg. London, 1851. p 324-5.

(j) "The Garden of the Soul." Published "by lawful Authority" for the Catholic Book Society. Richardson and Son, Derby. *No date*. pp. 212, 213. In the preface we are told that this work is partly the composition, partly the compilation, of Dr. Challoner.

"For these and all other my sins, which I cannot at present call to my remembrance, I am heartily sorry, purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father.

"Therefore, I beseech the blessed Mary, ever a Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me."

"THE FORM OF ABSOLUTION.

"First the priest says, 'May Almighty God have mercy on thee, and forgive thee thy sins and bring thee to life everlasting. Amen.

"Then stretching forth his right hand towards the penitent, he says, 'May the Almighty and merciful Lord give thee pardon, absolution, and remission of thy sins. Amen.

"Our Lord Jesus Christ absolve thee. And I, by his authority, absolve thee, in the first place, from every bond of excommunication or interdict, as far as I have power, and thou standest in need; in the next place, I absolve thee from all thy sins, in the name of the Father, + and of the Son, and of the Holy Ghost. Amen."

"May the passion of our Lord Jesus Christ, the merits of of the Blessed Virgin Mary, and of all the Saints, and whatsoever good thou shalt do, or whatsoever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of everlasting life. Amen."

Let us now proceed to see the doctrine of the primitive Church of Christ upon this point.

The Romanists found their doctrine of confession as follows. Polydore Virgil, who was Pope Alexander VI.'s tax-collector in England at the beginning of the 16th century, quotes Acts xix. 18,—“and many that believed came and confessed and showed their deeds;”—and adds this remark: “this was true confession, and the beginning of confession” (*k*). But is the confession here mentioned in the least degree similar to the confession required by the Roman Catholic Church? St. James, too, says (c. v. 16.) “Confess

(*k*) De rerum inventor. bk. vi. c. i. Lugdun. 1562. p. 502.

your faults one to another:" this is another favorite text: but do not these words appear to refer to a mutual confession among Christians, of those things in which they had offended each other? They have at any rate no reference to "the Sacrament of Penance." There is no mention made of a priest, none of auricular confession, none of priestly absolution.

There are many early ecclesiastical writers who speak both of penance and confession; but the penance was in general public, and the confession open: and though the Romish writers are wont to adduce many passages out of ancient authors in support of their sacramental auricular confession, we do not think that there is one single passage which, when fairly and strictly examined, will be found to bear them out in their notions. Thus Clemens Romanus (*l*) advises any one into whose heart envy or infidelity or any such crime should have crept, to "confess to him who is over him, that by the word of God, and healthy counsel, he may be healed."

Origen (*m*) too bids men confess to "a learned and venerable physician," and ask his advice as to whether "their weakness is such as should be declared in the assembly of the whole church, that so the rest might be edified, and they themselves healed."

But the first passage will be much more akin to the Doctrine of the Church of England—as it may be gathered from the last paragraph of the first exhortation to come to the Holy Communion, in the Book of Common Prayer—than to that of the Church of Rome. And the second is precisely similar, but happens to treat of a custom that is no longer prevalent in the Church.

Tertullian speaks thus of confession (*n*): "Exomologesis is the discipline of a man's prostrating and humbling himself. It lays injunctions upon him, with reference to his dress and diet, that he should lie in sackcloth and ashes, and afflict his soul with sorrow; that he should quicken his prayers by fastings; that he should groan, and weep, and cry to the Lord God day and night; and prostrate himself before the

(*l*) Clem. Epist. i. ad Jacob.

(*m*) Homil. ii. in Ps. xxxvii.

(*n*) De poenit. c. ix. "Exomologesis," or *confession* is gratuitously assumed by many Roman writers to mean *private confession*.

priests, and kneel to those who are dear to God, and desire of all the brethren intercession for their pardon." There is nothing here of private or auricular confession. It would appear rather to refer to public confession in the church.

Basil (o) "For I do not confess with my lips, that I may be seen of the many. I declare my inward groanings to Thee alone, who seest in secret; I roar within myself; for I have no need of long speeches for my confession; for the groanings of my heart are sufficient for confession, and the lamentations sent up to Thee, O God, from the depths of my soul."

Hilary (p) declares that David by his confession "teaches that confession is to be made to none other" than to God alone. Ambrose (q) has these words: "Tears wash away sin, which men are ashamed to confess with the voice. Weeping provides both for pardon and modesty. Tears speak of crime without horror. Tears confess sin without offence to modesty." And again (q), speaking of Peter's tears, he says, "I do not find what he said; I find that he wept. I read of his tears; I do not read of his satisfaction."

Augustine (r): "What, then, have I to do with men, that they should hear my confessions, as if they could heal all my infirmities?"

Chrysostom (s): "I do not bid thee bring thyself on the stage, nor accuse thyself to others; but to obey the prophet's direction, *reveal thy way unto the Lord*; confess these things before God; confess thy sins before thy judge; praying, if not with thy tongue, at least with thy memory; and so look to gain mercy."

(o) In Ps. xxxvii. 8.

(p) In Ps. li. .

(q) Lib. x. in Luc. xxii.

(r) Conf. x. 3. See also Serm. ii. in Ps. xxxi. Dr. Challoner, Cat. p. 211, refers to hom. 49 of St. Augustine in these words—"We conclude with St. Augustine that to pretend it is enough to confess to God alone, is making void the power of the Keys given to the Church; that it is contradicting the Gospel and making void the commission of Christ." We have seen this homily, (at least we have seen homily 49 on the New Testament on Luke vii. 87) and cannot find that St. Augustine came to by any means the same conclusion with Dr. Challoner.

(s) Homil. xxxi. in Hebr.

And again (t): "It is not necessary to confess in the presence of witnesses; let the inquiry after thy sins be made in thy own thoughts; let this judgment be without any witness; let God only see thee confessing." "Tell thy sin to God alone: 'against Thee only have I sinned, and done this evil in Thy sight;' and thy sin shall be forgiven thee."

And once more (u): "I entreat, and beg, and implore you to confess constantly to God. For I do not bring thee into the theatre of thy fellow-servants, nor compel thee to discover thy sins to men; unfold thy conscience before God, and show Him thy wounds, and ask medicine of him."—"Why art thou ashamed and blushest to confess thy sins? For dost thou tell them to a man, that he should reproach thee? dost thou confess to thy fellow-servant, that he should expose thee? to the Lord, thy curer, thy friend, thy physician, thou shewest thy wound."

There is not the slightest ground for considering penance as a Sacrament. It has no Sacramental foundation in Scripture; nor was it esteemed as a Sacrament in primitive times. It was held to be a wholesome and useful point of Church discipline (v), as our Church also esteems it. (w) But it remained for the Church of Rome to exalt it into a Sacrament, and to pronounce anathemas against every one who ventures to hold a contrary opinion.

BRIEF HISTORICAL OUTLINE OF THE CHURCH OF SCOTLAND.

(Continued from page 308.)

THE rebellious assembly levelled to the ground, all the episcopal platform which John Knox had laid, in the commencement of the Reformation, and all the pious labours of

(t) Homil. de Pœnit. and Homil. 59.

(u) Homil. xxx. sive. v. "de incomprehens. Dei nat." and Homil. iv. de Lazaro. Dalœus has collected nearly twenty other passages from this same author. To his learned work de Confess. Auricul. lib. iv. c. 25; to Bingham's Ant. of the Christian Church, lib. xviii; and to Hooker's Eccl. Pol. bk. vi. 3, 4, 5, 6,—we refer the reader for much valuable information and sound argument upon the subject.

(v) See Cyprian, Epist. lv. s. 9 and 13. And Augustine de Genesi, ii. 40.

(w) See Art. xxxiii. Can. cxiii. And Introduction to Communion Service.

both James and Charles in restoring and building up the Scottish Church; and they revived the distinguishing doctrine of popery and presbytery, namely *the supremacy* of the ecclesiastical authority over the crown and the civil power. In the "Large Declaration" it is very justly said; "That these pretenders to reformation proceeded in such a way as tended to the apparent ruin both of the reputation and the religion of the Reformation; and that the pope and conclave and the Jesuits, could not have proposed any method more effectual to *reduce these kingdoms to the Roman obedience*; that the Covenanters, in their sermons and seditious pamphlets, *made use of the maxims of the Jesuits*, the very style and phrase of Becanus &c.; and transcribed arguments verbatim out of Bellarmine and Suarez; endeavouring with those and Jesuitical fables, false reports, prophecies and pretended inspirations, to delude the populace, and unhinge them from their loyalty and allegiance."

Cardinal Richlieu and the Jesuits had an exceedingly large share in exciting this rebellion; but they only stepped in to foment and increase the causes which already existed in the fears of the plunderers of the Church and of ecclesiastical property. Every one of the noblemen who took such an active part at the revolutionary Tables and in the Assembly had seized on large estates, which, before the Reformation, had belonged to the Church and to the religious houses. The Earl of Argyle alone had obtained and still possessed the lands belonging to the three bishopricks of Argyle, the Isles and Brechin. The Abbots and Priors were turned into temporal peers, and secured for themselves the remnant of the landed property belonging to their conventual establishments, which the rapacious nobles had left unappropriated.

Charles detected Cardinal Richlieu's intrigues through a M. Destrades; he refused to remain neutral in the affairs of Flanders; he thanked the Cardinal for his offer of French troops to assist him in reducing his subjects to obedience; but declined to accept it, saying the laws of England were sufficient. The Cardinal was greatly offended, and determined on revenge; and in prosecution of it, he sent the Abbe Chambers with a retinue of Jesuits into Scotland, to stir up the chiefs of the Tables and the discontented parties to levy war against their sovereign. These parties did not require

any arguments to stimulate them to resort to arms. They had now thrown off the mask of hypocrisy which they had so long worn. At the Tables, resolutions were passed for the collection of military stores and arms; and to tax the landholders for the maintenance of their army, which was put under the command of General Leslie who had considerable experience in the religious wars of Germany. They also petitioned the King of France for military and pecuniary assistance, and addressed him in the style of subjects to their natural sovereign, "*Au Roi.*" All these preparations were in a state of forwardness, before the king had any thought of appealing to the sword, to settle the affairs of the nation. But here again, as was usual, the king was betrayed by his own counsellors and servants; for the rebel chiefs "made great use of some persons about the king from whom *they received constant intelligence; amongst whom the Marquis of Hamilton was suspected by the king's friends, and even accused of being one of the chief.*"

The original ground of discontent, was the legal revocation of such church property as had been illegally seized to the prejudice of the crown and the mitre; the second was the commission appointed for relieving the clergy in point of maintenance from the grinding oppression of the impropiators of the tithes. The tithes were rated, and the abbots who had been made temporal peers and had secured the lands of their abbies were allowed to purchase the tithes. Both the clergy and the landholders were satisfied with the result of this commission; and the clergy had their livings improved and put on a more secure footing.

Although the excommunication of the Glasgow Assembly was ecclesiastically null and void; yet it carried all the legal and civil pains and penalties along with it. It confiscated the properties of the persecuted prelates, and placed their lives at the mercy of the law or of any assassin that might attempt their lives without danger from the law. To save their lives therefore they all fled to England, where in a few years they all died except Bishop Sydserf, who survived till the Restoration; and so connected the line of Archbishop Spottiswoode which was extirpated, with that of Archbishop Sharpe which was disestablished at the Revolution of 1688. From the days when S. Ninian, Bishop of the Candida Casa,

or Galloway, gathered the scattered members of the Church in Scotland till the present day, episcopacy has never ceased to exist in that Church; but since the Reformation it has ever been persecuted with more or less rancour. Three of its prelates have been murdered in cold blood since the Reformation; and nine were now obliged to fly for their lives, under threats of murder; and the whole order have ever suffered that moral martyrdom "of cruel mockings" for Christ's sake, besides bonds and imprisonments which befel the saints, of whom S. Paul says "the world was not worthy."

Throughout the diocese of S. Andrews, Edinburgh and Glasgow the Covenanters expelled the episcopal clergy which had been legally inducted from their parishes; and they settled unordained men in their cures.

In April 1639, the rebels raised an army of horse and foot amounting to thirty thousand men, and took post at Dunee Law a little hill on the left bank of the Tweed. The king and his army encamped on the right bank in a field called the Birks; and a sort of peace was for the present patched up. The Covenanters disbanded the undisciplined part of their army; but reserved the veterans in their pay and service. Whereas the king, in good faith, disbanded his army in terms of the pacification.

Charles remained some time in Berwick; and consented to the meeting of a Parliament and of a General Assembly; and he appointed the treacherous Earl of Traquair commissioner to both. Among other weak concessions, which from the exigency of his affairs the king was obliged to make, He allowed "that episcopacy be abolished; and the Covenant 1580 for the satisfaction of our people to be subscribed, provided it be so conceived that thereby our subjects be not forced to abjure episcopacy as a point of Popery, or contrary to God's law or to the Protestant religion; but if they require it to be abjured as contrary to the constitution of the Church of Scotland, you are to give way to it rather than to make a breach."

The king madly hoped to soften the tempers of the Covenanters; but they soon shewed him that it was impossible either to satisfy or to conciliate them; for Nalson writes "that the ink was scarcely dry which had written the Articles

of the accommodation, before they had broken it in almost every particular;" and The Tables continued to sit and to act with sovereign authority. The bishops petitioned the king to prorogue the assembly and parliament; because as one of the three estates they were forcibly prevented from taking their seats in either; but Charles knowing the personal danger to the prelates both from the law of excommunication and also from the lawless rabble, absolutely discharged their being present at these meetings; "and for absence, this shall be to you and to every one of you, a sufficient warrant . . . you cannot but know that what we do in this, *we are necessitated to.*"

This letter fully shews how much the king was distressed and embarrassed by the audacious conduct of the rebel Covenanters. On receipt of the king's letter the primate assembled those bishops who were at Newcastle; and they agreed to a protest and declinature to both the parliament and the assembly; . . . "That the present pretended assembly be holden and reputed *null in law*, as consisting and made up partly of laical persons that have no office in the Church, partly of refractory, schismatical and perjured ministers, that contrary to their oaths and subscriptions, from which no human power could absolve them, have filthily resiled, and so made themselves to the present and future ages most infamous, and that no churchman be bound to appear before them; nor . . . any act whatsoever proceeding from the said pretended meeting be prejudicial to the jurisdiction, liberties &c. . . .; but to the contrary *that all such acts and deeds . . . are and shall be unjust, partial and illegal.*"

David Dickson was chosen moderator; but as he was not the right man for the right place, Henderson was appointed as his Assessor. On the 17th August George Graham, Bishop of Orkney gave in a written abjuration of his episcopal office. An act was passed to compel those episcopal clergymen that had been excommunicated by the Glasgow Assembly, to quit their benefices which were declared vacant; and to revive and enforce all former and obsolete acts against Papists and excommunicated persons, and their abettors. Traquair ratified the acts which condemned episcopacy and established the covenant, contrary to his instructions; for which Charles severely reproached him. The assembly next

expelled all the professors from the universities, and placed determined Covenanters as principals and professors in each of them. An act was passed to compel every man in the kingdom to sign the covenant; an intolerable species of persecution. Formerly it was optional for any one to sign it; but now, being enforced by the authority of an Assembly and of the Privy Council, it was dangerous to life, liberty and property to refuse to sign it; now, says bishop Russell "that it could be enforced by the zealots of a sect upon all whom they chose to harrass, it must be abhorred, as occasioning to the conscientious part of the community much wretchedness, and as calculated to diffuse that relaxation of principle which is the bitter fruit of every deviation from the tolerant spirit of true religion."

Parliament met on the 31st of August; but the rebel party proposed the entire alteration of that court; to supply the place of the first or spiritual estate, they divided the peers into the higher ranks and the barons which with the commons they called the three estates. They had formerly petitioned for an act of Oblivion; but now they passed an act to justify their rebellion; and another to compel the loyal part of the subjects to pay the expences of their rebellious movements. On being made acquainted with these proceedings the king ordered Traquair to prorogue the parliament; but before he did so, Traquair ratified all the acts of the assembly; and he gave secret notice to the Table chiefs who were ready with a protest, claiming that the parliament could not be prorogued without its own consent!

CHRIST'S PROPHECY ON THE MOUNT OF OLIVES.

(Continued from p. 376, vol. xi.)

WE have been prevented by other matter from pursuing this interesting subject, and the signs of the times are multiplying daily; among others, the present complication with France gives us reason to apprehend, that it is the germ of a new war with that power which will of course draw on a general European war. There can be no doubt but that the Emperor Louis Napoleon is the seventh-and-eighth head of the Beast,

of the western Roman empire; consequently until a certain time he "wears a charmed life;" and he himself is reported to have said with great truth:—"I fear nothing from the attempts of assassins. There are existences which are the instruments of the decrees of Providence. As long as I shall *not have finished my mission*, I am in no danger." He is right; for as the Angel said, "the testimony of Jesus is the spirit of prophecy." And what is His testimony? it is, "And the [head of the secular] Beast was taken and with him the *False Prophet* that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that had worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Rev. xix. 10. 20.)

Before the universal preaching of the Gospel our Lord warns His disciples that many shall be offended at the pure word of God, and shall betray and hate one another. This we see plainly in the Roman Church sternly and under pain of eternal condemnation, prohibiting her people from reading the Scriptures. Her court of inquisition is filled with its victims by the parent betraying the child, and the child the parent under pretence of "heretical pravity;" and the whole Roman church hates with the most intense and blood-thirsty hatred every Christian who is not of their communion; and when it is in their power causes them to be put to death with the most cruel tortures. We see also among ourselves as well as throughout the world that iniquity abounds; and that the love of the many is waxen cold. These are all signs that the "time of the end" is approaching, but the true church shall still be preserved as a witness in the midst of this lukewarmness; "not a hair of your head shall suffer;" therefore let us in this favoured land stand fast and endure to the end with patience, possessing our souls in the full faith that the Judge of all the earth will do right. Perhaps our Lord's words might be paraphrased thus: Do not let any one mislead you by representing the calamities that will occur in the order of nature or the course of events, or the greatest adversities that will befall the church, such as persecutions, heresies, schisms, and false doctrines as the signs of the dissolution of the world. Many ages will evolve, during which the church will be afflicted with many such

woes; nevertheless the gospel will advance and my kingdom shall be extended to the ends of the earth; and afterwards the end shall come. Even so, come Lord Jesus, come quickly. Amen.

After this our Lord condescends to answer the disciple's question regarding the destruction of the City and Temple of Jerusalem, wherein He cites from the 9th chapter of the Book of Daniel. *When, therefore, He said, ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place where it ought not (let him that readeth understand;) and when ye shall see Jerusalem compassed with armies; then know, that the desolation thereof is nigh; then let them that are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto; and let him that is on the housetop not come down to take any thing out of his house; and let him that is in the field not turn back again to take up his garment.*

The only sign which our Lord gave of the approaching destruction of Jerusalem was their seeing the abomination of desolation standing in the holy place, where it ought not to stand; but he declared the other signs of which He spoke to be false signs and therefore not to be believed by the "elect," or Christians. The Roman army under Cestius Gallus besieged Jerusalem and drew their lines of circumvallation round it; the Roman Ensigns were eagles, and the soldiers worshipped them as their titular gods; consequently in Scripture language they were "abominations." The Jewish Christians were warned that when they beheld these abominable idols surrounding and being planted on the holy ground—for Jerusalem and its immediate precincts were holy—then they were to know that the desolation of the holy city was at hand. After the Holy Ghost had inspired the apostles, this prophecy and its adaptation to His *first* coming to destroy the guilty city became fully understood by the Christians of that day. Accordingly when the Christian Jews beheld the Roman eagles surrounding Jerusalem they obeyed Christ's warning and made their escape immediately without leaving the housetop to burthen themselves with valuables or even necessities; but they sacrificed everything in order to save their lives. "For these were the days of ven-

geance, that all things that are written might be accomplished."

Christ's exhortations to the Jewish Christians were not to be taken in a literal sense, but only as strong figures of speech, to denote the imminency and the urgency of the danger and the necessity of an immediate escape. *But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword; and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. But pray ye that your flight be not in the winter; for in those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days no flesh should be saved; but for the elect's sake whom He hath chosen, those days shall be shortened.*

The condition of pregnant and nursing women was woful; because they were disabled from making their escape with sufficient rapidity; the severity of the winter season also would cause dangerous delays on the road; and the fourth commandment prohibited travelling on the Lord's day. But now that the Roman armies had actually surrounded the city how were the elect, that is the Christians, to cut their way through their ranks? But as He had fore-ordained the siege and destruction of Jerusalem, so He made way for His faithful servants to escape. The Jews were taken by surprise and unprepared to sustain a siege; and if Cestius Gallus had made the assault, Jerusalem would have been taken with little or no resistance. But at the moment when the predicted sign was given—the ensigns planted round the walls—and every thing was ready for the assault, Cestius Gallus broke up his camp, raised the siege, and retreated without the least assignable cause or reason; having been over-ruled by divine interposition for the protection of the Christian part of the population.

At that critical moment the Christians in Jerusalem remembered our Saviour's prophetic warning, and without delay made their escape, and fled to a little town among the hills called Pella. But the Keeper of Israel who neither

slumbereth nor sleepeth, gave His elect ample time to make their escape, as a considerable time elapsed before the Roman army with their abominations under the command of Titus, returned and commenced the siege in right earnest.

The warning woe which our Lord pronounced against pregnant and nursing women was fully fulfilled in the cruel slaughter and famine with which the inhabitants of Jerusalem were afflicted during the siege. Josephus says the houses were full of women and children, multitudes of whom perished of hunger; and he says that mothers snatched the food out of the mouths of their famishing children. He relates the horrid account of one woman, named Mary, of illustrious descent, who after having been plundered of all her provisions, out of necessity and fury, actually killed her own sucking infant and devoured him. The whole guilty city were horror struck at this monstrous wickedness; but it became too common before the end of the siege to excite the special wonder of the infatuated inhabitants; and those who died before they had seen or heard of such unnatural cruelty, were pronounced blessed.

Our Lord forewarned the Christian Jews that during the siege there should be *affliction, such as was not from the beginning of the creation which God created unto this time; neither shall be. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake whom He hath chosen, He hath shortened the days. For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword; and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the TIMES OF THE GENTILES be fulfilled.*

The affliction and distress here predicted are apparently figures of speech to denote the greatness of the sufferings which the Jews were destined to endure at the final breaking up of their polity. And ever since they have never had either high-priest, priest, altar, or animal sacrifice. This hyperbole was almost literally true; for history cannot furnish any parallel to the calamities and miseries that the Jews experienced during the siege. They suffered cruelly from rapine, murder, famine, and pestilence within the city; and without from fire and sword, crucifixion and all the horrors of war. The prediction that the Jews should fall

by the edge of the sword, shewed that it would be the chief instrument of their destruction; whilst the leading into captivity declares the fate of the unbelieving Jews in general, that might survive the desolation of their city and country.

Christ declared that these were the days of *vengeance*; and the besieged themselves assisted their assailants to shorten those days by their divisions and mutual slaughters; they burned the provisions that might have sufficed for many years, and by deserting their strongest positions, which could only have been taken by famine, they left the city open to the assault of the Roman army. Titus was most anxious to preserve the temple as a monument of his victory; and he assured the Jews who had fortified it, that he would preserve it upon their surrender. But the sure word of prophecy must be fulfilled; no entreaties could prevail on the Jews to surrender peacefully; so Titus ordered the assault. The Jews themselves set the portico of the temple on fire; and one of the Roman soldiers threw a burning brand in at the golden window, and set the temple itself on fire. Titus ran immediately to the spot and commanded his men to extinguish the fire; but they were so exasperated at the obstinate resistance made by the Jews, that they would not obey his orders.

Both the city and the temple were burnt to the ground, and our Lord's words were literally fulfilled. The Roman soldiers were possessed with the idea that the temple contained a vast amount of treasure; in searching for the spoil they tore up the very foundations of the temple, and literally left not one stone upon another; and Terentius Rufus who was left in the command of the army, did tear up the ground *with a plough share*, on which the temple had stood. The whole city also was burnt, the walls demolished, and only three towers allowed to remain standing as a monument of Roman valour and perseverance.

In this war of divine vengeance, the number of Jews that fell *by the edge of the sword* of every age and condition and of both sexes, amounted to the almost incredible number of one million three hundred and fifty-seven thousand, six hundred and sixty as computed by Josephus. Besides those that fell by the edge of the sword, the number *led away captive into all nations* amounted to ninety-seven thousand, of whom it

appears eleven thousand perished of hunger, cold, and fatigue; many were exposed to wild beasts in the theatres, and others were compelled to fight with each other in troops, for the amusement of their cruel conquerors. Ever since Jerusalem has been, and is till this day, trodden down of the Gentiles; and it has never been in the possession of the Jews, but first of the Romans, then of the Saracens, next of the Crusaders, and since then of the Turks. But they may lift up their heads; for the time of their redemption draweth nigh.

Thus for the space of more than eighteen centuries, the word of Christ has stood unaltered and unalterable. The Emperor Julian, in all the power of imperial empire, and in all the malice of an apostate heathen attempted to falsify and disappoint the divine word. His attempt was defeated not only by the ordinary course of providence but by the miraculous interposition of heaven; for horrible irruptions of fire which burst forth from the foundations burnt the workmen and rendered the place inaccessible; and obliged Julian to desist from his impious attempt.

THE ACHILL HERALD IN REPLY TO W. C. P.

MR. NANGLE has replied; but he has carefully abstained from placing our arguments before the readers of the Achill Herald; except one passage which he has seized on in order to excite a prejudice against us and which we shall notice presently. His answer is as follows:—

“In a recent number we entered into a brief defence of the Scriptural truth with reference to the subjects of baptism and regeneration in opposition to some monstrous statements which were published in an attack upon Mr. Ryle's tract, ‘Are you regenerate?’ A reply has been attempted, but in such a fashion, that we deem it utterly unworthy of a rejoinder.”

From these words it is evident that had Mr. Nangle been able to overturn our *monstrous statements*, he would at least have produced some of the usual stereotyped phraseology of his party; instead of which he has assumed a mock dignity, unworthy of one who desires to defend what he considers the truth.

We readily admit that we should be “utterly unworthy”

of his rejoinder if we stood in our own strength; but as in the hope of divine favour we spoke the truth as it was delivered by the Lord of Glory and by His apostles, we expected a more creditable answer than Mr. N. has given, which savours more of spiritual pride than of the love of the truth. Therefore, we are of opinion, that as these two Calvinistic champions have declined to answer, the one being "spacheless," and the other assuming an air of indignation which only excites our pity, we conclude that they and their party are completely discomfited.

Mr. N. cites our words touching Presbyterian and Dissenting baptisms, of which we are not ashamed; but are ready to prove the fact of their nullity. This being a distinct subject from regeneration, we shall not enter upon it at present, but postpone it to a future opportunity, when we may shew up the antinomian doctrines of Calvinism.

Although the words above cited are all the "rejoinder" which Mr. N. vouchsafes, yet he cannot help aiming at our head what he intends to be a knock-down blow, and which will of course be considered irresistible and unanswerable by his party. He says:—

"Did the writer of the above never read, 'Whosoever believeth that Jesus is the Christ, is born of God?' 1 John v. 1. 'Whosoever,' a comprehensive term including baptized and unbaptized, Presbyterians, Dissenters, and Episcopalians. 'Whosoever believeth that Jesus is the Christ, is born of God,' or regenerated. The person who could make such a statement as that which we have quoted, in the face of such a testimony of Holy Scripture, does indeed appear to us to be beyond the reach of rational argument. And let the reader mark the fearful consequences of such statements. Regeneration is absolutely necessary to salvation. 'Except a man be born again, he cannot see the kingdom of God.—John iii. 3; but no Presbyterian or Dissenter, according to our Tractarian opponent, has been born again, therefore, no Presbyterian or Dissenter can be saved! We suppose the doctrine of invincible ignorance would be pleaded against the necessity of such a conclusion from our author's premises. But it will not do. Our Lord's statement admits of no exception. 'Except a man be born again, he cannot see the kingdom of God.' Strange fatuity under which a rational being, professing belief in the Holy Scriptures, can contend for a principle so plainly opposed to its teaching, and leading necessarily to such a fearful conclusion!"

Yes, Mr. Nangle, we have read those words; and we heartily embrace the truth which they contain. In turn let us ask did Mr. N. never read the conclusion of the same

verse which he has cited? where the apostle says, "And every one that loveth HIM *that begat* [by water and the Holy Spirit] loveth him also that *is begotten of* HIM;" that is, God the Holy Spirit who quickens the water which represents the blood of Christ. Again, did Mr. N. never read, "He that believeth and is baptized shall be saved?" To be *saved* according to our Lord's declaration means to be *regenerate* or *born again*, and that through the means of baptism as the *instrument*. Baptism, therefore, with all its graces and privileges is declared to be absolutely necessary to salvation. So far from St. John offering or even implying that the "whosoever" of whom he writes could be saved or born of God without baptism, that he wrote to baptized Christians and to none other, whom he knew could not have been admitted into the fellowship of Christ's religion, except through the gate of baptism, and by no other means whatever. It is remarkable that in the foregoing passage, Mr. N. *twice* cites St. John iii. 3; but carefully eschews verse 5, which our Lord repeats with emphasis, VERILY, VERILY, *I say unto thee, except a man* [any person male or female] *be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God.*

We readily admit that the word "whosoever is a comprehensive term;" but we beg to demur to the comprehension of the unbaptized in the meaning of the apostle in this place. It is equally comprehensive that God will have all men to be saved; but in all ordinary cases, it will only be by the means which He has instituted; and we have much reason to fear that all men will not be finally saved. When St. John says "Whosoever believeth that Jesus is the Christ, is born of God," his meaning evidently is, that such an one having been born again is bound to fulfil all the obligations of his baptism, in a sincere faith, an absolute and unfeigned obedience, and in a life of righteousness and purity; and therefore whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. The expression "born of God," therefore, is to be understood of a person who having been baptized, has kept his baptismal robes undefiled and abides with sincere obedience in that spiritual sonship and adoption into which he was born in baptism. The Jews believed that they had God for their father; but in the verse which Mr. Nangle has cited the apostle intimates that this relation-

ship had now ceased ; and that they must receive the Spirit of adoption by a new birth of water and the Holy Spirit ; and by that faith they should receive power to become the sons of God.

Although formerly Mr. Nangle said that we were "beyond the reach of rational argument," yet he now admits that somehow or other we are a "rational being," and he marvels by what "strange fatuity we can contend for a principle so plainly opposed to the teaching of Scripture." Whether or not we labour under "a strange fatuity" we firmly believe that we are earnestly contending for *the faith*, and for one of the *first principles* of the doctrine of Christ. We give Mr. Nangle and Mr. Ryle credit for wishing to do the same ; but we are satisfied that theirs is a mistaken principle, and therefore we would faithfully intreat both of them to reconsider the subject, and reflect whether or not it is possible that the mercy of God would leave the work of regeneration with all its obligations and consequences to an accidental circumstance or a transient emotion of the mind.

In conclusion Mr. Nangle offers an advice which we do not feel disposed to accept—

"We earnestly advise 'W. C. P.' to pause in his career of authorship. We would not for the wealth of worlds, incur the fearful responsibility of having propagated such principles as he has published."

This advice is a clear proof that he feels himself unable to answer the "principles" which we are not the first to have propagated ; and we are quite certain that we shall not be the last ; for great is truth and will prevail. In return for his advice, we would recommend Mr. N. not to descend to the last resort of the vanquished, the calling of names. We are not "*tractarians*." We were taught the first principles of the doctrine of Christ before any of the tracts were written, and probably before some of their writers were born. At most we never read above eight or nine of the "Tracts for the Times."

W. C. P.

PASSAGES FROM THE EARLY MANHOOD
OF REGINALD MOORE.*(Continued from page 102.)*

CHAPTER IV.

"Thou giv'st and tak'st away. Thy name be blest !

Fain would we have that cup to pass away,

But may Thy will be done, our only rest,

To know that Thou art good, and to obey."

—*The Cathedral.*

It was a hot afternoon of July, when the two friends got out at the station nearest Ashby.

"Shall we walk, St. John ; it is not more than three miles ?"

"Yes, I should much prefer doing so ; what a lovely country ?"

"Oh ! it's much prettier farther on," replied Reginald ; "but still this is not amiss, certainly ;" and he looked on the broad corn-fields turning golden in the sun, and the trees rising behind, whilst the river meandered and glistened among them.

"That is Calne Wood in the distance," he said, pointing to St. John ; "we must go there whilst you are staying with us ; I shall have plenty of nooks and corners about the old place to show you. I declare I am quite impatient to be home ;" and he began to walk so fast, that Oriel had much ado to keep up with him.

They saw the little church at Ashby very soon, and near was a large old-fashioned house, built in the Elizabethan days, with gabled roof and bow-windows ; but it could not be seen very well from the road, as a high wall surrounded it, and this wall itself was overgrown with creepers. "That is Dr. Scott's house," said Reginald. They walked very quickly down the little street and in a few moments were at the gate, which, according to old custom was standing open ; in another moment Reginald had his arms round his mother's neck, who between joy at seeing him again and fright at his very sudden and abrupt entrance, was so overcome that she could not refrain from tears ; and for a little while was unable to recover her equanimity of mind sufficiently to greet Oriel, who directly she was somewhat composed, had

to listen to numberless thanks and praises, all of which he would fain have evaded.

And then old Mary made some excuse to come and speak to "Mr. Reginald," whom she declared to look "wonderful well and bonny," and now they must have some dinner. Mrs. Moore would take no denial, although they declared they had dined already, and really were not hungry; it was no use, they had to succumb at last to the entreaties, and considering all things they managed to do justice to the North country fare that was set before them.

After dinner was over, Reginald told his mother he was going to Dr. Scott's, and asked Oriel if he would come with him.

"No, thank you," said St. John; "I will stay and keep Mrs. Moore company."

So Reginald set out and a very few steps brought him to the house, where Mrs. Scott was coming down the broad, stone, flight of steps that led to the porticoed entrance; she put out both her hands to him, and turned back into the house; "we heard you were coming sometime today, and are very, very glad to see you." She said these few words so kindly, that Reginald was quite reassured, for he had been a little afraid, that he might not meet with so warm a reception. "I will tell Alice that you are here; but go in first and speak to the Doctor and Charles, they are in the library," and she opened the door; in a few minutes she returned for Reginald, and he followed her into the same pleasant parlour where he had last seen Alice, and there she was sitting in her same favourite place; it seemed as though it had been yesterday when he parted with her. She sat quite still and motionless, her head bent down; a bright flush on her cheeks, her little white hands folded together, the very picture of calm happiness; but when Reginald came close up to her, and standing before her waited for his welcome; she started up, and with a cry of joy laid her head on his shoulder, and she grew strong and bold in that great love which was to shield and protect her.

"My darling," said Reginald, "then you have forgiven me."

"Oh, Redgie, long, long ago."

"Then, you will give me back your promise."

"Yes," said Alice, in a very low voice; and Reginald

placed the pearl ring on her finger, which he had once put on before ; "you see, Alice, I have kept it ; I still always had some hope that you might be mine again." They talked, it seemed to them but a very short time ; but it grew dark and Mrs. Scott came in to tell her little daughter, that she thought two hours was plenty long enough for one conversation.

"I will bring my dear friend, Oriel, to see you to-morrow ;" Reginald said, as he wished them good night.

Oh ! how happy he felt as he walked home, he had heard the words, of which he had dreamed for months past ; she was his for ever now. Yes ! for if death, and he shuddered as he thought, that even that might come, should part them, would it not be only separation for a time, for had they not the same trust and faith in the Life Everlasting, and in the Communion of Saints.

The next morning he took Oriel to call, who was much struck with Alice ; for though she was not by any means, regularly beautiful, yet her soft fair hair and delicate complexion, and her slight and graceful figure, gave her an exceedingly refined and interesting appearance. Reginald felt proud of her when she went up to St. John, and in her winning, gentle way (so peculiarly her own), told him how glad she was to see him, speaking more as though he had been an old friend.

"We think of going for a drive this morning to Calne. Will you and Mr. Oriel come with us, Reginald ? That is, if you have no other engagement," said Mrs. Scott.

"Oh ! we shall be most happy to come," answered both the young men ; so it was arranged that they should spend the day in the wood, returning to the Elms to dine.

"Will you ask Mrs. Moore, if she will be able to join our party in the evening, Alice ?" said her mother.

"Yes, mamma ; I will put on my bonnet directly, and then I shall have time before I go to church."

"Come in when you are ready, we may as well go with you ; I want to go back to the cottage," said Reginald ; she did so, and after persuading Mrs. Moore to come, they all went to the morning service, and as they were walking through the churchyard, Mr. Sterne overtook them ; but after shaking Reginald's hand heartily, he waited for the others, who were somewhat behind.

The day was bright and beautiful, and they spent it most pleasantly at Calne, where the fine old trees made a charming and cool retreat from the sun's burning rays. Alice was so happy, that her mother could not help remarking upon it to St. John.

"Ah! Mr. Oriel," she said, "you have no idea how much she suffered when she parted with Reginald, calm as she appears, a depth of feeling lies under the surface, which none would imagine her to possess; dear child, she has never given us any uneasiness excepting for her health, which is sadly delicate, but she never complains and perhaps we frighten ourselves needlessly; but it is getting late, I wonder where they are; I must go and look for them, as I think we had better be returning."

"I will go," said St. John, "do not trouble," and he soon found them, sitting beneath the shadow of a large oak tree; Alice had taken off her hat, her hair was rather disarranged, she had a bright colour on her face, and she was talking animatedly as St. John came up.

"Ah! we were speaking of you," said Reginald; "I was saying what a shame it was of me to leave you by yourself and run off in this manner. Alice, you must beg his pardon, he will grant it you, if you ask him."

"Will you, Mr. Oriel," said Alice.

"Why, I thought Reginald came home expressly to see you, at least he told me so; so it is my fault, for I knew what to expect."

"Ah! St. John," said Reginald: "you never blame me for anything, you always have an excuse for all my shortcomings; has he not Alice?"

"He certainly has to-day, Redgie; but we must make haste through the wood as mamma wants us." They soon reached the carriage, and had a cool drive home, where they spent a very pleasant evening, having a great deal of music, for they all sang very well; indeed, glee and madrigal followed each other in such quick succession, and it grew so late that Mrs. Scott begged them to desist for the sake of Alice, as she thought that she was very tired; no sooner had she said so, than Reginald reproached himself for not having noticed it himself.

The next few weeks passed in much the same manner; the mornings spent in some excursion into the country, the even-

ings generally at the Elms. But Alice did not seem to get any stronger, and she suffered much from shortness of breath, which hindered her walking any distance; her father would allow himself to see no cause of alarm in these symptoms, though he said one day that if she did not get over them soon, he should take her up to London for further medical advice. St. John alone thought more seriously of them than the others did, who had known her from childhood; but still, he did not see cause enough to warrant him for saying anything to Reginald.

On the fifth Sunday after they had first come to Ashby, Mr. Sterne asked St. John to preach; he complied with his request, and taking for his text these words, "Your joy no man taketh from you," preached a most beautiful and excellent sermon.

"Redgie," said Alice, as they walked home thoughtfully together; it is very strange, but I have thought of that verse so much lately, whilst you have been at home, and we have been so happy. I have felt rather afraid, lest I should forget this earth was not our resting place; and it almost seems to me as though we were having a time of peace and quietness, something like the Pilgrims had in their journey to the heavenly city, perhaps, to fit us for the trials which may lie beyond. Do you think it is so, Redgie?"

"I do not know," Reginald answered, "but I hope there are many such happy times in store for us."

"Not on earth, we cannot expect it, Redgie."

"But dear Alice, you must not be fanciful nor look at things on the dark side: you do not mean that you are ill. and he looked at her anxiously; she looked much the same as usual, perhaps, a little paler, thin and frail she always was. What could she mean? he thought, and he repeated their conversation to Oriel, the next time they were alone together.

She was not very well next week and was almost completely a prisoner, so Reginald had many quiet hours with her, but the languor and debility in some measure passed off, and she was soon able to go about again as usual, whilst Reginald was more than ever by her side, winning golden opinions from all, by the interest which he took in the welfare of the schools and in the affairs of the parish. St.

John, of course, the villagers liked; he was always beloved by the poor, who were won directly by his gentle manners, so courteous alike to high and low.

"I really must be going away," he said to Reginald. "Only think, I have been here quite six weeks."

"Oh, no! We cannot spare you yet," was the answer from both Mrs. Moore and her son.

"But I cannot possibly stay longer than another week. Dr. and Mrs. Pembroke want me at Anvers sadly; it was only this morning I had a letter from Mrs. Pembroke bemoaning my 'desertion of them,' as she was pleased to call it."

"Well, we will let you go then," answered Reginald; "but we shall be very sorry to part with you. I hope that you have not forgotten that to-morrow is S. Bartholomew's day, and we always have grand doings at Ashby, and a school feast, and I know not what else besides, and that you have promised to help Mr. Sterne in the morning, and make yourself generally useful to us in the afternoon. I do believe, mother, he is trying to get out of his promise, and so pretends that he is wanted at home. For shame, Oriel! I thought better of you. Oh, mother, I just recollect that I must go and see Alice directly, for she wanted me to make some arrangements for to-morrow, and, as she cannot do much herself, I have to act as her deputy, lieutenant, and Jack-of-all-trades!"

(To be continued.)

NOTE ON A SINGULAR CASE OF COLOURING OF THE HUMAN HAIR.

By WILLIAM A. GUY, M.B.

[Extracted from a Letter addressed to the President of the Linnean Society.]

A turner of the name of Ford, employed by the Government to turn several thousands of round rulers for the army in the Crimea, presented himself in the laboratory of King's College one day, in great distress. He was called upon to attend a funeral, and was scandalized at his somewhat ridiculous appearance in consequence of the curious green tint

of his hair. Our people in the laboratory washed his head with all the the common re-agents which occurred to them, but without effect. Being informed of this curious fact, and being interested in it as having some sort of bearing on the question of identification, I called on Mr. Ford, and found him in the state described. His hair, which is naturally a light chesnut, was changed, except towards the roots, of a bright yellow-green, with a very decided and curious green tint. His children, whose hair is of a similar tint, were similarly affected. He told me that his hair and that of his family had always been affected in the same way when engaged in turning rulers from the wood known as *green ebony*—a wood, as he says, generally used for that purpose. His wife's hair, which is black, is not subject to any change. The exposed parts of the skin undergo the same change of colour, as does the urine. He also told me that one of his children was born with a very remarkably deep-green tinted skin, which disappeared in time. As one of our porters passes Broad Street, I send you a specimen I have had put up, showing a bit of the wood, a tubefull of turnings, and three specimens of hair—the two on the left showing the natural colour of the hair of Mr. Ford and one of his children, the specimens on the right the same hair coloured by the wood, and a single specimen from his own head, showing the usual colour at the root, and the green tint towards the points. The appearance of the whole head, and the contrast of the roots with the rest of the hair, are much more striking than the specimen itself might lead you to expect.

King's College, London,
January 27th, 1857.

Poetry.

THE VILLAGE CHURCH BELL.

SOUNDS the Church Bell hopefully,
Thro' the soft spring air;
Telling of joy and blessing
For those who worship there.

Sounds the Church Bell peacefully
On summer's quiet eve ;
On wearied spirits calling
Their cares a while to leave.

Sounds the Church Bell solemnly
On autumn's glowing morn ;
As through paths where leaves lie withering,
The dead to their home are borne.

Sounds the Church Bell cheeringly
In winter's frost and snow,
As throngs of willing worshippers
To the house of gladness go.

Sounds the Church Bell warningly
To each from day to day,
" Rouse thee from sloth and slumber ;
Come forth to watch and pray."

W. S. A.

THE CROCODILE'S FRIEND.—Hajji (the cook) declared that the snipe and plover were neither snipe nor plover, the one only a water bird, very similar to a snipe, but not good to eat ; and the plover was no plover, but the crocodile's friend. This bird, so the Egyptian said, will sit on the crocodile's back, when asleep, and, by its cry, will awaken him on the approach of danger. Moreover, he told this custom of the bird. It will go into the mouth of the crocodile, as the monster lies with his mouth open, asleep, and there it finds an insect it feeds on. If the monster wakes, and shuts his mouth, the bird pricks the crocodile with two small, horny points on the shoulders of the wings, the which the one friend feeling, gapes, and allows the other friend to escape. I do not vouch for the truth of this account of the mutual benefit society ; but I know that this bird is exactly like a plover in all respects, except those two horny points on the wings, and, as Hajji flung them away as uneatable, our larder was less well stored from that day's sporting than the Sitt had imagined.—*The Wanderer in Arabia.* By G. T. Lowth.

Notices of Books.

AN INTRODUCTORY ADDRESS, 8vo. (J. W. Parker & Son.)—This introductory address was delivered at King's College, London, by Dr. George Johnson, Professor of Materia Medica, according to annual custom, at the commencement of the winter session 1857-58. It is addressed to the Students of Medicine, exhorting them to diligence in their studies, which should be practical; and that they ought not to rest contented with anything less than demonstration with respect to all subjects which admit of it. From this address we extract Dr. Hall's method of performing artificial respiration; "When an inanimate body is placed in the prone position the cavity of the chest is compressed by the weight of the trunk, and expiration takes place. When the body is turned on the side, and a little beyond towards the back, the pressure is removed from the front of the chest which now expands by its own resiliency, and inspiration occurs. By placing the body alternately in these two positions, artificial respiration is performed." Although this Address is altogether intended for students of medicine; yet it will be interesting and useful to non-medical persons, and to such we recommend it.

HISTORICAL AND PRACTICAL SERMONS ON THE SUFFERINGS AND RESURRECTION OF OUR LORD, (2 vols. small 8vo. J. H. and J. Parker) are by one of the writers of the Tracts for the Christian Seasons; and they are replete with sound doctrine and most appropriate divinity; of the two we prefer the second volume, as being entirely devoted to the transactions of the Passion Week. The whole are so excellent, plain, and practical, that we are so much at a loss which to select for preference, that we recommend our readers to buy the two volumes and judge for themselves. It is a good surety that one of the writers of the Tracts for the Christian Seasons is their author. The paper and "getting up" are good; and the print is such as will not "try the eyes" of any reader whether young or old; and we wish them an extensive sale.

CHURCH MUSIC (J. H. and J. Parker) is a Sermon. price only fourpence, which was preached by the Ven. Archdeacon Bickersteth, in the parish church of Aylesbury, of which he is the Vicar, last October, on the first meeting of the Church Choral Association of the Vale of Aylesbury. The Archdeacon takes a view of the origin and proper character of Church Music, and makes some suggestions of the manner in which it can be performed with the greatest edification. The objects which the Association propose are—1. The regular practice and cultivation of good and simple church psalmody; 2. the correct and uniform division of the words in chanting; 3. the circulation of good and simple psalm tunes and chants; and 4. the providing of a good instructor for those parishes which may require such aid. This sermon will be found useful in distribution among singers and choristers, and

worth the attention of those clergy that have "singing men and singing women" in their congregations.

TWELVE SERMONS FROM THE "QUARISIMALO" OF PAOLO SEGNORI. (Masters.) These sermons are selections from the works of Segnori; and they have been translated by Mr. Ford, one of the prebendaries of Exeter Cathedral; and considering that they were preached during the period when Rome was exercising her utmost efforts in the shedding of the blood of the faithful, they exhibit much Christian feeling, and none of the ferocity with which that apostate church usually speaks of those persons who have broken the yoke of her usurped communion. Mr. Ford's translation has great merit; and we have little doubt but that the demand for this volume will encourage him to proceed with the translation of a second; which he proposes to do should the present one be successful.

HOW AND FOR WHAT WE OUGHT TO PRAY, (J. H. & J. Parker) is a series of expository lectures on the Lord's Prayer; to which is added a discourse containing reasons for preferring the worship of the established Church; as every sensible man does. Extemporaneous prayer is a mere sham; for among those Christians whose extemporising is the rule the minister at starting on his ministerial life sits down and composes two or three prayers, which, being the composition of a young man of twenty-two or three cannot be overburthened with theology; but are cast into the mould of his own unripe thoughts, and the peculiar school of theology in which he has been bred. They are therefore, not extempore; and in time they become set forms to his congregation. Much has been written on the subject of the Lord's Prayer; but Mr. Boyle's lecture will be found amongst the best. It is a blessed sign of the times, that our Presbyterian neighbours on the other side of the Tweed, are like the Prodigal, "coming to themselves;" and after having been fed with the dross of extempore bombast, they are showing symptoms of seeing and valuing the many privileges that we unthankfully possess in our Father's house; and in their own manner they are preparing the way for the introduction of a Liturgy. Before this can be accomplished much prejudice has to be overcome; much natural feeling of national independence has to be smoothed down; but the age of miracles is not yet passed; and we hope that God in His mercy may touch the hearts of both ministers and people to arise and go to their merciful Father, and say we have sinned before Thee in rejecting Thine own Son's prayer, which is both a pattern and a precept; and without doubt He will bring forth, and put on them, the best robe of Christ's Righteousness, and prepare the Eucharistical Feast for them, which they have so long despised. O Lord, hasten the number of thine elect; and as Thou hast made us one people so make us all one Church; that throughout the British empire we may all with one mouth glorify Thee; and continue stedfastly in the Apostles' doctrine and fellowship, in the breaking of the bread and in the prayers.

THE
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ENGLAND AND ROME.

(Continued from page 112.)

CHAPTER VII.

THE ROMISH ADDITIONS TO THE CREED.

Art. 15 of the Creed of Pope Pius IV. continued.

IMMEDIATELY after the nine chapters on *Penance*, which were mentioned in our last number, is the following: (a)

“ON THE SACRAMENT OF EXTREME UNCTION.

“It hath, moreover, seemed good to the holy synod, to subjoin to the preceding doctrine on penance the one following, touching the Sacrament of Extreme Unction, which was regarded by the Fathers as the completion, not only of penance, but also of the whole Christian life, which ought to be a perpetual penance. First, therefore, concerning its institution, it declares and teaches that our most clement Redeemer, who would have His servants at all times provided with salutary remedies against all the weapons of all their enemies, like as, in the other sacraments, He prepared the greatest aids, by the which, during life, Christians may preserve themselves whole from every more grievous evil of the spirit, so did He guard the close of life by the Sacrament of Extreme Unction, as with a most firm defence.”

From the three chapters of the decree we subjoin the following extracts:—

(a) “The Canons and Decrees of the Council of Trent,” pp. 97, 98, 99, 103.

**"CHAPTER I.—CONCERNING THE INSTITUTION OF THE
SACRAMENT OF EXTREME UNCTION.**

"Now this sacred unction of the sick was instituted by Christ our Lord, as truly and properly a sacrament of the new law, hinted at indeed in Mark (*b*), but recommended and promulgated to the faithful by James, the Apostle and brother of our Lord (*c*). . . . In which words, as the Church hath learned from apostolic tradition, received from hand to hand, he teaches the matter, the form, the proper minister, and the effect of this salutary sacrament. For the Church hath understood the matter thereof to be oil blessed by a bishop, seeing that the unction most aptly represents the grace of the Holy Ghost, with which the soul of the sick person is invisibly anointed; and furthermore, that these words, 'By this unction,' &c., are the form.

CHAPTER II.—ON THE EFFECT OF THIS SACRAMENT.

The thing [signified], and the effect of this sacrament, are explained in these words—*and the prayer of faith, &c.* For this thing is the grace of the Holy Ghost, whose anointing cleanses away sins; . . . relieves and strengthens the soul of the sick; . . . whereby the sick, being relieved, bears more easily the inconveniences and pains of sickness; and more readily resists the temptation of the devil, who lies in wait for his heel (*d*); and sometimes obtains bodily health, when it is expedient for the welfare of the soul.

**"CHAPTER III.—ON THE MINISTER OF THIS SACRAMENT,
AND ON THE TIME WHEN IT OUGHT TO BE ADMINIS-
TERED."**

This chapter appoints that the proper ministers are "either bishops, or priests by them rightly ordained;" and declares that "they are on no account to be hearkened unto, who, contrary to the manifest and clear declaration of the Apostle James, teach that this unction is either a human figment, or is a rite received from the fathers, which neither hath a command from God, nor a promise of grace: nor those who assert that it hath already ceased, as though it were only to be referred to the grace of healing in the primi-

(*b*) Mark, vi. 13.

(*c*) James, v. 14, 15.

(*d*) Gen. iii. 15.

tive Church." And concludes thus: "Neither assuredly does the Roman Church, the mother and mistress of all others, observe ought else in administering this unction, as regards those things which make up the substance of this sacrament, but what the blessed James has prescribed. Nor indeed can the contempt of so great a sacrament be without heinous sin, and an injury to the Holy Ghost himself."

And the Council proceeds to deliver four canons, "to be inviolably observed; and perpetually condemn and anathematizes those who assert the contrary."

"CANON I.—If any one shall say that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed Apostle James, . . . let him be anathema.

"CANON II.—If any one shall say that the sacred unction of the sick does not confer grace, nor remit sins, nor alleviate the sick; . . . let him be anathema.

"CANON IV.—If any one shall say . . . that the priest alone is not the proper minister of extreme unction; let him be anathema."

The Catechism of the Council of Trent, in answer to the question, "Who was the Author of this Sacrament?" has this passage (e).

"It having been shown that extreme unction is truly and properly to be numbered among the sacraments, it also follows that it derives its institution from Christ our Lord; having been subsequently proposed and promulgated to the faithful by the Apostle St. James. Our Saviour Himself, however, seems to have given some indication of this unction, when He sent His disciples, two and two, before His face." (Mark vi. 12, 13.)

In the "Abridgment of the Christian Doctrine" (f) we read thus:—

"Q. What is the fifth sacrament?

"A. Extreme unction.

"Q. When did Christ institute it?

"A. The time is uncertain; some think it was instituted

(e) Translated by Buckley. London: Routledge, 1852, p. 306.

(f) By the Right Rev. James Doyle, D.D. Dublin: Coyne, 1828, p. 101.

at His last supper; others that it was done betwixt His resurrection and ascension."

So that, whereas, according to the definition of a sacrament as given by the Church of Rome herself (see cap. iv.), one necessary qualification is that it must be "ordained by Christ Himself;" in the decree of the Council of Trent it is said to be "hinted at indeed in Mark, but recommended and promulgated to the faithful by James;" in the Catechism of the Council, "Our Saviour seems to have given some indication" of it in Mark; and it was "subsequently proposed and promulgated to the faithful by the Apostle St. James;" and Dr. Doyle (*g*) teaches the people of his diocese that this sacrament of the Church was instituted by Christ at some uncertain time—he does not know when; some suppose at one time, some at another!

Dr. Challoner (*h*) does not appear to contend that Christ Himself instituted it at all. He omits the point altogether; and contents himself with saying that "the ordinance of God is found in the words of St. James."

We appeal with confidence to any impartial person to judge whether Rome does or does not abide by her own teaching; whether she is not in fact stultifying and contradicting herself; and whether she must not be numbered amongst those who are guilty of "teaching for doctrines the commandments of men."

Nor is the matter mended by "the form and manner of administering this sacrament;" and by the prayers prescribed by the ritual to be used at the time (*i*). For the priest, making three times the sign of the cross on pronouncing the name of the blessed Trinity, says,—“In the name of the Father +, and of the Son, and of the Holy Ghost, may all the power of the devil be extinguished in thee, by the laying on of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins and all the saints. Amen.” Then dipping his thumb in the holy oil, he anoints the sick person, in the

(*g*) The "Abridgment," republished by Dr. Doyle, for the use of the "United Dioceses of Kildare and Leighlin," was first composed by Dr. Henry Tuberville of the English College of Douay, in 1645.

(*h*) p. 334.

(*i*) Challoner, pp. 235, 236, 237.

form of a cross, upon the eyes, ears, nose, mouth, hands, and feet, at each anointing making use of this form of prayer: "Through this holy unction, and His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by thy sight, &c. Amen."

Of the passage cited from the Catechism of the Council of Trent we must say, that to define a sacrament as a certain ordinance instituted by Christ Himself, and then to declare that such and such a thing is a sacrament, and therefore must have been instituted by Christ,—and so to deduce the premise from the conclusion, instead of deducing the conclusion from the premise,—is a mode of argument that will hardly satisfy any reasonable mind (*j*).

Pope Eugenius IV. was the first to exalt the anointing of the sick into a sacrament. His decree in full synod at Florence, Nov. 22, A.D., 1439, is as follows (*k*). "The fifth sacrament is that of extreme unction; of which the matter is oil of olive blessed by the bishop. This sacrament must not be given, except to the sick when there is fear of death. And he is to be anointed on these places: on the eyes, . . . on the ears, . . . on the nostrils, . . . on the mouth, . . . on the hands, . . . on the feet, . . . and on the loins. The form of the sacrament is as follows: *By means of this unction, &c.* The minister of this sacrament is the priest. The effect of it is the healing of the mind, and, as far as may be expedient, of the body also."

Such is the position of the Church of Rome on the subject of the sacrament of extreme unction. Let us now proceed to examine the sense of the primitive Church on the matter.

The Apostolic Constitutions (*l*) speak only of anointing at baptism. Neither Dionysius the Areopagite (*m*),—nor Gre-

(*j*) Juenin, de Sacramentis: Venice: 1761, p. 382, gives us an example of the same kind of logic. He says,—“Because man cannot render the matter efficacious for the production of grace, therefore, when St. James affirms that the oil which he mentions confers grace, he supposes that it was dignified with the power of producing that effect Therefore when an apostle recommends the use of any thing, as St. James does that of extreme unction, it must be concluded that the institution was made not by the apostle, but by Christ Himself.”

(*k*) Peter Crabbe's edition of the Councils. Cologne, 1551. p. 506.

(*l*) iii. 16. vii. 42. 44. Coteler's ed. Amsterdam, 1724. p. 291. pp. 384, 385

(*m*) De Eccles. hierarch.

gory, Bishop of Nyssa (*n*), in his funeral orations,—nor Gregory, Bishop of Nazianzum (*o*), in his account of the last moments of his sister Gorgonia,—nor in his funeral sermons at the death of his father, and of St. Basil the Great,—nor Jerome (*p*), in his description of the death of Paula, or elsewhere,—nor Augustine (*q*), in relating the death of his mother Monica,—alludes to this so-called sacrament. Dionysius even tells us (*r*) that “the bishop pours oil on the dead. For as he was anointed when initiated into the first participation of the sacred mysteries, so also, when everything is over, oil is applied to his dead body. For then indeed the anointing with oil called the person to be baptized to the sacred conflict; but now the oil poured on him declares that he who is dead has completed and finished all his conflicts.”

Tertullian (*s*) writes thus: “How many noble men have been cured either of demoniacal possessions or of diseases. Severus himself, the father of Antoninus, was always mindful of Christians. For he kept Proculus, a Christian,—who had once effected a cure on him by the use of oil,—in his palace, to the end of his life.”

Augustine (*t*) relates that he knew “a certain virgin of Hippo, who had been healed of a demoniacal possession by anointing herself with oil, over which a priest had prayed for her and wept.” And in the next page he says that “a son of one Irenæus, a tax-gatherer, had died of some disease, and that whilst his body was lying lifeless, and the funeral-rites were preparing amidst lamentations and groanings, one of his friends suggested that the body should be anointed with the oil of the martyr Stephanus. It was done, and he revived.”

Pope Innocent I. (*u*) cites James v. [14]; “which,” he

(*n*) Ed. Paris, 1638. See for instance his account of the death-bed of St. Macrina, vol. iii. p. 195.

(*o*) Ed. Paris, 1630. Orat. xi. p. 176. xix. p. 286. xx. p. 316.

(*p*) Ed. Verona, 1734. vol. i. Ep. ix. and lxvi. p. 391.

(*q*) Ed. Bassani, 1807. vol. i. 198.

(*r*) Eccles. hier. vii. 8. Ed. Venice, 1755. p. 270.

(*s*) Ad Scapulam c. 4. Ed. Paris, 1695. p. 71.

(*t*) De civitate Dei. xxii. 8. Ed. Paris, 1544. pp. 287, 288.

(*u*) Ep. i. ad Decentium. s. viii. Labbé and Cossart's edition of the Councils. Paris, 1671. vol. ii. 1248.

says, "must be received and understood of the faithful sick, who may be anointed with the holy oil of the chrism. This must be blessed by the Bishop; but may be applied not only by priests, but by all Christians, when necessity requires, whether in their own case, or in the case of their friends."

So that, as far as Pope Innocent I. is an authority, this so-called Sacrament need not even be administered by a priest. In fact a man may administer it to himself. [Compare with this, cap. iii. of the council of Trent, *cited above*.]

Gregory the Great (*v*) describes the blessing of the oil for anointing the sick by the pope; who prays that it may "be rendered efficacious for the removal of all pains of mind and body, and of all weakness and infirmities of the body."

The venerable Bede (*w*) cites Mark vi. [13], and James v. [14], and adds,—“whence it appears that this sacred custom of the Church, that the sick should be anointed with oil consecrated by episcopal benediction, was handed down by the Apostles themselves.”

The real state of the case would appear to be this. To the Apostles and the early preachers of Christianity, the power was given of miraculously healing the sick. And it is with reference to this, that the verse so frequently quoted above from James v. is generally understood. These cures gradually ceased in the third century (*x*); although, as in the cases mentioned by Augustine, they may have sometimes occurred in later ages. Under any circumstances, anointing with oil was never instituted as a sacrament by our Lord, as “an outward and visible sign of an inward and spiritual grace.” Moreover, it was applied only to the bodies of the sick, in order to their recovery; and never, as the Romanists apply it, to men on the point of death, for the remission of their sins. It is especially said by St. James, that “the prayer of faith” should “raise the sick,”—not that the sacramental application of the oil should save their souls. And the

(*v*) In his *Sacramentarium*. Fer. v. in cœnâ Domini. Paris, 1542.

(*w*) Ed. Cologne, 1688. vii. 155. The same words also occur, v. 318.

(*x*) See Dr. Lardner, vol. ii. 347. “Such gifts were enjoyed by many Christians in the second, and the beginning of the third century; as we are assured by Irenæus, Tertullian, Origen, and others; after which time, or, however, after the end of the third century, they were not so common, if they did not quite cease.”

prayers used at the anointing of the sick in the time of Gregory the Great (see above), who lived at the end of the sixth and the beginning of the seventh centuries, plainly show that, up to his time at any rate, the Church did not recognize the sacrament of extreme unction. In the tenth and eleventh centuries, however, the clergy, who doubtless had their own objects in the promulgation of such a doctrine, began to teach that though this anointing, as the experience of every day would show, frequently failed as a means of restoring health, it was nevertheless of great benefit to the *souls* of the sick. In those ignorant times it was no difficult task to induce belief in this doctrine; and in the middle of the twelfth century it was almost universally received.

And thus matters stood, till Pope Eugenius IV., in the Council of Florence, A. D. 1439, decreed, and the Council of Trent, A. D. 1551, confirmed that to be a sacrament, which was "hinted at in St. Mark," and of which "our Lord seems to have given some indication;" the Church of Rome, in addition, pronouncing a solemn anathema upon all who should dare to dissent from her: "if any one shall say that this sacrament was not instituted by Jesus Christ, our Lord, and is not truly and properly a sacrament, let him be *accursed*." (See chapter iv. p. 44.)

THE POOR MOTHER.

Translated from the French.

THE sun had begun to rise in the horizon, and threw his golden rays over the green meadows of a delightful village in Picardy; light clouds under a thousand graceful forms spread themselves over the sky; the day promised to be clear and fine: but notwithstanding this, all the village was still, and wore an aspect of sadness. An air of vague uneasiness and sometimes of deep anxiety was seen on every face. Ah! why this sadness and those tears? Because on the previous evening a long roll of the drum had echoed to the hearts of all the poor dismayed inhabitants; and at that sound of sinister omen the young men of the village had met in the market-place, and in a few days many of them were to set out to provide Napoleon with young and brave soldiers. They were about

to leave, perhaps alas! never more to return to the firesides, where so often they had been seated in carelessness and joy. All these lives, so full of hope for the happiness of the future, no longer belonged to their families. Poor Mothers! . . .

In one of the most miserable cottages of the village, an infirm and sick old man was stretched on a bed of grief. He had for many years been suffering from a severe stroke of paralysis; yet up to this day he had resignedly submitted to this wretched existence, and without complaint or murmur had endured all the trials of a long, rough, and laborious life. His wife and son knew how to comfort him, and by their labour maintained him in his misfortune; and when evening re-united all three round their sad hearth, he was even happy. But now the unfortunate old man felt all the misery of his position. His face was bathed in tears: for his much-loved son, their only support, was about to depart, to leave them for ever. As for the poor mother, she tried hard to hide her anguish, that she might not distress her child; but she covered him with caresses—she pressed him to her heart, whilst waiting in terror for the fatal moment which must separate them. Alas! the dreaded signal did not tarry. Then the old man, drawing his dear child towards him, said, in a voice broken by sobs:—

“My son, you are going away; you are obliged to leave your old father, whom you will not find alive on your return; think often of him, and of your good mother. May the remembrances of them enable you at least to bear up under the grief of this dreadful separation. Be pious; be courageous; remember that, if you are virtuous, Providence will never abandon you; do not forget that you leave in this village an infirm old father, and a tender mother, who will pray to God for you.” Then the old man, stretching out his hands over his son, gave him his blessing.

The hour of departure had struck. Peter, with his heart full of grief and his eyes bathed in tears, embraced his old father, who bade him farewell; and then, with one last look on all that he had loved in the cottage, he left the village. His poor mother followed him to the end of the road; there she in her turn said “good-bye”

to him, and tore herself from his arms;—for the sick man longed to see her again, and needed consolation.

“May God bless you from heaven, as I bless you on earth, my son! May He watch over you, and grant that you may one day return to embrace the old cottagers.”

Peter for the last time embraced his mother, and with the large tears standing in his eyes, with a quick step, and without turning back, took the road before him.

That poor mother! for a long time she remained on the spot where her son had left her, waiting for a last look; but Peter did not look back.

Days,—months passed; days and months of affliction, of sadness, of bitter misery; but never one word came to comfort the young recruit's mother. Her days were passed in tears; her nights were sleepless. Death had recently taken from her him who for so many years had been the object of her solicitude and love; he reposed in the churchyard. In her distress, she had no hope of consolation or safety but in the return of her son, her beloved Peter; yet could she even hope that he was still in this world? For, on leaving, had he not said to her,—“My good mother, have no fear for me; I will write to you, I will write to you,—be quite sure of that!” and yet since his departure she had not received a single letter from him.

What terror took possession of the sorrowful widow's heart, with what cruel tortures was it rent, when she learned that Napoleon's armies after a bloody struggle had gained a new victory. In the wildness of her despair, she never ceased repeating, “Oh my son! my poor Peter! they have killed thee; thou art far from me; I shall see thee no more. Since Thou, my God! hast recalled my son, nothing remains for me but to die!”

One day loud cries resounded through the village. The young people with noisy joy crowded round two soldiers who were returning singing to the paternal roof. They all asked what had become of their friends, their companions;—then the mothers came too. . . . The mother of Peter, exhausted with suffering, came in her turn: and, scarcely alive, threw herself into the midst of the crowd to ask for her son. Alas! he was dead, really dead. The mournful silence which

followed her questions, told her only too well that the unfortunate Peter had rejoined his father.

Then falling on her knees, and stretching out her thin and trembling hands towards heaven,—“Oh my God!” she cried,—“do not abandon me; this last trial is above my strength! . . . Peter! . . . my son! . . . dead! . . . dead!”

Scarcely had the unfortunate woman finished these words, when suddenly she fell down with her face upon the earth; and, when they hastened round her to raise her up, she was no more. One of her hands still firmly grasped a little locket, in which a piece of black hair was enclosed; it was the hair of poor Peter!

Thus then had God in His infinite mercy thought fit to reunite in heaven those whom misfortune had so cruelly separated on earth.

E. H.

March, 1858.

APOSTOLICAL SUCCESSION.

To the Editor of the Church Warbler.

Dear Sir,

I was some time back struck with an observation in one of the notes to the Bishop of Tasmania's “Lectures on the Church Catechism,” to the effect that it was in the power of any priest or deacon of the Church of England, who would take the trouble to make the necessary search, to trace his spiritual descent from the Apostles themselves. Having to-day met with a work on “the Apostolical Succession,” by the Hon. and Rev. A. P. Perceval, I have taken the pains to compile from the tables at the end of the book my own succession from *William Warham*, Archbishop of Canterbury from 1503 to 1532,—(during the last 5 years of Henry VII., and the first 23 years of Henry VIII.) under whose primacy the Church of England was freed from her subjection to the see of Rome.

I have no doubt but that they who have the time and opportunity to consult the records and registers at Lambeth may trace their succession much farther: but to such persons I must leave the task.

Should you deem the paper of sufficient interest to your readers, it is quite at your service.

I received both deacon's and priest's orders from the venerable *Dr. Murray, Bishop of Rochester*.

1. George Murray was consecrated to the see of Soder and Man (a), March 6, 1814, by *Edward, Archbishop of York*, and two others.
2. Edward Venables Vernon was consecrated to the see of Carlisle (b), November 6, 1791, by *William Archbishop of York*, and two others.
3. William Markham was consecrated to the see of Chester (c), February 17, 1771, by *Robert Archbishop of York*, and three others.
4. Robert Drummond was consecrated to the see of St. Asaph's (d), April 24, 1748, by *Thomas Archbishop of Canterbury*, and three others.
5. Thomas Herring was consecrated to the see of Bangor (e), January 15, 1737, by *John Archbishop of Canterbury*, and three others.
6. John Potter was consecrated to the see of Oxford (f), May 15, 1715, by *Jonathan Bishop of Winchester*, and three others.
7. Jonathan Trelawney was consecrated to the see of Bristol (g), November 8, 1685, by *William Archbishop of Canterbury*, and seven others.
8. William Sancroft was consecrated to the see of Canterbury, January 27, 1677, by *Henry Bishop of London*, and seven others.
9. Henry Compton was consecrated to the see of Oxford (h), December 6, 1674, by *Gilbert Archbishop of Canterbury*, and five others.
10. Gilbert Sheldon was consecrated to the see of London (i),

(a) Translated to Rochester, 1827.

(b) Translated to York, 1808.

(c) Translated to York, 1777.

(d) Translated to Salisbury, June 11, and to York, October 23, 1781.

(e) Translated to York, 1743; to Canterbury, 1747.

(f) Translated to Canterbury, 1786.

(g) Translated to Exeter 1689; to Winchester 1707.

(h) Translated to London, 1675.

(i) Translated to Canterbury, 1668.

- October 28, 1660, by *Brian Bishop of Winchester*, and four others.
11. *Brian Duppa* was consecrated to the see of *Chichester* (j), June 17, 1638, by *William Archbishop of Canterbury*, and four others.
 12. *William Land* was consecrated to the see of *St. David's* (k), November 18, 1621, by *George Bishop of London*, and five others.
 13. *George Montaigne* was consecrated to the see of *Lincoln* (l), December 14, 1617, by *George Archbishop of Canterbury*, and five others.
 14. *George Abbot* was consecrated to the see of *Lichfield* (m), December 8, 1609, by *Richard Archbishop of Canterbury*, and two others.
 15. *Richard Bancroft* was consecrated to the see of *London* (n), May 8, 1597, by *John Archbishop of Canterbury*, and four others.
 16. *John Whitgift* was consecrated to the see of *Worcester* (o), April 21, 1577, by *Edmund Archbishop of Canterbury*, and three others.
 17. *Edmund Grindal* was consecrated to the see of *London* (p), December 21, 1559, by *Matthew Archbishop of Canterbury*, and three others.
 18. *Matthew Parker* * was consecrated to the see of *Canter-*

(j) Translated to *Salisbury*, 1641; to *Winchester*, 1660.

(k) Translated to *Bath and Wells*, 1626; to *London*, 1628; and to *Canterbury*, 1638.

(l) Translated to *London*, 1621; to *York*, 1628.

(m) Translated to *London*, 1609; to *Canterbury*, 1611.

(n) Translated to *Canterbury*, 1604.

(o) Translated to *Canterbury*, 1583.

(p) Translated to *York*, 1570; to *Canterbury*, 1575.

* I am aware of the Romanists' objections to the consecration of *Archbishop Parker*. Suffice it here only to say that the "three others" mentioned above were *William Barlow*, cons. Bishop of *St. Asaph's*, 1535; *John Hodgkyns*, cons. Suffragan of *Bedford*, Dec. 9, 1537; and *Miles Coverdale*, cons. Bishop of *Exeter*, Aug. 30, 1551:—that the registers at *Lambeth* prove that this consecration was as canonical as that of any other Bishop who ever lived:—and that the absurd story of the *Nag's Head* was only trumped up after the death of all those who were immediately concerned, and was instantly refuted by the old Earl of *Nottingham*, who was still alive, and had witnessed the Archbishop's consecration. See *Perceval*, p. 109—122. *Burnet's Hist. Ref. Bk. iv.*; and *Strype's Life and Acts of Archbp. Parker*, bk. ii., 1.

- bury, December 17, 1559, by *John Bishop of Hereford*, and three others.
19. John Scory was consecrated to the see of Rochester (*q*), August 30, 1551, by *Thomas Archbishop of Canterbury*, and two others.
 20. Thomas Cranmer was consecrated to the see of Canterbury, March 30, 1533, by *John Bishop of Lincoln*, and two others.
 21. John Longland was consecrated to the see of Lincoln, May 5, 1521, by *William Warham, Archbishop of Canterbury*, and three others.

I conclude with an extract from the work to which I have alluded above:† “As the annals of our country, and perhaps the annals of the world, present no times of greater trouble to a nation than what our nation knows as those of the Reformation, Rebellion, and Revolution, during which the ecclesiastical and civil governments underwent the greatest changes, and the Church had to endure the bitterest persecution; if we can shew that during all these the Episcopal or Apostolic succession was providentially and religiously preserved, we have much reason to suppose, in the absence of all proof to the contrary, that the same Providence has guarded the transmission of the commission from the first, as carefully as from the beginning of the sixteenth century, and may rest perfectly satisfied that such has been the case.”

I am, dear Sir,

Faithfully yours,

H.

March 4, 1858.

AN EASTERN ALLEGORY.

OBIDAH, the son of Abensina, left the Caravansera early in the morning and pursued his journey through the plains of Indostan. He was fresh and vigorous with rest; he was animated with hope; he was incited by desire; he walked

(*q*) Translated to Chichester, 1552; to Hereford, 1559.

† “An Apology for the doctrine of Apostolical Succession,” by the Hon. and Rev. A. P. Perceval, B. C. L., Chaplain in Ordinary to the Queen. Second Edition. London: Rivington. 1841. pp. 113, 114.

swiftly forward over the valleys, and saw the hills gradually rising before him. As he passed along his ears were delighted with the morning song of the bird of paradise; he was fanned by the last flutters of the sinking breeze, and sprinkled with dew from groves of spices. He sometimes contemplated the towering height of the oak, the monarch of the hills; and sometimes he caught the gentle fragrance of the primrose; in short, all his senses were gratified, and all care was banished from his heart.

Thus he went on till the sun approached his meridian, and the increasing heat preyed upon his strength; he then looked round about him for some more commodious path. On his right hand he saw a grove that seemed to wave its shades as a sign of invitation; he entered it, and found the coolness and verdure irresistibly pleasant. He did not, however, forget whither he was travelling, but he found a narrow way bordered with flowers, which appeared to have the same direction with the main road, and was pleased that, by this happy experiment, he had found means to unite pleasure with business, and to gain the rewards of diligence without suffering its fatigues. He therefore, still continued to walk for a time, without the least remission of his ardour, except that he was sometimes tempted to stop by the music of the birds, whom the heat had assembled in the shade; and sometimes he amused himself with plucking the flowers that covered the banks on either side, or the fruits that hung upon the branches.

At last the green path began to decline from its first tendency, and to wind among hills and thickets, cooled with fountains, and murmuring with waterfalls. Here Obidah paused for a time, and began to consider whether or not it were longer safe to forsake the known and common track; but remembering that the heat was now in its greatest violence, and that the plain was dusty and uneven, he resolved to pursue the new path which he supposed only made a few meanders in compliance with the varieties of the ground, and to end at last in the common road.

Having thus calmed his solicitude, he renewed his pace, though he suspected that he was not gaining ground. This uneasiness of his mind inclined him to lay hold on every new object and give way to every sensation that might soothe

or divert him. He listened to every echo, he mounted every hill for a fresh prospect, he turned aside to every cascade and pleased himself with tracing the course of a gentle river that rolled among the trees, and watered a large region with innumerable circumnavigations. In these amusements the hours passed away uncounted, his deviations had perplexed his memory, and he knew not towards what point to travel. He stood pensive and confused, afraid to go forward lest he should go wrong, yet conscious that the time of loitering was now past. While he was tortured with uncertainty, the sky became overspread with clouds, the day vanished from before him, and a sudden tempest gathered round his head. He was roused now by his danger to a quick and painful remembrance of his folly; he now saw how happiness is lost when ease is consulted; he lamented the unmanly impatience that prompted him to seek shelter in the grove, and despised the petty curiosity that led him on from trifle to trifle. While he was thus reflecting the air grew blacker, and a clap of thunder broke his meditation.

He now resolved to do what remained yet in his power, to tread back the ground which he had passed, and try to find some issue into the plain. He prostrated himself on the ground, and commended his life to the Lord of nature. He rose with confidence and tranquility, and pressed on with his sabre in his hand, for the beasts of the desert were in motion; and on every side were heard the mingled howls of rage and fear, ravage and expiration. All the horrors of darkness and solitude surrounded him; the winds roared in the woods, and the torrens dashed from the hills.

Thus forlorn and distressed, he wandered through the wild, without knowing whither he was going, or whether he was every moment drawing nearer to safety or to destruction. At length not fear but labour began to overcome him; his breath grew short, and his knees trembled, and he was on the point of lying down in resignation to his fate, when he beheld through the brambles, the glimmer of a taper. He advanced towards the light; and finding that it proceeded from the cottage of a hermit, he called humbly at the door and obtained admission. The old man set before him such provisions as he had collected for himself, on which Obidah fed with eagerness and gratitude.

When the repast was over, tell me said the Hermit; "by what chance thou hast been brought hither? I have been now twenty years an inhabitant of the wilderness, in which I never saw a man before." Obidah then related the occurrences of his journey, without any concealment or palliation.

"Son, said the Hermit, let the errors and follies, the dangers and escapes of this day sink deep into thy heart. Remember my son, that human life is but the journey of a day. We rise in the morning of youth, full of vigor and of expectation; we set forward with spirit and hope, with gaiety and diligence, and travel on a while in the straight road of piety towards the mansions of rest. In a short time we remit our fervour, and endeavour to find some mitigation of our duty, and some more easy means of obtaining the same end. We then relax our vigour, and resolve no longer to be terrified with crimes at a distance; but to rely on our own constancy, and we venture to approach what we resolved never to touch. We thus enter the bowers of ease, and repose in the shades of security. Here the heart softens, and vigilance subsides; we then become willing to enquire whether another advance cannot be made, and whether we may not, at least, turn our eyes upon the gardens of pleasure. We approach them at first, with scruple and hesitation; we enter them with fear and trembling, always hoping to pass through them without losing the road of virtue, which we for a while still keep in our sight, and to which we propose to return. But temptation succeeds temptation, and one compliance prepares us for another; and in time we lose the happiness of innocence, and solace our disquiet with sensual gratifications. By degrees we let fall the remembrance of our original intention and quit the only adequate object of rational desire.

"We entangle ourselves in business, immerse ourselves in luxury, and rove through the labyrinths of inconsistency, till the darkness of old age begins to invade us, and disease with anxiety to obstruct our way. We then look back upon our lives with horror, with sorrow and with repentance; and we but too often vainly wish, that we had not forsaken the ways of virtue. Happy are they, my son, who shall learn from thy example not to despair, but shall remember that though the day is past, and their strength is wasted, there yet remains one effort to be made; that reformation is

never hopeless, nor are sincere endeavours ever unassisted, that the wanderer may at length return after all his errors; and that he who implores strength and courage from above, shall find danger and difficulty give way before him. Go now my son to thy repose, commit thyself to the care of Omnipotence; and when the morning calls again to toil, begin anew thy journey and thy life."

A BRIEF HISTORICAL OUTLINE OF THE CHURCH OF SCOTLAND.

WAR was now inevitable; and the English Puritans encouraged the Scottish Covenanters to commence operations. It was resolved by the rebel chiefs and ministers to collect their forces which had never been actually disbanded; to tax the loyal part of the people, which still continued to be attached to the Crown and the Mitre; and to seize on such places of strength as were still in the King's obedience. Instructions were issued to the ministers of the covenant "to frame their doctrine according to the posture of public affairs;" that is to preach up rebellion and the Covenant; this had become necessary, because those clergy that had been deceived by the hypocritical pretences of the rebel chiefs, were now beginning to discover their designs and were gradually "falling from them."

The seditious preachers now occupied themselves in persuading the gentry to contribute their plate and jewellery towards the expences of the war; William Dick, a rich merchant, contributed his whole fortune, which was considerable; and several noblemen gave their bonds for large sums; arms and ammunition were purchased in Holland; and the Castle of Edinburgh, and the governor Lord Ettrick's property was seized for the use of the rebels.

On the 11th of June 1640 a parliament assembled at Edinburgh without the royal authority, or any commissioner to represent the king; Lord Burleigh was therefore chosen to preside. This illegal parliament sat only eight days; but in that short time thirty-nine ordinances were passed and the whole constitution was completely remodelled. The spiritual estate was for ever excluded from sitting in parliament; the

three estates were declared to be ; 1, Noblemen ; 2, Barons ; 3, members for counties and burghs ; and this act *repealed all former acts*, in which Churchmen, under whatsoever title, were declared the first estate of the kingdom. The acts of the late General Assembly and also the Covenant were ratified. Their sixth act was called *rescissory* ; because it repealed *all* former acts of parliament which granted to churchmen under whatsoever title, the privileges of riding and voting in parliament as prejudicial to the liberties of the Kirk and incompatible with her spiritual nature ; and the act declares that the sole and only power and jurisdiction within this Kirk, stands in the Kirk of God, as it is now reformed, and in the General, Provincial and Presbyterial Assemblies, with Sessions of the Kirk. The distinction of Spiritual and Temporal Judges was abolished, and the act for ever excluded all bishops or clergymen from being judges. The eighteenth act ordained all *unlawful proclamations* to be null, under pain of treason ; this was intended to prevent the King's proclamations from being published. All Bands and Conventions entered into during the rebellion were made legal and binding ; and the last act ordained "the whole subjects and lieges of this kingdom to obey, maintain and defend the conclusions, acts, and constitutions of this present session of parliament, and to subscribe the Band appointed for that effect."

There were in all the thirty-nine ordinances passed, but the above are the most remarkable ; as, says Balfour a contemporary, in his annals of the time, "*exhibiting the real greatest change at one blow that ever happened to this church and state these six hundred years by-past* ; for in effect," he continues, "*it overturned not only the ancient state government, but it fettered monarchy with chains, and set new limits and marks to the same, beyond which it was not legal to proceed.*"

Major-General Monro was sent northward with a division of the rebel army, to chastise the loyal inhabitants, especially of Aberdeen, when he devastated the country ; levied forced contributions on the inhabitants ; and sent many of the gentry prisoners to Edinburgh.

A General Assembly met at Aberdeen on their own authority. Balfour in his annals remarks that "there was no business of any consequence handled ; but only *a persecution* against all such ministers as did not relish the Covenant well,

was raised; and the execution thereof remitted to a committee of ministers and ruling elders."

Charles was betrayed by all those men on whose fidelity he reposed a fatal confidence; they affected to misunderstand his instructions; and wilfully acted in direct opposition to his known will and designs and peremptory commands, which he unfortunately wanted firmness to enforce. "Indeed it appears evident, that God had given over the chief actors in the transactions of these times to a reprobate mind; that He had placed a lying spirit in the mouths of the presbyterian ministers; a strong delusion to believe lies on the people; and an infatuated monomania of concession, confidence in false friends and infirmity of purpose on the King himself that was fatal to his crown and life, and as preludes to a national punishment for *national crimes*." The rebel covenanters addressed a foreign prince for assistance, at the very time that they were swearing fidelity to their own natural sovereign, and calling God to witness the sincerity of their loyalty. A complete revolution was quietly effected, which paved the way for a republic and the dictatorship of the Earl of Argyle; and for all the bloodshed, national infamy, distress and suffering that ensued.

At the instigation of the English Puritans, the Covenanters invaded the realm of England, and advanced as far as Ripon in Yorkshire, where commissioners were appointed to meet; but these being all in the interest of the rebels, their conclusions came to nothing. A correspondence was at this time discovered, which is a decided vindication of the king and also of Archbishop Laud from the calumny which was fixed upon them then, and which has stuck to their memories ever since, of a design to introduce popery. It shews also how deeply Richelieu and the Jesuits were implicated in this rebellion in both kingdoms; and that Popery was the fatal originator and agent that plunged these kingdoms into the crimes and miseries of the grand rebellion; and which brought these illustrious men to violent deaths. These Agents of the Evil One, the Jesuits, crawled about the whole country and mutually exasperated both the king and the people against each other; animating the king against his subjects; and inflaming them against the king, as if he designed to subvert the religion, the laws, and the liberty of his people.

Although the English parliament had refused all supplies to the king, yet they voted the sum of £800,000 to the Covenanting rebels who still kept military possession of the north of England. The cloud which had arisen in the north and was at first no bigger than a man's hand, but which might have been easily dissipated by a vigorous exertion of the royal authority, had now increased to such a portentous size, that the political heavens were black with the clouds and winds of open rebellion. The committee of the Scottish parliament prosecuted the Earl of Montrose, who had returned to his duty, with some other loyal men who had entered into a conservative band to save the monarchy; and their design was to persuade the king to come in person to Scotland, and there to save the prerogatives of the crown from the lawless attacks of a grasping faction that made a cloak of religion. The presbyterian ministers pressed Argyle to execute them as traitors; but he considered the conservative lords too powerful to attempt so violent a course.

Notwithstanding the lip-loyalty of the Covenanters, they issued a declaration of their grievances mixing theirs artfully with those of the Puritans; demanding the extirpation of episcopacy in England, and the blood of both Strafford and Archbishop Laud. The Covenanters' charge against Dr. Laud consisted of three long articles; but the pith of the charge is condensed in the Preamble as follows:—"The novations in religion (. . . .) were many and great, besides the Books of Ordination and Homilies. 1st. Some particular alterations in matters of religion, pressed upon us without order and against law, contrary to the form established in our kirk. 2nd. A new Book of Canons and constitutions ecclesiastical. 3rd. A Liturgy or Book of Common Prayer, which did also carry with them many dangerous errors in matters of doctrine. *Of all these we challenge the prelate of Canterbury as the prime cause on earth.*"

The blood of Archbishop Laud therefore lies on the heads of the Scottish Covenanters and their children. All these charges however, Dr. Laud triumphantly refuted. He was charged with having inserted the doctrine of transubstantiation into the Scottish communion office; in reply he says, "they must pardon me, *I know it is not there.*" They cited the prayer of invocation in proof; but he replied, "the change

in the elements is a work of God's omnipotence; for whatever the change be, less than omnipotency cannot change those elements, either *in nature or use* to so high a service as they are put in that great sacrament." T. S.

(To be continued.)

PASSAGES FROM THE EARLY MANHOOD OF REGINALD MOORE.

CHAPTER IV.

(Concluded from page 132.)

ON the fifth Sunday after they had first come to Ashby, Mr. Sterne asked St. John to preach; he complied with his request, and taking for his text these words; "Your joy no man taketh from you," preached a most beautiful and excellent sermon.

"Redgie," said Alice, as they walked home thoughtfully together; "it is very strange, but I have thought of that verse so much lately, whilst you have been at home, and we have been so happy.

"I have felt rather afraid, lest I should forget that this earth, was not our resting place; and it almost seems to me as though we were having a time of peace and quietness, something like what the Pilgrims had in their journey to the Heavenly City; perhaps, to fit us for the trials which may lie beyond. Do you think it is so, Redgie?"

"I do not know," Reginald answered, "but I hope there are many such happy times in store for us."

"Not on earth, we cannot expect it Redgie."

"But dear Alice you must not be fanciful nor look at things, on the dark side; you do not mean that you are ill?"

And he looked at her anxiously,—she looked much the same as usual, perhaps a trifle paler, thin and frail she always was. What could she mean? he thought, and he repeated their conversation to Oriel, the next time they were alone together.

She was not very well next week, and was almost completely a prisoner, so Reginald had many quiet hours with her, but the langour and debility in some measure passed off, and she was soon able to go about again as usual, whilst

Reginald was more than ever by her side; winning golden opinions from all, by the interest which he took in the welfare of the schools and in the affairs of the parish. St. John, of course, the villagers liked, he was always beloved by the poor, who were won directly by his gentle manners, so courteous alike to high and low.

"I really must be going away" he said to Reginald. "Only think—I have been here quite six weeks."

"Oh no! We cannot spare you yet;" was the answer from both Mrs. Moore, and her son.

"But I cannot possibly stay longer than another week. Dr. and Mrs. Pembroke, want me at Alvers sadly; it was only this morning, I had a letter from Mrs. Pembroke, bemoaning my 'desertion of them,' as she was pleased to call it."

"Well, we will let you go then," answered Reginald, "but we shall be sorry to part with you. I hope that you have not forgotten that to-morrow is St. Bartholomew's day, and we always have grand doings at Ashby, and a school feast, and I scarcely know what besides, and that you have promised to help Mr. Sterne in the morning, and make yourself generally useful to us in the afternoon. I do believe, mother, he is trying to get out of his promise, and so pretends that he is wanted at home. For shame, Oriel! I thought better of you. Oh! mother, I just recollect that I must go and see Alice directly, for she wanted me to make some arrangements for to-morrow, and as she cannot do much herself; I have to act as her deputy, lieutenant, and Jack-of-all-Trades."

Mrs. Moore watched Reginald, as he strode down the garden, singing as he walked. Again, for the twentieth time, she said to St. John. "Ah! Mr. Oriel, it is you, next to God, I have to thank for this wonderful change in my boy."

"It was little of my doing, dear Mrs. Moore;" replied St. John.

The morrow came, fine as they could wish, a fitting day for the feast. There was full service in the morning and the Holy Communion was also administered. Reginald and Alice knelt side by side, and partook of the Life-giving Elements.

The children had a dinner in the fields, and very happy

they were, and when Alice went amongst them, they were all eager to speak to her; the little ones especially thronging round her.

Reginald would not stay long, for she looked tired and ill, indeed so ill, that he felt quite frightened. As he was taking her home they met her brother Charles, who exclaimed, when he met them; "That's right, Moore, make haste and take her out of the hot sun, she does not look fit to be out. Our birdie looks very white to day, I am afraid she has been over exerting herself."

Directly they got home, Reginald placed her on the sofa, and pulling the blinds down, took a seat by her, bending anxiously over her; he thought she was asleep, until she said "Redgie, dear, I feel very ill; I do not know what is the matter."

"You are only tired, darling;" he answered.

"Redgie, I have something to say to you," and she gasped for breath. He dashed some roses from a vase which stood near, and threw the water over her. She revived for a moment.

"My darling, precious love," was all that he could say.

"Your joy no man taketh from you;" she whispered, faintly.

"Kiss me—I am going—Christ has called me—Good bye, dear Redgie—" he could hardly hear the last words; he kissed her again and again, he tried to think that she had only fainted, but when roused by the pealing of the bell, the household rushed in, they found, too truly, that Alice was gone. Yes! it was the heart complaint, which Dr. Scott had dreaded, but which none of them thought would terminate fatally, guarded as she had been so carefully from every excitement.

Through the evening Reginald sat in a dull stupor of misery, he could not speak, the blow had been so sudden, so unlooked for, that he scarcely knew how to believe it. St. John came in and tried to comfort him, but even his gentle kindness did not have its customary effect; and his heart was so wrung for his friend, that he, himself, seemed to stand in need of consolation.

There Reginald sat, thinking over every word that she had said to him, how vividly then came to his mind, the conver-

sation which they had had only that morning; she had expressed her thankfulness at their receiving the Eucharist together, and had also said, how thankful she was, that Reginald was going to be a clergyman, and had laid plans for the future in her happy cheerful way; little thinking that that future would never be realised.

"She is taken from the evil to come," thought he, "perhaps I needed this chastisement," and as he said these words, the tears filled his eyes. "Your joy no man taketh from you," came to his mind. "What if he were lonely on earth, would she not be near him sometimes? had they not the same trust? the same hope? It would not be long before he should see her again, meet her in the heavenly Jerusalem; and ought he to repine that she had been called before him, to partake of its glories? No! and he stifled the rebellious murmur, and the next morning found him kneeling in the spot, where *she* had knelt only yesterday, seeking help and comfort in the prayers, which had always been her refuge, when she stood in need of a Heavenly Father.

Dr. and Mrs. Scott, were true Christians, they bent meekly beneath the stroke and could say sincerely, "Thy will be done."

Poor Charles was much to be pitied, "his birdie," as he always called her, was his darling sister, and he could not recognise like the others, that the blow came from an All Merciful Hand, but he was so thoroughly unselfish that he did all in his power to repress his grief, for fear of troubling those, whose sorrow he knew was as great as his own.

Reginald went the day before the funeral, to take one last look at the loved face; it wore a happy smile and the expression was so like what it had been during life that he could not refrain from an agony of weeping. Some one came into the room, unnoticed by him; it was Mr. Sterne, the good old clergyman, Alice's friend and pastor from babyhood. "Do not grieve so," he said, "it would only pain her if she could know. Think how happy you made her during her short life; try and think of her too, as the angel she now is; was it not for her "To live is Christ, and to die is gain."

Peace and comfort will be granted to you, if you seek for them in a right spirit. Reginald checked his tears with a strong effort, took one last look of that dear face, and then

went to his mother with the heart of a weary child, and the comfort which he yearned for was vouchsafed to him.

After the funeral was over, St. John stayed some time longer; how dear he grew to them in that season of affliction it is impossible to describe, it seemed as though he had been mercifully sent, to support them in this bitter trial. He did not go away until Reginald went back to Oxford; (greatly changed from when St. John, had first known him,) there he went on steadfastly with his face Sionwards; his wild spirit chastened, not broken, he could still be happy, nay cheerful sometimes; he could enter with zeal into his sacred duties; when an ordained Priest, he could say, from heart-felt experience, "I know, O Lord, that Thy judgments are right; and that Thou in faithfulness hast afflicted me."

ON THE PAYMENT OF TITHES.

THE following paper is extracted from a note appended to an excellent sermon by the Rev. Charles Gutch, entitled "the Stained-glass Window." It deserves to be carefully read, and well considered; at the same time never losing sight of the divine denunciation in the prophecy of Malachi (Ch. iii., 7-13.)

"It was beside the writer's object to do more than bring forward the Patriarch Jacob as an example of *doing what he could*, in acknowledgment of God's mercies, *out of scanty means, and in a time of trouble*, and of resolving to do more, if God prospered him. But Jacob's *vow* to give back to God the TITHE or TENTH of all that God gave to him, enforces another lesson in 'pure religion,' and points to a standard of practical devotion prescribed by God Himself, which none can refuse to teach, or disregard when taught, without forfeiting the Divine favour. The payment of *tithes* year by year to God, out of all He blesses us with, as an act of worship with our *substance*, (as prayer and praise are acts of worship with the heart and tongue), is an ordinance of Divine institution, and binding on all men alike, rich and poor, without exception, to the end of time. The testimonies which prove this are as Bishop Andrewes remarks, '1, two Patriarchs,—2, as many Prophets,—3, Christ,—4, His

Apostles,—5, the whole Church,—6, Fathers,—7, Councils,—8, Historians,—9, both kinds of Law, Ecclesiastical and Civil,—10, Reason,—11, the ruins and fragments of the heathen,—and lastly, our own experience.’

“As it is impossible within the compass of a note to give this evidence in detail, as it is supplied by the Bishop and other writers on the Divine Right of Tithes, (Spelman, Comber, Hammond, John Johnson’s *Canons*, Leslie), I will only put down some of the passages from Holy Scripture which have assured Christians of all ages that this doctrine is founded on the unalterable Word of God.

“Before the Law of Moses :—

“‘And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof.’—

“The Patriarch Abraham 400 years before Moses gave the Law paid tithes to Melchizedek, the Priest of the Most High God, and in return received his blessing.

“‘And Melchizedek king of Salem brought forth bread and wine: and he was the Priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, Possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.’—Gen. xiv. 18–20.

“His grandson Jacob vowed his tithes at Bethel, not as a voluntary gift, but to bind himself more solemnly to his duty, just as we vow in Baptism and Confirmation to do what it is our duty to do.

“Under the Law of Moses they were thus enjoined :—

“‘All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord’s, it is *holy unto the Lord*.’—Lev. xxvii. 30.

“‘The tithes of the children of Israel, which they offer as an heave offering unto the Lord I have given to the Levites to inherit.’—Num. xviii. 24.

“‘Speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, *even a tenth part of the tithe*.

. . . . And ye shall give thereof the Lord's heave offering to Aaron the priest.'—26, 28.

"Unto the place which the Lord your God shall choose to put His Name there, even unto His habitation shall ye seek. . . . and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks.'—Deut. xii. 5, 6.

"See also 2 Chron. xxxi. 4, 5; Neh. x. 35-38; xiii. 10—12.

"In the day of Thy power shall the people offer Thee free-will-offerings with an holy worship.'—Psalm cx. 3.

"The withholding of tithes was thus condemned:—

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation. Bring ye all tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. . . . And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts.'—Mal. iii. 8—12.

"See also, Haggai i. 6—11; ii. 15—19; Amos iv. 4—10; Prov. iii. 9, 10; Eccles. xxxv. 8, 9.

"Under the Gospel they were sanctioned and confirmed by the following:—

"Think not that I am come to destroy the law, and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.'—S. Matt. v. 17—20.

"And every one that hath forsaken houses, or brethren,

or sisters, or father, or mother, or wife, or children, or lands for My Name's sake, shall receive an hundred-fold, and shall inherit everlasting life.'—S. Matt. xix. 29.

“ ‘Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: those ought ye to have done, *and not to leave the other undone.*’—S. Matt. xxiii. 23.

“ ‘In the Parable of the Publican, the Pharisee says, ‘I give tithes of all that I possess.’—S. Luke xviii. 12.

“ ‘And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. . . . And great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet.’—Acts iv. 32—35.

“ ‘Let him that is taught in the Word communicate unto him that teacheth *in all good things.*’—Gal. vi. 6. Compare Num. xviii. 12; Gen. xiv. 20.

“ ‘Do ye not know that they who minister about holy things, live of the things of the temple? And they who wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel.’—I Cor. ix. 13, 14. Compare Deut. xviii. 1.

“ ‘Here (i.e., under the law) men that die receive tithes; but there (i.e., under the priesthood of Melchizedek in the Gospel) He (Christ) receiveth them (tithes), of Whom it is witnessed that He liveth;’ that is, Christ Who is “a Priest for ever after the order of Melchizedek,” now in heaven, ever liveth to *receive*, as a Priest, the *tithes* of the ‘children of faithful Abraham, and in return to *bless them.*’ Heb. vii. 8.

“ ‘Now add to this Scripture testimony the witness of the Church in all ages, of reason and experience itself, and we have a weight of evidence in favour of the Divine Institution of Tithes and its perpetual obligation *as great as that for Christianity itself.*

“ ‘But if so, who of us, professing himself a Christian, can disobey so plain a precept of the Gospel, neglect so essential a part of the service and honour of Almighty God?

"Tithes," says Leslie, "is the tribute due to God as the great King. Not to pay Him tithe is to deny practically that He is our King." "Thus as the offering of tithes is an act of faith and allegiance to God, the withholding of them is the renouncing of our faith, an act of *unbelief*, of rebellion against God," which sooner or later must deprive us of all God's favour. May He in His mercy grant that we may always have grace and courage to act according to the plain teaching of His Word and our own conscience, and then most assuredly every blessing temporal and eternal will be ours.

"If any ask to what uses tithes are to be appropriated, the answer is in brief—1, the promotion of God's glory in the world by the building or ornamenting of Churches; 2, works of charity for the relief and benefit of Christ's poor and strangers; 3, the proper maintenance of the Christian ministry.

"The following was a law of the ancient Church in England:—

"That the priests themselves receive the tithes from the people, and keep a written account of the names of all that have paid them, and divide them in the presence of such as fear God, according to canonical authority, and choose the first part for the ornament of the Church; and distribute the second part to the use of the poor and strangers, with their own hands, with mercy and all humility; and let the priests reserve the third part to themselves."—(From the Excerptions of Ecgbright, Archbishop of York, collected out of the Sayings and Canons of the Holy Fathers on the duties of Priests. A.D. 740.)

BEING COVERED IN COURT.—On the arraignment of Ann Turner, a physician's widow, who was indicted for being an accessory before the fact, to the murder of Sir Thomas Overbury, she kept on her hat. Sir Edward Coke observing this, bade her put it of, saying, "That a woman might be covered in church, but not when arraigned in a court of justice." The prisoner said, she thought it singular, that she might be covered in the House of God, and not in the judicature of man. Sir Edward replied, "that from God no secrets

were hid, but that it was not so with man, whose intellects were weak ; therefore, in the investigation of truth, and especially when the lives of our fellow-creatures are in jeopardy, on the charge of having deprived another thereof, the court should see all the obstacles removed ; and because the countenance is often an index to the mind, all covering should be removed from the face." The Chief Justice then ordered her hat to be taken off, and she covered her head with her handkerchief.

Notices of Books.

We have received the NINETEENTH REPORT OF THE SCOTTISH EPISCOPAL SOCIETY for the year 1857, read at their annual meeting which was held on December 2nd 1857. This report has been much abbreviated in consequence of the Society's intention of making a fuller statement of their affairs next year, which will be their twentieth report, in which the Society intends to give a general notion of its bearing upon the Scottish church at large. We are happy to see that the Society considers that the claims of the church are gaining ground in the sympathies of the members of the church. This is most desirable ; but where can the sympathies of the members be, when out of a number, not exceeding one hundred and fifty clergymen, it required the Society to pay £2,193 17s 6d to bring up the incomes of the clergy to the very small stipend of £90 per annum ? we learn from Mr. Teape's speech in proposing the first resolution that there are about fifty congregations, that is one third of the clergy, that receive stipend aid ;" that is who are unable or unwilling to pay their clergyman £90 per annum ; consequently one third of the Scottish episcopal incumbents do not receive from their congregations the average amount of £46 per annum ! But how is this miserable living paid by the congregations ? in pew rents which may average from 1s. to half a crown ; and in gratuitous collections at the doors of the churches ; on which occasion, the lairds who come to church on their prancing horses or their dashing carriages, drop much the same offering into the plate as the meanest collager ; namely, a halfpenny or a penny. And if absent any number of Sundays from the church, they never think of contributing for the days on which they have been absent, and when they have paid nothing. In short the worthy people there do not from want of thought, consider that these weekly oblations are in lieu of tythes ; and in point of fact are tythings which they owe as a debt, and not as a benevolence to their clergy. It is the duty of the clergy to teach their people that tythes in whatever shape they may be paid, are a debt due to God ; and that the clergy are His receivers-general. There are, say, 52 Sundays in the year ; consequently fifty-two halfpence amounts per annum to two shillings and two pence ; or if any party is

particularly liberal and gives one penny, his contribution per annum will be four shillings and four pence. It is probable that in the fifty congregations that pay their clergyman the enormous stipend of £46, there is only one service each Sunday, when the alms plate is put out only at the commencement of the morning service and withdrawn at the reading of the second Lesson. We begin however to entertain hopes that there will be some life put into the Society by the infusion of more vigorous blood into the collecting department. We are happy to draw this conclusion from the speech of a Mr. Farquharson, who describes himself as a working tradesman, whose heart is in the right place. If many such would undertake the collection of this voluntary sort of tythe, there would soon be a flourishing exchequer; when we earnestly hope there will be no more mortgaging of the funds designed for the service of God.

Mr. Farquharson rose and said: "I am happy this day, Right Reverend Sir, that you and the Clergy have entered upon this noble movement. I have spoken to several of the Clergy for years past with regard to going and raising funds from the working classes by means of Committees. I regret that Aberdeen should have been allowed to be the first to move in this matter, but it was there they were first to move in the matter of Ragged Schools, and what a noble movement it has been throughout our land. Here now they have shewn us an example in regard to raising funds for our Church. It is a noble scheme, and I have no doubt our working classes will shame even the aristocracy of the land. By our pennies we will raise thousands of pounds,—I am convinced of it. I speak from what I know is done for similar objects. I had an instance of it this very week. I went among a very poor congregation, where I expected their small contributions for a certain object. A poor widow said she would give her mite. I said I would take a penny. 'Na, na, I will give you silver. I will give you a shilling, with God's blessing.' It was an object for which I wished to raise £7 or £8, and it will be raised principally from the halfpence and pence of the poor but industrious classes belonging to the congregations in this city connected with this Church. I am glad of your moving in this manner, and I would recommend you to appoint on your committees, not gentlemen, but working men. It is working people alone can do this service. They can get pennies and sixpences much easier from their bretheren than gentlemen can, for they alone know their circumstances, and can sympathise with their feelings. If we had earlier used this means, we might have raised a Church like the free Church of Scotland. Once the energy of the people is awakened, I trust the working classes of the Episcopal Church will shame the aristocracy to that degree that they will throw in their hundreds instead of their few guineas. I have long had a desire to express these sentiments at such a meeting, and I am glad to have had the opportunity this day of expressing my feelings; and as a humble individual, I will do the utmost in my power to co-operate with any measure that may be taken for the prosperity of our Church."

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A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from page 158.)

In the year 1641 the Assembly met at St. Andrews on the 20th of July; and a letter from the King was presented by the Earl of Wemyss as the royal commissioner; promising to ratify the acts of the late assembly at Edinburgh. Their imperious masters, the leaders in parliament, required the Assembly to be translated to Edinburgh, for the convenience of some lay-elders who were also members of parliament. This order they obsequiously obeyed; but they vehemently *demurred* to the removal when it was merely proposed and recommended by the King's commissioner "as *encroaching* on the Assembly's liberty."

A letter was addressed to this Assembly by the Puritans in England; in which great exultation is expressed at their prospects of "removing the yoke of episcopacy;" and at the same time expressing their fears that independency will be the prevailing form in England. An attempt was made to introduce some of the ministers into parliament as commissioners from the Assembly to attend to the interests of the Kirk; this was considered as claiming to be an estate of the parliament, and it was resisted; but it clearly shews that the clamour against the bishops sitting in parliament proceeded from the basest motives.

The King arrived in Edinburgh in the evening of the 14th of August; and on the 17th he proceeded in state to open parliament. He *conceded* the choice of the officers of state,

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of the privy Council and the judges to the parliament; but the next day he discovered the value of this fatal concession, by the rejection of his recommendation of the Earl of Morton to be Chancellor; he consented to the donation of £1000 per annum out of the revenues of the archbishoprick of St. Andrews to the university of that city; and the tithes of that Diocese to be valued for the benefit of those who were bound to pay them. The rebel general Leslie was created a peer; on the 10th of November, the commission of the Assembly petitioned the King and the house, that all the tithes, parsonages, and vicarages which had belonged to the bishops, should be applied to the stipends of ministers, to schools and to hospitals; and Guthrie, bishop of Moray, was discharged from the common gaol of Edinburgh, to which he had been committed for the simple fact of his being a bishop, and had refused to submit to presbytery. The King created the Earl of Argyle a marquis; and a sermon by Henderson closed this disastrous parliament, wherein the King *conceded* away all his rights and prerogatives, and stript himself of all power and might.

As the parliament had secured the appointment of the judges and great officers of state; the leaders immediately deprived all those who were loyal to the King and appointed in their places the well-known traitors, Leslie, Hope, Hepburn and Johnson. Parliament passed an ordinance that in every parish church in England the curates should declare the Scottish invaders "loyal and faithful subjects of His Majesty!" and £220,000 of the money voted by the English parliament was received.

The infatuated King complied so amply with the demands of parliament, that his *concessions* anticipated their desires; and he was now as anxious to leave, as he had before been impatient to go to his ancient Kingdom. He neglected his most faithful friends, who he said would serve him from conscientious motives and from their sense of duty; he showered favours on his enemies and traitors, in the vain expectation of recovering them from their disaffection; and Hamilton, the greatest traitor of the whole was created a duke. Rebel Barons were made earls, and lairds were made viscounts. Henderson obtained the rents of the chapel royal, which was formerly considered "a morsel sufficient for a bishop."

Gillespie, a violent covenanter and traitor received a pension; the revenues of the bishopricks were chiefly bestowed on the universities; the Marquis of Argyle secured the property of the bishoprick of the Isles; and those of the sees of Moray, Ross and Caithness, were given to different families in the north; but the ministers were much dissatisfied with the exceedingly small part of the spoil that fell to their share.

Clarendon says the King found all things proposed to him as to a vanquished person; he had only one counsellor who was really loyal, the Duke of Lennox, "and very few followers who had either affection to his person or respect for his honour. That which should have been an act of *oblation* was made a *defence and justification* of whatsoever they had done;" and all their acts of treason and rebellion they declared to be the effects of their duty to his majesty. The seditious acts of the Glasgow assembly which had expelled the bishops from their constitutional seats both in the Assembly and parliament and which had declared that they had power and authority "to inflict the censures of the Kirk on His Majesty himself," were ratified and declared by the parliament "to be lawful and according to the constitution of the Kingdom." In short none but a man stricken with judicial madness could have acted as Charles did. He seemed, said the noble historian of the Rebellion, to have made that progress into Scotland, only, that he might make a perfect deed of gift of that Kingdom, which he could never have done so absolutely without going thither.

The massacre in Ireland by the papists this year, 1641, startled Charles from his dreams of concession. After having gained their objects at home, they resolved to propagate their covenant and system in England; and this determination was met by a reciprocal wish on the part of the puritans. The long parliament passed a resolution "that this house doth approve of the affection of their brethren in Scotland in their desire of an uniformity in church government between the two nations, and doth give them thanks for it; and as they have already taken into consideration the reformation of church government, so they will proceed therein in due time as shall best conduce to the glory of God and the peace of the church." And as the King had abolished the episcopacy of Scotland, and had alienated all the

church lands which had been recovered by himself and his father; the House of Commons pressed the King with continual importunities to subvert the episcopal government in England.

A General Assembly met at St. Andrews on July 27, 1642; and the Earl of Dumfermline, the royal commissioner presented the king's letter which was replete with gracious expressions of his affection; he reminded them of the many favours that he had bestowed on them; and assured them that the only recompense which he desired was that they would labour to keep his subjects in their obedience both by their doctrine and example. The episcopal clergy came no more to the Assemblies; where they met only with rude insults from the covenanting ministers who exercised the most tyrannical inquisition over the minds and consciences of the people. To this Assembly the long parliament sent down a commissioner with a letter desiring them to remember their covenant and the unity of religion that might subsist betwixt the kingdoms.

One of the principal objects which this Assembly had in view under the plea of uniformity of religion, was to impose the presbyterian form on the realm of England; and to admonish the King to aid their designs under the menace of uniting their forces with those of the rebel parliamentarians, to extirpate the Church of England by force of arms. But the King being now convinced of his folly in conceding every thing to the Scots presbyterian faction, resolutely refused to establish presbytery in England; alleging that it was far from the desire of the great majority of the people. Before rising, this Assembly appointed a set of commissioners of their own body to "sit and cognosce in the same manner as if the general Assembly were personally sitting." This is the origin of that court which has now become permanent, although it is still unrecognised in law.

The long parliament sent an assurance to the commission of the Kirk, that they would grant the Assembly's desire of abolishing episcopacy root and branch; and of their intention of calling an Assembly of divines to meet at Westminster for the reformation of religion, and for modelling a new ecclesiastical government, in the following November; to which they desired the covenanters to send commissioners.

In 1643, Nye, an independent preacher, with other commissioners from the long parliament, arrived in Edinburgh to treat with the covenanters respecting uniformity in doctrine and discipline. But uniformity could exist between sects of such opposing views; their uniformity consisted entirely in political expediency; and the English independents, or congregationalists as they are now called, only laughed at the credulity of the Scottish covenanters.

The Assembly of 1643 met on Wednesday August 2nd; the attendance was very small, as none of the episcopal clergy attended which were about three-fourths of the national clergy. One part of the business of this Assembly was to order reputed witches to be sought out and *condignly* punished, that is by being burnt alive, as several of them afterwards were. The puritan commissioners were introduced to the Assembly, who presented the address of the long parliament, expressive of their desire for the reformation of religion and for the extirpation of the episcopal order. After much debate and mutual attempts to overreach each other, "it was finally agreed that the solemn league and covenant, as it is now adjusted, should be sworn and subscribed throughout both nations." At that time this sacrilegious document was called "*A decree of hell to extirpate prelacy by the sword.*"

An act was passed in the 12th Session for the preparation of a "Directory for public worship;" to the end that all the ministers in the kingdom should keep unity and uniformity in the public worship. When an uniform liturgy was proposed, it was considered an intolerable tyranny and a stinting of the spirit; but the imposition of a Directory shows that they only complained of tyranny when they themselves were called on to yield obedience to lawful authority; and that which they denounced as despotism in the lawful governors of the church became lawful and right when exercised by themselves. The Assembly's answer to the King's letter exhibits the lip-loyalty, but the deep hypocrisy of the covenanting chiefs and the weak credulity of the "under-spur-leathers" or inferior actors in this fearful drama.

In their answer to the parliament they said, "it is now more than evident to all the Kirks of Christ with what implacable fury and hellish rage the bloodthirsty Papistry,

as Babylon without; and the *prelatical faction, the children of Edom within*, having adjoined to themselves many malignant adherents of time-serving atheists, haters of holiness, rejectors of the yoke of Christ, have began to swallow up the inheritance of the Lord, and are not easily satisfied with making long and deep furrows on our backs."

In the larger work the author remarks that "the words of this letter show that the *mystery of iniquity* was working strongly in the covenanters; and that a *strong spirit of delusion* had been sent upon them to *believe a lie*, when they could ascribe such works of the flesh, as they were then practising to the Spirit of Christ; and this delusion is still further seen in their ascribing the spirit of antichrist to their opponents who were performing their duty to God and the King, and assuming that the Spirit of Christ was directing the rebels to extirpate His own Institution by the sword."

The Commission of the Kirks, and the Committee of Estates jointly, issued a proclamation ordering the Solemn League and Covenant to be subscribed and sworn to by every person throughout the kingdom, without respect of age or sex; "under pain of being punished as enemies to religion; His Majesty's honour and the peace of these kingdoms." At the conclusion of the harvest the levies of men for the rebel army were called out and embodied; and among these were "a regiment of black coats," which had been raised, equipped and paid by the ministers. Many of the nobility, and also of the ministry, disliked the government of the covenanters; but complied for fear of *suffering*; "For now this new-modelled Commission of the General Assembly (. . .) assume a *legislative power*, and enjoined obedience to their acts *sub pœna*; yea, they became so tyrannical, that it may be admired how so much violence and cruelty (. . .) could lodge in the breasts of Churchmen who pretended to such piety."

In 1644, the Commission of Assembly claimed and exercised co-ordinate powers with the Committee of Estates; and each took their own way of dealing with the Marquiss of Huntley, who now was in arms for the King, with several influential men of the north; among whom was Mr. Gordon, of Haddo, the ancestor of the Earls of Aberdeen. On these the Commission pronounced the sentence of the greater

excommunication; and ordained it to be proclaimed from every pulpit in the kingdom. To meet the other, and to reinforce the rebels in England, the committee of estates ordered every eighth man in the kingdom, who were capable of bearing arms, to be levied and placed under the command of the Earl of Calendar.

The loyal peers of England addressed, what Spalding calls a "witty letter" to the Scottish rebel peers with the view of bringing them back to their duty; to avoid the effusion of so much Christian blood, and the confusion and desolation which must follow the unjust invasion of this kingdom, which all true Englishmen must interpret as a design of conquest, and to impose new laws upon us; "and therefore your lordships may be assured we shall not so far forget our own interest and the honour of our nation, as not to expose our lives and fortunes in the just and necessary defence of this kingdom." Spalding could never ascertain whether or not any answer was ever returned by the Scottish peers; but he was quite sure that its "good and godly counsel" was never followed.

The refusal to sign the impious Covenant, was the point at which persecution commenced; and many worthy confessors had to leave houses, brethren, wives, children and land, for the sake of Christ and the gospel, when they were called on to sign a document, devised by Jesuits, which in reality uprooted every fixed principle upon which society is based; which prevailed by divine permission for the sins of the nation against the church founded by St. Paul in the three kingdoms; which deluged the empire with the blood of its children; and which stands conspicuous in their standard of doctrine *at this day*. Yet trusting either to the ignorance of English churchmen; or else having their consciences seared with hypocrisy, the presbyterian establishment of Scotland, affect to call the church of England a *sister church*. An act of excommunication was passed in the Assembly against the loyal men who were in arms for their sovereign; but whom they denominated *rebels and traitors and impious blasphemers of the Covenant*; who were not to be absolved *nisi in extremis*.

Gordon of Haddo, with several others, were tried and executed in Edinburgh, for their loyalty to the King. The earl marshal made great exertion to save Gordon and the others; but says Balfour "he came no speed through the

malice of the kirk." Whilst the covenanters wielded the whole powers of the Government *against* the King, they constantly protested that what they did was to support his crown and dignity; they spoke the language of ultra-loyalty, and called God to witness the sincerity of their hearts, in the falsehoods they uttered. One of their most popular authors declared that "The crying sins of the land . . . are, that the graceless *prelates and curates* are not hung up before the sun; and that men should be so graceless as to assist the King in his distress, before he had satisfied the kirk by public penance, for opposing the work of God in the Covenant."

It was the universal subject of complaint that Charles attempted to impose the rites and ceremonies of the Church of England upon the Church of Scotland, and this was made the ostensible foundation of the rebellion; but now the Covenanters, having accomplished their vow of extirpating the Church, their first and chief aim was to force their Covenant and mode of worship, and discipline their Covenant and their Directory for worship, *by the sword* upon the Church and Kingdom of England. These conditions were made the price of their military assistance.

(To be continued.)

ENGLAND AND ROME.

(Continued from page 144.)

CHAPTER VIII.

THE ROMISH ADDITIONS TO THE CREED.

Art. 15 of the Creed of Pope Pius IV. continued.

Two other so-called Sacraments, allowed by the Church of Rome, but disallowed by us, still remain to be considered; that of Orders, and that of Matrimony.

The Synod of Trent, Session xxiii. held July 15, 1563, passed a decree in 4 chapters, and having 8 canons annexed to it, on "the Sacrament of Orders."

"Chapter ii. treats of "the seven Orders."

"Chapter iii. That Orders is truly and properly a Sacrament."

"Whereas, by the testimony of scripture, by apostolic tradition, and by the unanimous consent of the fathers, it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one ought to doubt that Orders is truly and properly one of the seven Sacraments of the Holy Church. For the Apostle says, 2. Tim i. 6, 7,—*Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.*"

"Canon iii. If any one shall say that Orders, or sacred ordination, is not truly and properly a Sacrament instituted by Christ the Lord: . . . let him be anathema."

The Catechism of the Council, in answer to the inquiry how *Orders is truly and properly a Sacrament*, has the following words:—

"Whereas a Sacrament is a sign of a sacred thing, and as the external forms in this consecration are significant of the grace and power conferred on him who is consecrated, it clearly follows that Orders is really and truly a Sacrament. Hence the bishop, handing to him, who is being ordained priest, a cup containing wine and water, and a paten with bread, says; *Receive the power of offering sacrifice, &c. &c.*; by which words the Church hath always taught that, whilst the matter is presented, the power of consecrating the Eucharist is conferred, a character being impressed upon the soul, to which is attached grace for the due and legitimate discharge of this ministry, as the apostle declares." (*as above.*)

Bishop Doyle, in his "Abridgment," fixes the time of the institution of this Sacrament (to which point the Council of Trent does not allude,) at the last supper, "when He made His apostles priests, saying: (Luke xxii. 19.) *"This is my body which is given for you; this do in remembrance of me."*

Dr. Challoner also adds John xx. 22, 23. *"And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained."*

It is observable that whereas the Church of Rome teaches that there are seven orders, she leaves out in her catalogue (cap. ii of the decree) one of the three that have ever been recognised by the Church. She enumerates them thus:

"Porters;" or door-keepers of the Church.

"Lectos;" or readers of the lessons in the divine office.

"Exorcists;" "whose function is to read the exorcisms and prayers of the Church over those who are possessed or obsessed by the devil." (Dr. Challoner.)

"Acolytes;" whose function is to serve at mass, to light the candles in Church, &c :

"Sub-deacons;" "which is the first of those orders which are called holy, whose office it is to assist the deacon in his ministry in the high mass." (Dr. Challoner.)

"Deacons;" and—

"Priests" or "presbyters;" "above which is the order of bishops, amongst whom the chief is called the Pope." (Dr. Challoner.)

This is the more remarkable when we consider that whereas they do not mention the office of bishop as being an order (and therefore with them a Sacrament,) they do attribute the nature of a Sacrament to ordination to the sub-diaconate, an order which neither is mentioned in the Scripture nor was known at all to the early Church.

But, our readers will naturally ask, what is the outward visible sign or form in the Sacrament of Holy Orders?

Our own Church, following the practice of the Apostles and the example of the primitive Church, directs that "by public prayer, with imposition of hands," those who are approved should be admitted to the ministry "by lawful authority." (See the preface to the Ordination Services in the Book of Common Prayer.)

In Acts vi. we read of the ordination by the Apostles of the seven deacons. These men were chosen by the people according to the Apostles' direction, and "when they had prayed, they laid their hands on them." (v. 6.)

Prayer and imposition of hands are the only rites that we read of, as having been practised by the Apostles in ordination; and moreover they are the only ones spoken of as having been made use of in primitive times. This however did not satisfy the Romanists when they had determined to make a Sacrament of Holy Orders; and as we have seen from the quotation from the Catechism of the Council of Trent given above, they added other ceremonies to complete the outward sign and form of the Sacrament. For imposi-

tion of hands is nothing more than a gesture in prayer, used from the very earliest ages of the world to determine the person upon whom the blessing is pronounced, and to import that the person blessing blesses by divine authority. As for instance, Jacob laid his hands upon the heads of Joseph's children, when he blessed them (Gen. xlviii.); Moses upon Joshua (Numb. xxvii.); and our Lord Himself upon little children (Mark x.). And such was the ceremony used in ordination, as practised by the Apostles, and after them by the primitive Church. In which there is nothing of a Sacrament; no application of any *matter* appointed by Christ, by a particular form likewise divinely appointed; "no visible sign or ceremony," in fact, "ordained by God." (Art. xxv.)

We will content ourselves with simply giving an example or two from the practice of early times in the matter of ordination to the ministry, and comparing with them the usages of our Church, and of that of Rome.

The fourth Council of Carthage, A.D. 399, decrees as follows: "When a deacon is ordained, let the bishop only, who pronounces the benediction over him, lay his hand upon his head."

And with reference to the ordination of a priest, as follows: "When a presbyter is ordained, when the bishop is pronouncing the benediction over him, and laying his hand on his head, let all the presbyters also, who are present, lay their hands on his head, near the bishop's hand."

And so too the Author of the Apostolic Constitutions: "When thou ordainest a presbyter, O bishop, lay thy hand upon his head, . . . and pray, saying, ..."

St. Jerome too: "Ordination of clerics is not only performed by utterance of prayer but by imposition of hands."

St. Chrysostom: "This is ordination: hands are imposed: but God renders it all effectual, and it is His hand that touches the head of the person ordained, if only he be ordained properly."

With regard to the consecration of a bishop, Cyprian, bishop of Carthage says: "It is customary with us, and throughout all the provinces, that properly to celebrate an ordination, all the neighbouring bishops of the provinces come together to the people of that province for whom the bishop is ordained, and that the bishop is chosen in the presence of the people."

The fourth canon of the Council of Nice enacts that at least three bishops should be present at the consecration of a bishop.

The fourth Council of Carthage again: "When a bishop is ordained, let two bishops place and hold over his head the book of the Gospels; and whilst one pronounces the benediction over him, let all the rest of the bishops who are present, touch his head with their hands."

It will be quite sufficient for our purpose if we set before our readers the manner of ordaining to the priesthood in our Church, and in that of Rome, so far as regards the actual ceremony in each case.

Form and Manner of Ordaining of Priests according to the Church of

ENGLAND.

(as contained in the Book of Common Prayer.)

After due exhortation and examination, the hymn VENI CREATOR is sung; then, after prayer, "*the Bishop, with the Priests present, shall lay their hands severally upon the head of everyone that receiveth the Order of Priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying, Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments; In the Name of the Father,*

ROME.

(as given by Dr. Challoner, late Vicar Apostolic in England, in his "Catholic Christian instructed, &c.")

After due exhortation and examination, and prayer, "*the person that is to be ordained, kneeling, the bishop first and then all the priests there present, one after another lay both their hands on his head, which imposition of hands is immediately followed by the solemn prayers of consecration, and of revesting him with the priestly ornaments; then the Holy Ghost is invoked by the hymn VENI CREATOR; after which the bishop anoints the hands of the person ordained, and then delivers into his hands the chalice with the wine and water and the paten with the bread, saying, Receive the power to offer sacrifice to God, and*

and of the Son, and of the Holy Ghost. Amen.

"Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand saying, take thou authority to preach the Word of God and to minister the Holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto."

At the end of the service, all who have been ordained receive the Holy Communion with the Bishop.

celebrate mass, as well for the living as for the dead, in the Name of the Lord.

Then the person ordained says mass with the bishop, and receives the Holy Communion at his hands. At the end of the mass the bishop again imposes his hands upon him, saying these words of Christ: Receive the Holy Ghost; whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained. After which he receives from him the promise of obedience, and gives him the kiss of peace."

It is easy at once to see which of the two Churches, that of England or that of Rome, follows the most closely the example of the Apostles and of the primitive church.

That grace is conferred at ordination, we do most humbly and thankfully believe. We do most sincerely trust that the blessing of God does descend upon those who in faith and humility thus undertake to consecrate their lives to His service; that their own prayers, and those of the bishop, and of the Clergy, and of the congregation, on their behalf, are accepted on high. But still we do not attribute any sacramental efficacy to the imposition of the hands of the bishop; we do not hold that it is a specially appointed "outward and visible sign of a [special] inward and spiritual grace."

And this, as we said before, seems also to have been the opinion of the Church of Rome; and it was on this account that she would appear to have added to the imposition of hands, ceremonies never known to the world for the first ten centuries after Christ.

If these ceremonies be indeed necessary to ordination, so that no one can be properly ordained without them, then must the whole Church have been without true orders for nine or ten centuries. If they be not necessary—as we may

learn from their practice was the opinion both of the Apostles, and of Christians generally for so many ages, and as too is the opinion of our own Church—we can only bitterly regret that any branch of the Church of Christ should deliberately publish to the world :—“*If anyone shall say that the Sacred Unction, which the church makes use of in holy ordination, is not required, but is to be despised and is pernicious, as likewise the other ceremonies of the Order, let him be accursed.*” (Can. v., attached to the decree, above quoted.)

We do believe and acknowledge that our Lord did appoint a succession of pastors of different ranks to be continued in the Church, and that the Apostles, as they settled the Churches, ordained men to the several orders of bishops, priests and deacons. But, however useful they might, some of them, be to the church, we do deny the sacredness of all the orders of the Church of Rome below that of deacons; and however pious and innocent any ceremony made use of in conferring Holy Orders may be, we do not admit that anything is essential beyond prayer and imposition of hands. For these and these alone we have warrant in Holy Scripture, and with these therefore we rest contented, allowing that “every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man’s authority, so that all things be done to edifying,” (Art. xxxiv.)—but denying the power of any church in the world by the addition of any ceremonies, to exalt that into a Sacrament which Christ Himself did not ordain as a Sacrament, and to hurl anathemas against all who should refuse to abide by her decrees.

In the case of the appointment or ordination of the Apostles, we do not read even that hands were imposed. This rite has been adopted by the church from Apostolic practice, and is the ceremony observed by us, not only in the case of ordination, but, also after the example of the Apostles, in the case of confirmation too. Unless then the Church of Rome is prepared to admit (which is absurd) that the Apostles had power to institute Sacraments, she has not even the slightest foundation upon which to build her faith in the sacramental nature of Holy orders. And we must believe that Pope Eugenius IV., in the Council of Florence, decreed that the Christian world should for the future hold this

article of faith—which for ten centuries Christians had never held—for the purpose of advancing the interests of Rome, by raising the character and increasing the power of the clergy among the people.

CHRIST'S PROPHECY ON THE MOUNT OF OLIVES.

Continued from page 123.)

HAVING narrated the circumstances in our number for April, attending the *first* figurative advent of our Lord by the instrumentality of the Roman armies, for the destruction of the city of Jerusalem and the dispersion of his ancient people; we now proceed to that part of our Lord's prediction which relates to His *second* advent, and to some of the awful events which will precede and prepare the way for that terrible event. Our Lord continued His discourse, saying:—

But in those days, and immediately after the tribulation of those days, there shall be signs in the sun, and in the moon, and in the stars. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers that are in heaven shall be shaken. And upon the earth shall be distress of nations with perplexity; the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth. And then shall appear THE SIGN of the Son of Man in Heaven, and then shall they see the Son of Man coming in the clouds with great power and glory; and then shall all the tribes of the earth mourn. And then shall He send His messengers with a great sound of a trumpet, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven, and from one end of heaven to the other. And when these things begin to come to pass then look up and lift up your heads; for your redemption draweth nigh.

It is evident that the darkening of the sun and moon are not to be understood literally; for such a concussion of elements would effect the destruction of the world and of mankind; but as men are to survive these terrible events, the prediction must be taken in a figurative sense. In the language of symbols, the darkening of the sun, the falling of

the stars, the shaking of the powers of heaven, and the roaring of the stormy sea, are figures or images borrowed from the occurrences which may be expected to attend the final day of our Lord, or the last judgment. But by a figure they denote vast and extensive political revolutions, by which ancient and lawful authorities are to be subverted, princes judicially hurled from their thrones, the limits of nations changed, and scenes of anarchy and bloodshed are violently introduced. As clouds and eclipses overcast the natural sun and moon and darken them to our eyes; so do false doctrines, superstitious and idolatrous practices interposing between the faith of Christians and the Sun of Righteousness who is Christ the Lord, obscure Him from their eyes and intercept His grace from their hearts.

According to the prediction of Christ, both religious and political revolutions are to occur both before the end of the Jewish tribulation and at the close of "the Seven Times" of the Gentiles; and also immediately after the accomplishment of that tribulation. Soon after the tribulation of those days, or a little after the cessation of the persecutions and calamities of the heathen Roman emperors, which had tried the stability of Christ's religion and the constancy of His servants, a series of false doctrines, superstitious practices and idolatrous worship arose; and as Gibbon says the throne of the Almighty was darkened by a multitude of mediatorial saints.

In the year 313 the heathen persecutions ceased; but in the year 317 the apostacy and widely spread heresy of Arius was developed. Heresies have been from the beginning, and have successively disappeared; but Arianism has never ceased to shed its baleful influence on the church from its first rise to the present moment; although it was condemned and anathematised by the first council of Nice when the allegorical tribes of Israel were sealed on their foreheads. Arianism darkened the sun in the heaven of the Christian church, and the moon did not give her light.

This darkness only preceded and prepared the way for the deeper and more deadly eclipse of Mahommedism; which turned what light still remained into the thickest night; and extinguished the light of the sun in the spiritual heavens of the East. The name and title of the Son of God was refused to our Lord God, the Man Christ Jesus; He was

declared to be a mere man like one of the ancient prophets ; and inferior to Mahomet who pretended to be the last and greatest of all the prophets.

These eclipses of the figurative sun and moon in the Eastern churches, were accompanied by other deadly heresies in the Western church. The papal idolatries commenced at first by yielding too great respect, and above what is written, to the memories of martyrs, the Blessed Virgin and the apostles. In time they came to be honoured and prayed to as intercessors with God ; old bones which were palmed on the credulous as their relics, were declared to be endued with supernatural powers. But above all, to the Blessed Virgin such language was used and such prayers addressed as effectually to place her on the footing of a goddess ; this worship became more and more intense, until she has been declared by popes the only hope of their church, and immaculate, or sinless. Next followed the worship of crucifixes, pictures and statues ; and public prayers were adapted to all these objects of worship. Let us not be accused of bearing false witness ; for the Holy Spirit Himself has openly declared the papal church to be guilty of the "worship of devils, and of idols of gold and silver, and brass, of stone and of wood, which can neither hear, nor see, nor walk ; neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." (Rev. ix. 20-21.)

These are not the sins of individual members of that church : but the authorised and public worship of the whole of the papal communion. As far as regards itself, that church has formally, by the decrees of councils and its authorised liturgies, deposed the Lord Jesus Christ from His sole office of the one Mediator between God and man. In this manner was the Sun of Righteousness overcast, darkened and intercepted by clouds of intermediate intercessors, both male and female ; that whole communion has lapsed into heathen-Gentilism ; and, in point of fact, they are called in by St. John, "a new race of Gentiles." The Sun of Righteousness has therefore been darkened ; and the Moon, or the Church does not give her light. The Holy Scriptures were, and still continue to be, locked up in the original languages, or in a Latin translation not understood by the people. And instead of the light of God's word, the followers of the pope

are amused with fables and the histories of fabulous saints, of their unnatural and sinful fastings, their severe penances, and their pretensions to the working of miracles.

Our Lord declared that the "stars shall fall from heaven." The "stars" are the bishops and priest of the church; and the "heavens" are the governing powers of the church of every country; the sun is Christ, and the moon is the general ecclesiastical authority of the church.

This falling of the stars commenced by the first Christian emperors usurping the power of regulating the spiritual affairs of the church, and of bringing the whole ecclesiastical estate into absolute subjection to their own arbitrary will. After the Turks subdued the eastern empire the sultans exercised the same tyranny over the church; but neither the Christian nor the Mahomedan secular power ever exercised such a power over the stars of heaven, as the "Man of Sin," "the False Prophet," "the *Lawless Man*," the Pope has done. By an usurped power the *Lawless Man* has degraded bishops, compelled them to take oaths of obedience to the see of Rome in opposition to the interests of their natural sovereigns; and they have reduced and degraded them from being the representatives of Christ to be merely the pope's vicars; and throughout the whole western church none of her "stars" were permitted to shine without the pope's authority, who could "cast them down" at his pleasure. "And the powers of the heavens shall be shaken," by darkening the liturgies of every country in the Latin language, contrary to St. Paul's command; in multiplying the ceremonies and tyrannically inflicting the discipline of the church; by mutilating the sacraments and depriving the people of the cup of salvation, of which Christ commanded us all to drink; and by disordering the system of the church by their sacrilegious excommunications and interdicts.

After all these evils have continued for a considerable time, there "shall appear the *sign* of the Son of Man in heaven." The proper sign of Christ is the SUN, who is, after a long eclipse, to appear again in the heaven of the church; reflecting light on the moon; and raising up the fallen stars to walk in glory with them. The re-appearance of the Sun must signify a restoration of spiritual light and liberty to the Church. Accordingly, at the time when the Pope was at

the height of his glory, and the Turks had conquered the whole of the Eastern empire, the REFORMATION of the Church commenced; and the voice of the Son of Man was again heard speaking in the holy Scriptures to every man in his own tongue wherein they were born. The Sacraments were restored to their purity and original design; the blessed doctrines of truth were winnowed from the vile chaff of superstitions and falsehoods by which they had been overlaid and obscured; the False Prophet was dethroned, and the stars of the heaven were released from his tyrannical grasp; and the worship of idols, of saints, and of the blessed Virgin was abolished in every country where the Reformation took root, but especially in our own highly-favored land.

These religious changes were to be accompanied with wars, distress of nations, and perplexity in their counsels. Since the Reformation there has been very little cessation from the most disastrous wars arising out of religious animosities. In this realm of England, whose church is the glory and the bulwark of the Reformation, infidelity now denies the Scriptures of truth; tyrannises over the Church; exerts its utmost Parliamentary strength to alter her liturgy, to change her doctrines, and to relax her discipline; mocking at the commission of her ministers; reviling their characters, and depriving them of God's portion of the substance of the people. The powers of our heaven are shaken; our sacraments, liturgy, and religious ordinances are assaulted both by papists and dissenters, and they are but lukewarmly defended by the faithful. Popery, from a cringing, crawling petitioner, has now assumed the character of a bully, and frightens the Government into depriving our children and youth of the holy Scriptures. The dissenters have renounced their ancient enmity to Popery; and have made a tacit alliance with it, to attack with sectarian bitterness the whole spiritual and temporal state, and order of the Church of England. These things, and others that may be mentioned, are all signs of the times, to warn us that, although the END be not yet, it is not far from our doors; and there is nothing to denote that we are watching. *But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah*

entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be. Therefore be ye also ready; for in such an hour as you think not, the Son of Man cometh.

Poetry.

LINES ON THE DAY OF JUDGMENT.

O'er the summer-day glories of earth and of sky
And the labors of man, Night her mantle had spread,
When Justice, methought, held her balance on high,
And Hope and the Angel of mercy had fled!

Then the Trumpet of God did in thunder appal,
And in fire Christ appeared with His angels of might;
A slumbering world was aroused at the call,
And the living were changed at the terrible sight!

Midst the deluge of fire—all Nature in pain—
Her graves the Earth opes, the Sea gives up its dead;
The seminal dust becomes vital again,
And rejoin's the lost spirit which from it had sped!

Then fled heaven and earth, and appeared, in their stead,
The white throne of judgment extending afar!
All kindreds and peoples, the quick and the dead,
By Omnipotence marshalled did stand at the bar!

Before Him were gathered all nations, and straight
Of the hearts of all these He uncovers all thoughts,
And as easily sets on His left or His right,
"As the shepherd divideth his sheep from the goats!"

From the books they are judged, as their actions *there tell*,
Whether evil or good, a just sentence is given;
That the wicked depart to the torment of hell,
And the good to the bliss and the glory of heaven!

The sentence is heard without murmur or strife,
Tho' 'twixt many on earth who were closely allied,
The parent and child, and the husband and wife,
At that bar and for aye, what a difference wide!

If such then will shortly the destiny be
Of all who thro' time have inhabited earth,
To Christ as my refuge in time will I flee,
And on earth will I live as of heavenly birth.

By His Spirit and word I would daily prepare
The solemn account I shall render to God,
That I fail not at last His approval to share,
Nor fall and be bruised 'neath His sin-venging rod.

Abiding in Christ, to believers how dear,
As conflicting they urge on their heavenly way!
And in perfect love dwelling that casteth out fear,
I boldness shall have in the dread judgment day.

Yea—thus shall I haste to its coming with joy,
A joy that is linked with eternity's bliss,
Which the baubles of time cannot make or destroy;
For how shallow the joy of the worldling to this!

'Tis the gleam of a taper that nightly may run
O'er the slimy pool's surface now seeming to glow;
But the Christian's is that of the radiant sun,
Which illumines the depths of the ocean below!

Rejoice then, ye saints; but ye sinners, to fountains
Of tears turn your eyes, and cry *now* to I AM,
Or soon will you cry, "Fall on us ye mountains,
And hide us, ye rocks, from the wrath of the Lamb."

T. H. T.

FILEX, *April* 28th.

MIDNIGHT HYMN.

WHEN, sleepless, Lord! to Thee I'll raise
A humble earnest song of praise,
Praise for Thy mercies past and gone,
Praise for the stream that still flows on,
Regardless of the grievous sin,
And wickedness this mind within.

Whilst Death oft others sweeps away,
 I am preserv'd from day to day;
 Whilst they lie resting "in the dark," *
 In me remains the vital spark,
 I'll hope I here am left to pray,
 To seek, to find, the narrow way :

That thorny path our Saviour trod,
 The narrow road that leads to God.
 Oh ! blessed hope for all below,
 Sad travellers in a world of woe !
 Bright beam of the Eternal Love,
 Thus shining on us from above.

It warms us with its heav'nly ray,
 It cheers us on our varied way,
 It bids us fix our hopes on high,
 It tells, our souls shall never die,
 It aids to triumph o'er the grave,
 Through faith in Him Who died to save.

As on a bright and starry night,
 Each look reveals fresh orbs of light,
 Shining and twinkling up so high,
 The countless jewels of the sky,
 Till, at length, our earthly gaze
 Is dimm'd by the unmeasur'd blaze :

So may my mental vision rise
 To those bright joys beyond the skies;
 Strengthen'd by Love's inspiring brand,
 Upheld by Faith's supporting hand,
 Till, in pure bliss, Life's trials past,
 With Christ my soul may dwell at last !

E. M. STEVENS.

LONDON, 1858.

* Psalm 88, verse 12.

THE CASE STATED.

IN a note, page 11, to his edition of Dean Comber's "Friendly and Seasonable advice to the Roman Catholics of England," Dr. Hook recommends his readers to consult "Leslie's Case Stated" on the subject of transubstantiation; and as it is brief, we have now extracted it, in the hope that it may have some weight with those ardent spirits who are longing and thirsting after the harlotry of Rome. "The Case Stated" is in the form of a dialogue between a Romanist nobleman and an Anglican Churchman:—

CHURCH OF ENGLAND MAN.—Now let us see how dangerous a thing it is to make *means of grace* of our own invention; and to think that by our consecrations or dedications, without warrant of God's word, we can secure His presence with us, and procure the grace of health or any benefit either to body or soul. This is turning religion into superstition, But the strangest instance of this that ever was in the world, is that of Transubstantiation; which is a mere school nicety that no man alive understands; and yet it was transformed into an article of faith by the Council of Trent. Christ said this is my body, but as to the manner or means how it was so, He said not a word; whether only sacramentally, figuratively, or symbolically; or, on the other hand, whether substantially, consubstantially, or transubstantially. These are inventions of our own from our poor philosophy. And yet, about these *words* is our whole dispute; which has tormented the Christian Church in our later age more than all the other mysteries of religion. Had we kept to the words of institution as Christ left them, and gone no further, there might have been various opinions in the schools concerning the *manner* of the presence of Christ in the Sacrament; and those who had nothing else to do, might have spent their idle hours and vain distinctions about it; but it had never broke the communion of the church if it had not been adopted into an article of faith, and made a condition of communion; and now we must dispute about it.

And the first thing I have got to say is, it seems very strange that there should be any dispute about it. Because our Saviour was then fulfilling a type of himself, which was

the Passover; and He kept to the same phrase or form of words which was customary with the Jews in their celebrating of it; only putting Himself in the room of His Type; as instead of saying, "This is the paschal lamb which was slain for us in Egypt," He said, "This is my Body, which is given for you." And when Moses sprinkled the blood, it was with this form of words, Heb. ix. 20, "This is the blood of the testament which God hath enjoined unto you; instead of which *old* Testament, Christ said, "This is my blood of the *new* Testament." In which words there are no difficulty at all; for no mortal ever understood these words of Moses in a transubstantial sense; and why should the same words be when Christ spoke them, following the very form of the words of Moses? This mode, if familiar and easy to the apostles who called many things "hard sayings," which were not so difficult as this; and yet they expressed no wonder or astonishment at these words of Christ, which would have been impossible for them not to have done, if they had taken them in the sense of transubstantiation; for it was a new thing, never before heard or thought of in the world, to deny all their senses at once!

ROMANIST NOBLEMAN. I wonder you should stand so much upon this; you object your senses and reason, and your reason, and yet you must give them both up in the mystery of the Trinity, the incarnation, &c.

C. of E. No, my lord, I must give neither of them up; for I cannot believe any *revelation*, but by my reason, upon the *evidence* that appears for it. And my reason tells me that there must be many things in the infinite nature which I cannot comprehend; and therefore I *acquiesce in the revelation*, being once fully satisfied of it But for the other point, that of contrading my outward senses, I think it an invincible objection.

R. N. Why? Must you not give *them* up too, as to the Trinity and the Incarnation?

C. of E. Not at all, my lord; they contradict none of my senses. Pray tell me, which of them do they contradict? Is it the sense of seeing, hearing, or smelling?

R. N. They are not objects of *sense*.

C. of E. Therefore they contradict them not. But in transubstantiation, they are in every one contradicted. And

I stand upon it, that since the creation of the world, God never did nor said anything which contradicted the senses of any man. It would be to destroy the certainty of everything. Miracles are appeals to the *senses*; and without believing our senses, we can trust to no miracle, and consequently to no revelation.

R. N. I mean not a general disbelief of our senses in everything; but if a *revelation* (you are satisfied is true) should bid you disbelieve your senses in such a particular only—

C. of E. It is a needless supposition; for there is no such revelation. But if there were; if an angel should appear to me, and bid me believe that I saw him, but not to believe anything else that I saw of a hundred things which I saw about him; I should without more ado, either believe that I saw the other things which I did see; or if I must not believe that I saw *them*, I should not believe that I saw *him*. I take it as a certain rule that we must either believe our senses in everything or in nothing. Had not the apostles at our Lord's supper as much reason to doubt whether it was Christ they saw and that He spoke to them, as it was bread which they saw and ate? If you once come to *deceptio visus*, it will go quite through, and you cannot be sure of one thing more than of another; because the fault is in the eye, not in the objects. So that if transubstantiation be true, there is nothing else true in the world, but it!

And it is no small prejudice to this miracle of miracles, and *contradiction* to itself and to all other miracles, and to everything else in the world, that it should be put upon us just for—nothing—but to stagger our faith, and to make us doubt of everything!

For if all the benefits of the death of Christ be conveyed to us in this sacrament, by a *figurative* and *symbolical representation* of His Body and Blood, and that it be so instituted for this end; it is to all intents and purposes as beneficial to us as if we had ate the flesh of Christ off His bones or drank the very blood that came out of His side, which is abhorrent to think of; and to avoid which, *you* call this an *unbloody* sacrifice. But how can it be *unbloody*, if it be real blood; even the *selfsame* blood that was shed on the cross! yet you yourselves allow, that this must be taken in a *spiritual* and

not in a carnal sense; because Christ Himself said, speaking of this sacrament (as you own) and to solve that "hard saying" at which many were offended, of giving them His flesh to eat; but He made it easy to them by this explanation. *It is the Spirit that quickeneth, the flesh forfeiteth nothing; the words that I speak unto you, they are Spirit and they are life.* (St. John vi. 69.) May we not therefore take His words in a spiritual sense?

R. N. But you would have the words of institution taken figuratively; as when Christ said, I am a vine, I am a door, &c.

C of E. There is not one man in your communion, but must own that the words of institution are figurative; for example, This cup is the New Testament in my Blood which is shed for you. Here is first, the cup for the wine by a metonymy, called *continens pro contento*. Then the cup being the New Testament, I suppose you will allow is another figure. And it is another, to say "which is shed" for which "*shall be shed*," for His blood was not then shed. This last figure you have boldly avoided in your mass, where it is put *effundetur, shall be shed*, instead of *effunditur* or *effusum*, according to the Greek. However the two former figures stand unalterable.

But to show that the words were *figurative*, and that the elements did not lose their nature by the consecration, they are called by their own names after the consecration, as the wine is called the fruit of the vine after the consecration. And it is called bread which they ate in the sacrament. And we are called bread because we partake of that bread. We are bread by the same figure that bread is flesh.

R. N. We believe that there is no bread in the sacrament; but we are sure that we are not bread.

C. of E. You are no more sure of one than of the other. But see now the arbitrariness of your interpretation; when it is said of bread, this is flesh, it is so plain that it must be taken *literally*; but when it is said of the bread in the sacrament, *this is bread*, the expression is so obscure, that it must be taken *figuratively*! Is not this to destroy the meaning of all expressions, to take the words *figuratively* or *literally* just as you think fit and contrary to the common usage as understood in all other things?

B. N. No, it is not as we think fit; but as the ancient church and fathers did understand it. Here we stick.

C. of E. And to this we appeal.—

[Leslie then cites several of the fathers; but we shall be contented with the above extract, which we hope will be read, marked, learned and inwardly digested by the Denison school of theologians. E. C. W.]

SIGNS OF THE TIMES.

In the following letter of Dr. Guthrie "on the Organ question," who we believe is a Free-kirk minister, we discern the gradual advance of Presbyterians towards an approximation to that church which they are sworn to extirpate by the material sword. In the Aberdeen presbytery some attempts have been made towards improving the mode of conducting their public worship; and this we consider as signs that the "time of the end" is approaching; that "the fulness of the Gentiles" is coming in, when "all Israel shall be saved;" and when it is devoutly to be hoped the Lord's controversy with the Scottish nation will cease; and that He will plead with His people; for notwithstanding their long-continued and obstinate heresy and schism, He has *much people* among the Scottish Presbyterians.

"Dr. Guthrie, in a letter to the *Witness*, says that he had been at the meeting of the Edinburgh Presbytery, at which the organ question in connexion with Presbyterian Churches in England was introduced, he would have given his cordial support to Dr. Hanna's motion. I cannot, says Dr. Guthrie, regard the worship of God as impure, because an organ is employed to lead and guide the psalmody. There is nothing in the New Testament to warrant such a judgment; and I shrink so much from it, that I confess that I am anxious to wash my hands, before the Churches, of having had anything to do with a deliverance which seems to pronounce so harsh a condemnation on the devotional services of Christians who are as sound in the faith and as devout as we. The Directory for Public Worship of our own Church does not *forbid* the use of an instrument in conducting the praises of the sanctuary. And although it did, why might not the same liberty of departing from the Directory be allowed in that, as in other

things ? It forbids prayer at funerals, yet we all do pray on these occasions. It also forbids private baptisms, yet to a certain extent almost all of us do administer that ordinance in private. Although organs may be abused, so may those other means which we employ for directing the psalmody. It is a vulgar error to suppose that the principles of Presbyterian Church Government are to any degree mixed up with this question about organs. Although an organ, it is not an organic question, so far as Presbytery is concerned.

“In the Pope’s Chapel at Rome no instrumental music is employed, while the grandest organ in the world is in the Presbyterian Church of Haarlem ; and it is an undeniable fact, that the number of Presbyterian Churches throughout Christendom which use organs, is much larger than the number of those which don’t use them. In these circumstances, although I have no desire to introduce organs into our Churches, and would, for reasons of expediency, vote against their introduction, I think that every Christian congregation is entitled to judge in this matter for itself. Paul allowed differences both of opinion and of practice in the primitive Church, on matters far more important than any involved in this organ controversy ; and it appears to me that the Churches of Christ cannot be too careful not to multiply unnecessarily, tests, terms of communion and causes of division. Impracticable attempts at uniformity, and tyrannical attempts to enforce it in matters non-essential, have been the bane of the church, and have exposed her and good men in past ages to the scorn of the world. Think of the good old Seceders splitting into two parties on the question whether the bread at the Lord’s table should or should not be lifted up, before it was distributed to the communicants, and forming themselves into two Churches, called *Lifters* and *Anti-Lifters*. And think of some of our own Free Church congregations, to say nothing of other bodies, who would be almost as much shocked by the sight of gown and bands in the pulpit as by the humming of an organ, or even the bursting of a shell. If the Free Church should go a-fighting about organs, after the noble battle she has fought so well for high and holy principles ; what a fall will be there ! What a descent from keeping the field around the old time-honoured banner of Christ’s crown and covenant,

to an organ controversy! From such a sin and shame we heartily pray, in the words of the Service Book, 'Good Lord, deliver us.'

A WATERSPOUT AT SEA.—A passenger in a large American ship which left England in the autumn of last year for Melbourne mentions, in a letter to his friends, the following extraordinary phenomenon:—"Sunday, the 11th October, was a memorable day to us all. It had been exceedingly hot—thermometer at 94 deg.—and we were all lying about in the cool, previous to having tea, when C. drew the captain's attention to the peculiar appearance of the sky to windward. With the glass he soon made it out to be a tornado or waterspout; his looks at the time sent a chill through us all. Instantly all hands were at work shortening sail, barring one to steer by (in case we should be so fortunate as to feel the wind that drifts them along). Mr. C. and I helped to haul down the royals. By this time we could plainly see it drifting towards us; it had at first the appearance of a dense cloud of steam, but as it approached it seemed to condense itself into a long, low, black cloud, hanging more down towards the middle. When very near T. felt the wind and shouted to the man at the wheel to 'heave the wheel up,' which just turned us leeward, and caused it to pass astern of us. A few minutes after it burst, dashing the waves about us for at least a quarter of a mile. The end of the cloud burst over us, and came down in the most extraordinary showers of rain that anyone on board ever witnessed. From the time that the men had eased the ship to its bursting (about twenty minutes) not a soul had spoken; we all stood looking as if fascinated, and there were men amongst us with pale faces who had laughed at many a gale. It was the most awful suspense I ever endured. Many a fine Indiaman and other vessels reported as missing, have foundered from these waterspouts bursting over them. We spent the evening in conversing upon the wonderful laws of God, and before we retired I read aloud the first one of Robertson's sermons on 'God's revelation of heaven,' not without mutual benefit."—*Australian and New Zealand Gazette.*

Notices of Books.

CYCLOPEDIA BIBLIOGRAPHICA, Parts VI. & VII. (Darling.)—The first of these Parts commences with Sermons on the fifth chapter of St. Matthew's gospel, and gives a long list of Homilies on the different verses of that chapter by preachers of celebrity in ancient and modern times; and that Part concludes with the second chapter of St. Luke which is continued in Part VII. to the eleventh chapter of St. John. We continue to recommend earnestly to our readers this most comprehensive work, which is superior to all similar works that have preceded it. The eighth part will be published on the first of July.

THE CURE OF SOULS. (J. H. and J. Parker.)—This useful little volume is compiled by the Rev. G. Arden, author of the "Breviates from the Holy Scripture," which we have noticed in a former number. It is intended to assist the parish priest in visiting and ministering to the sick members of his flock; and it contains suggestions for opening the way to free and unreserved communication between the sick man and his spiritual adviser. It contains also the office for the communion of the sick. It is of a convenient size for the pocket; and in visiting the sick, clergymen will find the *Cure of Souls* a useful and convenient book.

CONFIRMATION AND THE HOLY COMMUNION. (J. H. & J. Parker)—is a course of lectures on the above subjects by the author of the *Cure of Souls*; and we can with safety recommend this small tract to those who are training young persons for confirmation and their first communion.

WHY ARE OUR CHURCHES CLOSED? (Parker)—is an argument against churches that are closed during six days in the week; and an appeal to those in authority to open the houses of God throughout this Christian land, by a layman. It is very brief; but it is very convincing; and we hope that his earnest appeal will be responded to by those in authority where the churches are not opened during the week. St. Pancras parish church is open every week-day from eight a.m. till four p.m.; and one of the curates is always there some part of the day. We hope that "those in authority" will read this pamphlet, and attend to the prayer thereof.

SCRIPTURE ILLUSTRATIONS by an eye-witness (Wertheim and Macintosh)—is a very neat little volume in which the rich Eastern imagery with which Scripture abounds is translated into the realities of daily life; and we see by the preface that the intelligent "eye-witness" is the Rev. E. H. Bickersteth, of Christchurch, Hampstead. The ancient customs which still remain "not only bear witness how the bible is true to the very life in the scenes it describes; but it puts fresh significance into well-worn words, and lights up old illustrations with new beauty." It commences with an account of the Covenant of Salt with an illustration, which shows an aged Shiek presenting salt to the author on the blade of his knife. A Covenant thus made, insures your safety; it is a sort of safe-conduct; and "once having been made the covenant is sacred. They would rather die than break it. Nothing would persuade them to hurt such." This will be a most useful appendage to the nursery and school, and will serve to make the customs and some of the expressions in Scripture, familiar and intelligible to the changeable minds of the descendants of Japhet.

SUNDAY-SCHOOL ADDRESSES. (Wertheim & Co.)—are by Mr. Shipp the superintendent of St. Mark's Sunday-school, Kennington; to which an introduction is prefixed by the Rev. Charlton Lane, the Incumbent; who says in his introduction that the "author of these addresses seeks to set forth to young immortal beings the exceeding love of Christ in dying for their salvation, and of God the Father in sending the Divine Son for such a wondrous purpose, and the Holy Spirit's love in calling these young hearts to an acknowledgement of these happy truths; such a friend to his young fellows of humanity is one whose efforts to demand the encouragement, and to call forth the prayers of pastors who hail such helpers, and of Christian friends who pray that our children may be taught of the Lord and grow up living and precious stones in the Church of Christ." These addresses are very good and appropriate; and full of what the evangelical party call "Uunction."

THE CHILDREN OF THE OLD TESTAMENT (Wertheim.) This little volume is from the pen of Mr. G. W. Mylne, author of a number of etceteras; and it was "undertaken from a growing desire to have something of a very simple nature to set before children—and something at the same time that would arrest their attention and interest their minds, without departing from the gravity of Scripture truth, or the solemnity of Scripture narrative."

We cannot say that this rule has been strictly adhered to; for the author has drawn pretty freely on his imagination in his narratives. In the story of Moses, Mr. Mylne says: "My dear child, I *hope* you are one of God's children." The language of hope is different and less consolatory than that of Scripture, and the Church Catechism, which speaks decisively that in baptism these dear children were made members of Christ, children of God by adoption and grace, and inheritors, that is heirs of heaven. He might also have told them that Moses was a type of Christ. Again in the story of "the children of Bethel," which he narrates in a very interesting way, he omits to tell them the cause of the terrible punishment which seems at first sight to be too severe for the fault of these poor children; but are not our own ways unequal, whilst God's ways are always equal. They were unhappily the children of unbelieving parents who disbelieved and ridiculed the ascent of Elijah into paradise; having been taught to ridicule this matter of fact as a fiction, they mocked the prophet's successor and called on him who, like ourselves was a "bald-head," derisively to "go up" to paradise after his former friend and master. The punishment was intended for the parents who were faithless and had taught their children to mock the miraculous power of God in this second type of Christ's ascension into heaven. We only mean to point these out as defects in a work which will be otherwise very interesting to children.

HINTS TO DISTRICT VISITORS. (Skeffington.) 2nd Ed.—These Hints have been drawn up by Dr. Hessay the Incumbent of St. Barnabas, Kensington for the benefit of the visitors of his own parochial district; and if they be followed out and complied with, there can be no instructions more complete or effectual; and we recommend this little waistcoat-pocket-manual to the attention of all clergymen who employ lay-visitors in their parishes. There is an extract from the charge of the late Bishop of London in 1880, cautioning the clergy "against relinquishing the superintendence and direction of these auxiliary labourers; and against delegating to *them* their own peculiar functions and duties as the commissioned interpreters of Scripture, &c." These Hints are neatly done up in limp cloth; the price is not given, but it cannot be much; perhaps two or three pence. And they will be found most useful as general rules.

OUR CERTIFICATE OF MARRIAGE, with a kind word from the officiating minister; and friendly words on our wedding-day from the officiating minister on obtaining our certificate (Wertheim).—are two small tracts with titles in letters of gold, intended as presents to newly married parties; and they contain some sound and Christian advice.

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Vol. XII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from page 176.)

THE recently appointed "Commission" had assumed to itself the supreme government of the Kirk; and it summoned an assembly to meet on the 23rd of January, 1845, concurrent with the parliament. The Scottish Commissioners returned from London and presented a letter from the English puritans; deploring the multitude of sects which had sprung up; amounting, as Edwards, in his *Gangrena*, says, to *sixty*; and also they presented the Directory for public worship which was approved and ordered to be followed. This assembly petitioned parliament "to resolve upon and to put in execution all lawful and *possible ways of speedy and active pursuing and extirpating these barbarous and unnatural enemies* within the kingdom," who were episcopalian and loyal to their distressed sovereign. They passed an act to abolish the observance of Christmas-day and all the other fasts and festivals of the church, under the pain of kirk-censures, that is, of excommunication, which involved the loss of all property and of personal liberty; and to crown all a *fast* was ordained to be kept on Easter-day, when the houses were searched to see that no meat was cooked. At this time, when the Presbyterian ministers were reading a proclamation from their pulpits ordaining a conscription of the *eighth man* to serve in the rebellion against the King, in a remonstrance which they addressed to him they protested their loyalty; and after recounting the sins as they called them, of his house, they had the modest assurance to desire his Majesty to fall down, make

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his peace with God, and allow the Son of God to reign over him and his kingdoms, in His pure ordinances of church government and worship; which meant his submission to the supremacy of the general assembly and their commission, which they called "the reign of King Jesus."

Parliament ordained the loyal Earl of Carnwath to be hanged, drawn and quartered; and it was added that "whosoever shall *kill him* is declared to have done good service to his country." No British king or *lawful* parliament ever made such an unchristian ordinance. All the loyal nobility were forfeited by the parliament and excommunicated by the kirk; and speaking of these two powers the late Bishop of Glasgow says of the latter, "the blood-thirsty spirit, too, which they manifested whenever the enemies of the covenant fell into their hands, was equally inconsistent with their official character and their habitual professions. Allowing for the exaggerations of their opponents, there still remains abundant evidence to substantiate the charges brought against them, of an extremely vindictive temper, and of the most *unrelenting cruelty*."

Two of God's sore judgments, the sword and the pestilence, were now passing through the land; and the parliament and the commission of the kirk were adjourned to Perth, where every exertion was made to oppose the loyal Montrose, who was carrying all before him in the field. He had defeated the rebels in several sanguinary actions and held possession of Edinburgh. The rebel government now recalled General Leslie from England, with the division under his command; and he arrived at Selkirk in September. Montrose advanced to Philipshaugh, a small field encompassed by high hills on the north, and an open space to the south towards Selkirk, where the rebels lay. Here, on the battle-field, Montrose was deserted by the Lords Aboyne and Traquair, with their contingents, and the greater part of his cavalry; "so that only a forlorn hope remained with Montrose to meet a powerful and well-disciplined army, commanded by an experienced general. At the head of about 150 horse, Montrose cut his way through the rebels, and made his escape; the Adjutant, Stuart, received the promise of quarter for the infantry, when they laid down their arms, and were marched into a

field, where the fruits of the covenant appeared in full blossom. A complete presbytery always accompanied Leslie's army; and on this occasion the true persecuting spirit of the covenant, and their thirst for the blood of *malignants*, that is *royalists and episcopalians*, were fully exhibited.

In describing this scene, Mr. Napier, in his "Life of Montrose," says, "Meanwhile the kirk militant triumphed. Cruel as David Leslie was in his own nature, lawless and reckless of human life and liberty as was the covenanting parliament, the results of Montrose's defeat derived their fiendish characteristics from neither, but from Argyle, the king of the kirk, from Archibald Johnston, its minion, and from the *dominant clergy* themselves. Comparatively few fell in the fight at Philipshaugh, and scarcely any in the flight. The principal slaughter was of defenceless and unresisting *prisoners*, after quarter had been *asked and given*. The main body of the Irish had betaken themselves to an enclosure on an eminence, which they maintained until Stuart, the Adjutant, procured quarter for them from General Leslie; whereupon they delivered up their arms and came forth to a plain field as directed. But then did the churchmen complain that quarter should be given to such wretches as they; and declared it to be an act of most sinful impiety to spare them, wherein divers of the noblemen complied with the clergy, that is, the Presbyterian ministers; and so they found a distinction to bring Leslie fairly off; and this it was, that quarter was only *meant* to Stuart the Adjutant himself, but not to his company. After which, having delivered the Adjutant to Middleton to be his prisoner, *the (rebel) army was let loose upon them and CUT THEM ALL TO PIECES*. The picture," he adds, "is awfully darkened by the fact, that from the Bible itself, these ministers of *blood* enforced such scenes. 'Thine eye shall not pity; and thou shalt not spare;' and 'what meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen?' were the sacred texts by which upon this and some other occasions, they diverted from defenceless prisoners the rude mercies of soldiers weary of blood."

In this bloody scene, as in many other points, there were the most exact resemblances betwixt Popery and Presbytery; but as the one is the child of the other, and both

labour under a strong delusion to believe the lie, it is not surprising that the mystery of iniquity should have united the two in producing the covenant; and that blood, rebellion, lying-wonders with all deceivableness of unrighteousness, should be the fruit of such a parentage and of such a progeny. The inhuman massacre of these men who had surrendered on the promise implied under quarter of their lives, is a disgrace to the General who could allow such sinful casuistry to have weighed with him; but still more to the ministers and the religion which could solicit and countenance such an anti-christian butchery. But this was not all; for some days afterwards, when the heat and violence of battle might have been cooled down, the camp-followers, the wives and children of the loyal army, to the number of eighty persons, were drowned by the victors in cold blood!

"This defeat of Montrose at Philipshaugh," says Mr. Guthrie, himself a Presbyterian, "*fully manifested* that the executive part of the Scottish government *was entirely directed by the preachers*. They quoted Scripture to authorise the most unheard-of inhumanities. Such of the royalists as were taken in the pursuit were either butchered or drowned in the Tweed. Mothers with their sucking infants, and women with child, underwent the same fate; the banks of the river being lined with soldiers who knocked all on the head who endeavoured to save themselves . . . and there was no species of cruelty unpractised by the party." Two loyal Irish gentlemen who were *promised quarter* were reserved from the general massacre to suffer an ignominious death on the scaffold at Edinburgh.

After this victory, of which the ministers were proud, and which restored them and the rebel government to power, the committee of estates and the commission of the kirk sat down at Perth. The first work of the commission was to "take order" with the episcopal clergy, and such of the Presbyterian Ministers that had not cursed Montrose and mourned over his victories, which they said were proofs of their *malignancy*. The commissioners pressed the committee of estates to do execution on the noblemen and gentlemen who were still prisoners; but the fear of retaliation kept them back for a short time. Both powers adjourned to Glasgow to prevent the assembling of a loyal parliament

which had been summoned by Montrose; where they hanged several loyal gentlemen; upon which occasion David Dickson, a Presbyterian minister, remarked "*the work goes bonnily on.*"

The rebel parliament met as adjourned at St. Andrews, on the 26th November, and on the 5th December the commission of the kirk presented a remonstrance "for justice upon delinquents and *malignants*," to which the parliament promised to give immediate attention. On the 23rd of December, on the motion of the Lord Chancellor, parliament ordained the Irish prisoners taken after the fight of Philipshaugh *to be executed* without any assize or process, in conformity with the *treaty betwixt the two parliaments*.

1646.—Some of the most loyal noblemen and gentlemen were condemned by this parliament to lose their heads, and among them Sir Robert Spottiswood, son of the late archbishop and the king's principal secretary of state. On the scaffold, Blair, a covenanting minister, caused the provost to impose silence on him, lest he should awaken some sparks of loyalty among the people; and he insisted on intruding his prayers on Sir Robert, who said "he had no concern with *his prayers*, which he believed were impious and an abomination to God; and that of all the plagues with which the offended majesty of God *had scourged this nation* this was certainly the greatest—greater even than the sword, fire and pestilence—that for the sins of the people God *had sent a lying SPIRIT into the mouths of His prophets*." This touched Blair to the quick; and he became very abusive, of which Sir Robert took no notice; but submitted his neck to the fatal stroke.

The commission of the kirk claimed a co-ordinate authority with the parliament; they attempted to realize in practice the mystical reign of the church, when the saints were to inhabit the earth; and they thought themselves entitled to pass judgment on the lives and fortunes of their loyal countrymen. Balfour says, an act passed by the commission "that no books of divinity be printed or reprinted concerning church affairs without the warrant of the general assembly or the Commissioners of the kirk was read, voted, and passed." Parliament passed an act for calling out every *fourth man*, and imposed a fine on those who concealed

deserters from the rebel army. The English parliament could now do without the aid of the Scots; and intimated to them that no more money would be remitted; but the committee of estates hit on a device to secure more money, which was to inveigle the king into the Scottish camp. A deputation was sent to the king's head-quarters, which persuaded him to throw himself into the Scottish camp for safety and protection, which he unfortunately did, and found himself a prisoner.

In all periods of the history of Scottish Presbyterianism, after violent agitation and the casting up of that mire and dirt which is natural to her desolating revolt, her warmest advocates have ever complained of her backslidings and defections, and even now, in the noon-tide of her glory, the assembly presented and bewailed the following list of "enormities and corruptions observed to be in the ministry:" Great worldliness and forgetfulness of the main thing; want of family worship; tippling, drinking in alehouses and taverns; corrupt entry into the ministry as a way of living in the world, and not as a spiritual calling; teaching the scandalous how to delay censures; idleness, and *not being like other TRADESMEN*, continually at their work; self-seeking in preaching, rather venting *their own wit and skill*, than showing forth the wisdom and power of God.

At the same time, the commission ordained all the followers of the Marquis of Montrose, and even those who had convivially drank his health, to acknowledge their offences on their knees, or to be excommunicated. Moreover, they fulminated the following act against that illustrious royalist.—"Having considered the copy of a proclamation, published by order of that excommunicate traitor, James Graham, for indicting of a pretended parliament, and finding the same to be full of *blasphemies against the solemn league and covenant* of the three kingdoms, and of vile aspersions of treason, rebellion, and sedition, most falsely and impudently imputed to the estates and most faithful and loyal subjects of this kingdom; do therefore declare that they deserve . . . the highest censures of the kirk, and do humbly recommend to the committee of estates to take some course for their exemplary civil punishment, and that some public note of infamy be put upon that proclamation."

ENGLAND AND ROME.

(Continued from page 183.)

CHAPTER IX.

THE ROMISH ADDITIONS TO THE CREED.

Art. 15 of the Creed of Pope Pius IV. concluded.

THE last of the so-called sacraments, added by the Church of Rome to the only two which the Christian church has ever recognised, is that of *Matrimony*.

The Council of Trent, Session xxiv., November 11, 1563, enacted a decree, having twelve canons annexed to it, "concerning the Sacrament of Matrimony."

The decree, which professes to publish the "doctrine concerning this sacrament," teaches nothing of the sacramental nature of matrimony—nothing of its "outward and visible sign"—nothing of its "inward and spiritual grace"—nothing of the time or place of its institution by Christ. Yet Canon i. is as follows:—

"If any one shall say that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ the Lord; . . . let him be anathema."

The catechism of the Council, in answer to question xvi. on "the Sacrament of Matrimony," has these words:—"That marriage is a sacrament has been at all times held by the church, as a certain and well-ascertained truth, in which she is supported by the authority of the apostle, who writes to the Ephesians,—so also ought men to love their wives as their own bodies. *He that loveth his wife, loveth himself. For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother: and shall stick to his wife, and they shall be two in one flesh. This is a great sacrament; but I speak in Christ, and in the church.** When the apostle says,

* Eph. v. 28—32. This version is that of the Rheims edition, first published in 1582. For the word 'sacrament,' is v. 32, our version has 'mystery.' The translation in use among Roman Catholics is

This is a great sacrament, no one should doubt that he referred to marriage; as if he had said; the conjugal union of man and wife, of which God is the author, is a sacrament, that is, a sacred sign, of the most holy union by which Christ the Lord is united with His Church."

Dr. Doyle, in his "Abridgement," has the following questions and answers:—

Q. "Where was matrimony made a sacrament of the new law?"

A. "Where and when Christ instituted this sacrament is uncertain; some think it done, or at least insinuated, at the wedding at Cana in Galilee, where Christ was present, and wrought his first miracle, by turning water into wine. Others, more probably, say it was done when Christ declared the indissolubility of marriage, saying, *Therefore now they are not two, but one flesh; that therefore which God had joined together, let no man separate*, Matt. xix. 6."

And afterwards, as an additional proof, he quotes Eph. v. 31, 32.

(Dr. Challoner also cites the same passages.)

Q. "What is the matter of this sacrament?"

A. "The mutual consent of the parties, and giving themselves to one another."

But is this sufficient? can the mental agreement of the persons concerned be considered to be *the matter of a sacrament*? We do hold that matrimony is a divine institution; an institution "made in the time of man's innocency," and founded upon the law of nature; but we do most entirely deny that it either is or can be a sacrament. There is in it no "outward and visible sign of an inward and spiritual grace," ordained by Christ Himself as a means whereby we receive that grace, and a pledge to assure us that we do so.

Very few passages from early writers will be necessary to shew the sense of the Primitive Church upon this subject. The tone of the following extracts will amply prove that the

made from the Vulgate, where the word is 'sacramentum'; ours, from the original Greek, where the word is 'mysterion,' *mystery*. On the wide use of the word 'sacrament,' see note in the *Church Warder* for March, p. 77. To the authorities there cited we might add many more. See also *infra*.

idea of receiving matrimony as a sacrament never occurred to them.

Ignatius, in his epistle to Polycarp, writes: "it is right for those who marry, and for those who are given in marriage, that they should be joined together with the consent of the bishop; that their marriage may be a godly, not a lustful marriage."

Clemens of Alexandria:—"Marriage is the first lawful coming-together of a man and woman, for the procreation of legitimate children."

And again:—"They who, through their hatred of the flesh, thanklessly desire to be freed from the marriage-union, and from the participation of lawful meats, are ignorant and impious, pretending to unreasonable abstinence."

Gregory of Nazianzum:—"Marriage is honourable; for it produces more who are well-pleasing to God."

And Chrysostom:—"Marriage is no impediment to virtue; for if so, it would have been an hindrance to Job. But, however, this bond did not hinder that just man from running a right course; so that men make such a pretence in vain."

Matrimony is "an honourable estate, instituted of God in the time of man's innocency" (see the Form of Solemnization of Matrimony in the Book of Common Prayer); but it is not a "sacrament of the gospel" (Art. xxv.); nor, indeed, can it be easily understood how any should consider it to be so. St. Paul, in the passage which we have already quoted, under the analogy of the union betwixt a man and his wife, speaks of the "mystical union that is betwixt Christ and His Church," of which he says, *this is a great mystery*. Now, in many places *the sacraments* are, by old writers, called *the mysteries* of our religion. The translator, therefore, of the Vulgate, fancying that all "mysteries" might be called "sacraments," would seem, perhaps, on that account to have rendered the word "mystery" in this passage by the word "sacrament;" and the Church of Rome, neglecting the original text, and building rather upon this translation (which, as we saw in cap. i., was pronounced by the Council of Trent to be *the sole authorised version*), has affirmed that matrimony is "truly and properly a sacrament of the evangelic law;" that it was, though she knows neither

when nor where, "instituted by Christ the Lord;" and, as usual, adds her anathema against all who dare to disagree with her.

Pope Eugenius IV., in the Council of Florence, 1439, decreed, and the Council of Trent, 1563, confirmed that which is a law of nature, co-eval with the formation of mankind, to be a sacrament of the Christian religion, an outward sign of inward grace, ordained by Christ Himself.

We have thus considered in order all the five so-called Sacraments of Confirmation, Penance, Extreme Unction, Orders, and Matrimony; with reference to each and all of which we believe that we have shewn more than sufficient reason why, notwithstanding the terrible anathema of Rome, we cannot receive them as "sacraments of the gospel."

One point will doubtless have arrested the reader's attention, in the case of each one of these five reputed Sacraments; and that is, the uncertainty of the time when, and the place where, and the circumstances under which, our Lord is supposed to have ordained them.

See, for instance, p. 76. "When did Christ ordain the Sacrament of Confirmation?"

A.—"*The time is not certain: but divines most probably hold it was instituted at Christ's last supper, or between His resurrection and ascension.*"

For the "Sacrament of Penance," (see p. 107) "the ordination of Christ is gathered from John xx. 22, 23, and Matt. xviii. 18:" two passages which will hardly supply the ordination of a sacrament with such explicitness, as to warrant any branch of the church in pronouncing a solemn curse upon those who will not receive it.

Of extreme unction (see p. 139) the Catechism of the Council of Trent says, that "*our Saviour seems to have given some indication*" in Mark vi. 13. And a well-known bishop of the Roman Church in Ireland, teaches his people to believe that to be a sacrament, of which he is compelled to own that the time of its institution "*is uncertain; some think it was instituted at His last supper; others, that it was done betwixt His resurrection and ascension.*"

Of orders, the same prelate, Bishop Doyle, fixes the time of the institution (see p. 177) at the last supper, "when He made His apostles priests, saying, *This is My body which is*

given for you; this do in remembrance of Me. So that two sacraments were instituted at the same moment and in the same words.

And lastly, with regard to matrimony, we have seen in this paper the teaching of the same Dr. Doyle: "when and where Christ instituted this sacrament is *uncertain; some think it done, or at least insinuated*" at one time; *others, more probably*, at another. And it is upon such uncertainties as these, that Rome has ventured to thunder out her awful curses!

The last clause of this article of the Creed of Pope Pius, is as follows:—

"I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the [seven] above said sacraments."

With the five reputed sacraments which we have been considering, we have nothing more to do. The ceremonies made use of by the Church of Rome in the administration of the Eucharist, will come under notice later. Those used in the administration of the Sacrament of Baptism, may be very briefly dismissed.

The sense of the Church of England, with reference to ceremonies generally, may be learned from that portion of the Preface to the Book of Common Prayer, which treats "of ceremonies, why some be abolished, and some retained." Of the power of "every particular or national church to ordain, change, and abolish ceremonies or rites of the church, ordained only by man's authority, so that all things be done to edifying;" she speaks in Art. xxxiv. "Concerning the use of the sign of the cross," the only ceremony retained by us in the administration of baptism, see Canon xxx.

We have already almost arrived at our limits, and must beg the reader therefore to consult for himself, the form of administration of the sacrament of baptism, as given in the Book of Common Prayer; and let him then compare it with the following brief outline of the form of administering the same sacrament in the Church of Rome; and we will leave it to his own judgment to decide, whether he could subscribe to the above clause of the creed of Pope Pius IV.

The priest, having first inquired the name of the person to be baptized (which, we are told, ought to be the name of

some saint, "by whose prayers he may be protected,") asks of him or of his sponsors, as the case may be, "what he demands of the Church of God." To which he replies, "Faith." "What does Faith give thee?" "Life everlasting." The priest then, telling him that "if he will enter into life, he must keep the commandments," "blows three times upon his face, saying, *Depart out of him, O unclean spirit, and give place to the Holy Ghost the Comforter.*" He then makes the sign of the cross upon his forehead and upon his breast; and blesses and administers to him a grain of salt, ("the salt of discretion," it is called,) and exorcises the "accursed devil," "the cursed and condemned wretch," "in the name of the Father +, and of the Son +, and of the Holy Ghost +." Up to this time the person to be baptized, has been detained in the church-porch; he is now admitted into the church; when the devil is again exorcised in the name of the Trinity, and the catechumen is anointed with spittle on the ears and the nostrils, that his ears may be "open to God's truth," and his nostrils "smell its sweetness." He then renounces the devil, "his works," and "his pomps," and is anointed with holy oil upon the breast and between the shoulders; and having made profession of his faith, is baptized, by trine immersion or sprinkling, in the name of the Blessed Trinity. Being next anointed on the top of the head in the form of a cross with holy chrism, he is clad in the chrysom; "the white garment in which Christians used formerly to be clothed at baptism, to signify their purity and innocence." The priest then puts into his hand a lighted candle, in allusion to the parable of *the ten virgins, who took their lamps and went forth to meet the bridegroom*, and says, "N. Go in peace, and the Lord be with thee. Amen."^{*}

THE MAN IN THE MASK.

AFTER the battle of Dettingen which was fought in 1748, it was with difficulty that George II. could bear the sight of the Earl of Stair; because he could never forgive Lord Stair for having reproached him for causing the danger which

* Extracted from Dr. Challoner's "Christian Instructor."

threatened the British army, in case the King had obstinately persisted in leaving it in the camp which it occupied ; where it would have been defeated, if the duke of Grammont had not saved it by his rashness. Lord Stair was as proud as he was skilful in war ; having discovered the King's dislike, and being indisposed to bear the shame of a formal disgrace, he was on the point of returning to his family seat of Culhorn, near Stranraer, in Wigtonshire, when he received the following letter :—

“ My Lord,—Your bravery is well known ; but will you have the courage to go to-morrow night to the entrance of Somerset House, where you will meet one who (if you dare follow him) will conduct you to a part of the town not much frequented, but where you will find one who is impatient to see you, and to discover secrets which are of more importance than you imagine, and which cannot be disclosed in a letter ? If you are afraid that this should be a plot on your purse, bring nothing valuable about you.”

His lordship was not a little surprised at reading this note. At first he took it for a trick of some secret enemy ; or some affair of gallantry, the heroine of which might probably have reasons for thus acting ; any how he determined to go. After providing himself with a sword and a brace of pistols, he went to Somerset House, and found there a man who, without speaking, made him a sign to follow him. After walking for about an hour, they came to an almost deserted street ; where his conductor knocked at the door of a small old house ; when it was opened he said, “ Walk in my lord ; ” and the door was shut after them.

Holding his sword in one hand and a pistol in the other, the intrepid nobleman went up the staircase and entered a room, the furniture of which seemed very ancient.

“ Come in my lord,” said a faint voice issuing from a bed ; “ come in ; you have nothing to fear ; pray sit down in a chair by my bed, and we will converse together.”

“ Very well,” said Lord Stair ; “ but make haste, and tell me the reason of this odd adventure.”

“ You are hasty, my lord ; but have patience ; lay down your arms ; take that seat, and come and look at me.”

Surprised at such authoritative commands, to which he was little accustomed, Lord Stair got up, took the lamp, and went

to the bed, and remained stupified at the sight of a pale and thin old man with a long white beard, whose eyes were steadfastly fixed upon him.

"Look at me, my lord," said he, "I am still alive; and owe to you the only pleasure I have tasted these many, many years. Have age and misfortunes entirely effaced the marks of one who is nearly related to you, and who is delighted to find features in you which are most dear to him?"

Still more astonished, Lord Stair looked at the old man, but spoke not a word; for he was unable to account for the different emotions by which he was agitated.

"Stoop," said the old man, "and under my bed you will find a box containing papers which are capable of amply repairing the losses which your family suffered by the civil wars."

His lordship placed the box upon the bed and sat down again on the chair.

"Here, my lord," said the old man, "here are copies of the sales of three of the principal seats belonging to your ancestors; but which your great-grandfather sold, or rather pretended to sell, during the troubles. Here are also the letters of the pretended buyers, by which you may immediately recover the estates on your arrival in Scotland. Precautions have been taken to prevent any disputes."

What was Lord Stair's astonishment, when he saw three contracts of estates, which he knew formerly belonged to his house!

"Ah!" cried he, with transport. "Ah! who are you, respectable and benevolent old man? Speak, I beg of you! favour me with the name of so generous a benefactor, in whom I am so singularly interested, and whose days heaven seems to have prolonged, that he may find in me the most tender and respectable of friends and the most grateful of men!"

"Leave me, my dear lord," said the old man, in haste; "I am too weak to bear a longer conversation; leave me, I beg; but take that box and bid adieu to an old man, who thinks himself less unfortunate since he has had the happiness of holding you in his arms."

"Ah! whoever you are," said Lord Stair, "and whatever reasons you may have to conceal the name of so generous a man, can you have the cruelty to oblige him to obey you?"

To abandon you in such a situation, without friends, without help, without—”

“Stop my dear lord! it is with pleasure I see in you such generous sentiments; but know that your friend (since you think him worthy of that title), however unfortunate he may be in other respects, is free from want; therefore, if you wish to oblige me, leave me, my lord, instantly; nay, do more, and believe me, I have a right to demand it. Swear to me that you will never come here again, nor ever search after me, unless I send for you.”

Seeing by the old man's tone of voice that he would not be refused, Lord Stair promised to obey him; once more embraced him, and then left him with tears in his eyes.

On his return home he immediately opened the box and found a great number of papers which he judged would be of great use to him. Next morning (notwithstanding his promise) as he was preparing to return to the old man, he was suddenly stopped by the following letter, sealed with his own arms, and, to his extreme surprise, signed George Stair:—

“Do not return to me, my dear lord, for you will not find me. If it had been only to tell you who I am, that is, your great-grandfather, who has been so long supposed dead, and who justly deserved to have been so, I should not have opposed your just desire of knowing your benefactor; but the consequences which I foresaw of so interesting a scene, too much for my weak age to bear, made me dread to satisfy your curiosity, upon circumstances which far from offering to you so dear and respectable a relation as you might imagine, would only have shewn to you a wretch—a monster less worthy of your pity than of your horror.

“My father died a few months after my birth; my mother soon followed him; I was left to the care of my aunt, my father's sister who brought me up so tenderly, that (although she was the cause of my crime), I still retain the most grateful remembrance of her in my heart. I was scarcely seventeen, when, struck with indignation at seeing my countrymen armed against their lawful sovereign, I formed the design of tendering to King Charles the offer of my sword and fortune. But what was my astonishment, when at disclosing my intention to my good aunt, I saw her trembling lift up her hands

to heaven and look at me with an expression of horror. Surprised and afflicted at the state she was in, and turning with impatience to know the reason; 'you force me to tell you,' cried she, bursting into tears; 'know then, the prince you are so desirous of serving, is the author of my shame, and of your father's death. I was about fifteen, and among the attendants who waited on the queen, his mother, when, imposing on my age and credulity, the prince seduced me—in short I was ruined.

"Soon after, the perfidious prince went to Spain, in hopes of marrying the Infanta. I should have been entirely lost, if your father had not come to London, to whom I was obliged to own my misfortune and the consequences which I dreaded. That dear brother, afflicted even to tears, ran immediately to the Queen; obtained permission to take me away; and he sent me to one of his seats near Edinburgh, where I remained until I was perfectly recovered. Alas! I was doomed to see my brother no more. The grief which he conceived for my undoing soon killed him; and his worthy wife, after bringing you into the world, survived only a month.

"Such, my dear nephew, were the secret and deplorable motives which induced me to that obscurity in which I have since lived, and of which you are alone acquainted. Judge now, my friend, if, after the care I have taken of your infancy, and the education I have procured you, say whether or not you can devote your fortune and arms to the author of so many calamities, to a barbarian who has carried death into the breasts of your parents, and, into mine—eternal remorse?"

"No!" I cried with an oath; "the wretch is unworthy of life, and he shall die by my hand!"

"To tell you, my lord, by what means, as refined as dangerous—my fury against the King continually increasing—I was at last able to fulfil my revenge and execrable oath; to tell you all the events, and excess of remorse which soon followed my crime, would be now too grievous in my weak state to relate. Be satisfied with knowing, that you may abhor me as much as I detest myself, that the executioner of Charles I., who appeared under a mask, was, in fact, no other than your unworthy and too guilty great-grandfather—Sir George Stair."

The anonymous author of these memoirs adds, that whatever were the emotions of Lord Stair on reading the letter, his first care was to look for the street and the house where he had seen his great-grandfather ; but finding the house empty, he had learnt from the neighbours that it had only been occupied since eight days ; that it was never known by whom ; that since the preceding night the servants had abandoned it, furnished as it was ; and that they could not tell of whom the tenant held the house, the proprietor having long since emigrated to America.

[There is an interval of 94 years between the dates of these two events ; so that supposing Sir George Stair to have been 20 years of age in 1649, when he shed the blood of the Lord's anointed, in the year 1758, when he made the above confession, he must have attained to the patriarchal age of 114 years.

CERTIFICATES FOR FACTORY EMPLOYMENT.

THE following correspondence has been handed to us for publication. It will be found to contain matters of some importance to the employers of labour and to the factory population of this district.

“ Illingworth Parsonage, near Halifax,

“ March 23rd, 1858.

“ Sir,—I beg leave respectfully to trespass upon you with the following enquiry :—

“ Captain Hart, the sub-inspector of factories in Halifax, has distinctly and positively refused to allow the baptismal certificate of a young person, qualified to pass for a *full-timer* if extracted from a church register-book, although likewise containing (as is now universally the case) the registration of birth.

“ Many poor persons have, therefore, been subjected to considerable inconvenience, frequently having to go a long distance to the Registrar's Office, thereby compelling them to break off from their respective employments, and consequently involving a loss of their wages ; while the clergyman's certificate taken from the church register-book could

be obtained close at hand, at less cost, and without necessitating any suspension whatever of their usual occupations.

"I can bring forward several cases to corroborate the foregoing statement.

"Besides, many children, as I am aware, have never been 'registered,' the local registrar not taking the trouble to go about (as directed by the act) to enquire and enter the birth where it took place, but illegally compelling the parents to come, at much inconvenience, for that purpose to his own residence.

"As the validity of the clergyman's certificate taken from the church register has never been superseded by any enactment, is received in every court of law, and is therefore as legal evidence as ever, I beg to enquire whether the conduct of the sub-inspector of factories in Halifax, in thus taking upon himself to set aside an immemorial custom, sanctioned as it continues to be by successive enactments of the legislature, meets with the approval and concurrence of the authorities at the Home Office?

"I have the honour to be, sir,

"Your very obedient servant,

"WILLIAM GILLMOR,"

"Perpetual Curate of Illingworth.

"The Right Hon. S. H. Walpole, M.P."

"Whitehall, 31st March, 1858.

"Sir,—I am directed by Mr Secretary Walpole to acknowledge the receipt of your letter of the 23rd instant, complaining that Captain Hart, sub-inspector of factories, refuses to allow a certificate of baptism to be received by the certifying surgeons as a proof of age:—and I am to inform you, that Mr. Walpole has made inquiry on the subject, and is of opinion that the practice pursued by the inspectors of factories in the matter of certificates of birth and baptism is correct.

"I am, sir, your obedient servant,

"GATHORNE HARDY."

"Rev. William Gillmor, Illingworth Parsonage,
near Halifax."

“Illingworth Parsonage, near Halifax,
“April 7th, 1858.

“Sir,— I have to acknowledge the receipt of your letter of the 31st ultimo. I should have replied earlier were it not for the pressing duties of the holy season when it reached me. Besides, I wished to make an enquiry; the result of which has served to corroborate my previous conviction, I beg leave respectfully to state, that the communication referred to does not contain a clear or sufficient reply to the enquiry proposed in my letter of the 23rd ultimo. It is nearly, if not altogether ‘wide of the mark.’ I therefore repeat what I have already intimated to you,—a circumstance of which you cannot be ignorant, that the registration of baptism is now invariably accompanied by the registration of birth. I have also to repeat that the civil registration of births, in a vast number of instances, has not been effected. Since my last, I have met with an entire family, the birth of any member of which has never been registered; simply in consequence of the registrar of the district neglecting to call upon the parents for that purpose. For precisely the same reason one of my own children has never been registered.

“I have further to inform you, that the sacrament of baptism is now seldom delayed beyond six weeks or two months from the birth of the child, except in the case of infidel, godless, or careless parents. My enquiry then, is as follows:— Whether the sub-inspector of factories in Halifax is justified by the authorities of the Home Office in disallowing a certificate, giving the date not only of baptism, but of birth, duly extracted from the church registers, and authenticated by the signature of the clergyman of the parish; and whether in such a case he is at liberty to compel the parents to obtain one (if such can be had) from the secular registrar? The great importance of this question to the poor and other inhabitants of the manufacturing districts must plead my justification in again trespassing upon you with the foregoing enquiry, to which I respectfully request a distinct and explicit reply.

“I have the honour to be, sir,

“Your very obedient servant,

“WILLIAM GILLMOR.”

“The Right Hon. S. H. Walpole, M.P.”

“Illingworth Parsonage, near Halifax,

“April 22, 1858.

“Sir,—I took the liberty of addressing a second letter to you on the 7th inst. stating that I had not received a definite (and consequently an unsatisfactory) reply to my previous communication of the 23rd ult.

“To this letter of a clergyman, respectfully soliciting at the hands of Her Majesty’s home secretary information essential for him to possess, no answer has as yet been vouchsafed !

“I am fully aware it has been received. Directly contrary to my intention, and in open violation of the confidence with which it was addressed to you the letter in question was by you handed over to the registrar-general as a ground of accusation brought by me against the local registrar of this district !

“I have in consequence written to the registrar-general on the subject, protesting against the turn which you endeavoured to give to a mere letter of enquiry, addressed to you in connexion with a widely different object, and explaining the circumstances essential for him to know. The reply of that gentleman was immediate, courteous, and most satisfactory.

“I continue to repeat the well-known fact, that vast numbers of young persons are unregistered throughout these districts, and that this is entirely owing to the endeavour, on the part of the local registrars to compel the parents or others to come to their own residence, instead of going themselves to the houses where the births have occurred, and there registering the same.

“But the foregoing is only indirectly connected with the object which I had in view, when I took the liberty of addressing to you a letter of enquiry on the 23rd ult.

“That enquiry is simply as follows :—

“Is the sub-inspector of factories in Halifax at liberty to reject a certificate extracted from the church registers, giving the date not only of baptism but of birth, duly authenticated by the clergyman’s signature, and can he then legally compel the parents or others to go to the secular registrar for a certificate (if such may be obtained) ere the young person is allowed by him or the certifying surgeon, to pass for either

a short or full timer under the provisions of the Factory Act?

"In other words:—*Are certificates under any circumstances from the church registers set aside? and if so by what authority?*

"Allow me, sir, to remind you that this enquiry of mine (to which I am entitled to demand a distinct and explicit reply) has been suggested by no captious or litigious spirit. I have taken upon me to propose it to Her Majesty's home secretary for my own guidance, as well as on behalf of several of my clerical brethren (with whom I have conferred on the subject,) as also on that of a large portion of the industrious operatives of the manufacturing districts. We entirely agree in thinking that the sub-inspector of factories in Halifax has altogether exceeded his powers. We are not aware of any enactment of the legislature superseding the legal authority or sanction which certificates from Church registers have immemorably received and maintained. And we further agree that while for a large portion of the community no other sufficient evidence of age can be obtained, a serious loss would thereby be incurred by the labouring poor, in compelling them to break off from their employments to take a long journey to a distant town for the purpose of obtaining from the secular register a certificate of the birth of a child entered in his books; while precisely a similar result could be accomplished close at hand, without necessitating any breach of work, or forfeiture of wages—frequently *gratuitously*—from the parochial clergymen.

"I have the honour to be, sir,

"Your obedient servant,

"WILLIAM GILLMOR.

"The Right Hon. S. H. Walpole, M.P."

"Whitehall, 28th April, 1858.

"Sir,—I am directed by Mr. Secretary Walpole to acknowledge the receipt of your further letters of the 7th and 22nd instant, respecting the refusal of a sub-inspector of factories to allow a certificate of baptism to be received by the certifying surgeon as a proof of age; and I am to inform you that by the 15th section of the 7th Vict., c. 15, the form

of certificate of age is to be approved of by the inspector and registrar-general, that the form which is used in Halifax by the sub-inspector has so been approved of,—that the certificate of baptism is no evidence of the date of the birth, and that if it was used for that purpose, many errors would occur, and probably in some cases even frauds would be practised.

“I am to add that Mr. Walpole has not heard of any complaints on the subject from the labouring poor, and he hopes and believes that the certificate is furnished to them at as little expense as the nature of the case will admit.

“I am, sir, your obedient servant,

“H. WADDINGTON.

“Rev. Wm. Gillmor, Illingworth Parsonage, Halifax.”

“Illingworth Parsonage, near Halifax,

“April 29th, 1858.

“Sir,—I have to acknowledge the receipt of your letter of the 28th instant.

“It is quite evident therefrom that the intention of the authorities at the Home Office is (if possible) to supersede certificates extracted from parochial registers in favour of those taken from civil registers. On this point your letters are most explicit.

“But my enquiry referred to certificates giving the date of birth as well as of baptism. This you overlook.

“Pray allow me to observe, I did not ask for information on the point to which you have favoured me with a reply! I am perfectly aware ‘that the certificate of baptism’ (if it is confined thereto) ‘is no evidence of the date of the birth,’—further than that the party must have been born when the baptism took place.

“*But is such a certificate as I specify, giving the date of birth as well as of baptism, in no case admissible? And what is to be done in order to ascertain the ages of children who from whatever cause have never been entered in the books of the secular registrar?*

“Such are simply my enquiries, and to them I humbly conceive as a clergyman at the head of a parochial district

of some 15,000 souls, I am entitled to receive from you a distinct and unequivocal reply.

"These questions are being constantly proposed to the clergy in the manufacturing districts. At present, owing to the circumstances which have originated this correspondence we are unable to give a positive answer. We desire to do so whatever it may be. Of course, your reply (if explicit) will at once set the matter at rest.

"I am continually discovering fresh instances of young persons whose names have not been entered in the civil registry, and solely on account of the reason assigned in my previous letters.

"I hope you will admit that you have expressed yourself unguardedly (for which the novelty of office can hardly plead a justification) when inferentially at least accusing the clergy of being privy to the 'frauds,' alluded to by you as being 'practised' in the entry of birth as well as of baptism in the parochial registers, which, so far as my information extends, is now invariably the case. Most clergymen are, in a large majority of instances, pretty nearly aware of the date of the birth of the infants brought to them for holy baptism; and are not, especially in the administration of so solemn a service, so likely to be imposed upon as a mere secular registrar. Some are extremely particular; and save in the instance of a strange clergyman officiating, or of an extra-parochial baptism, the 'errors' to which you allude are by no means likely to occur. Even in such cases the presence of the clerk, and frequently of the sexton, must operate as a check, should any imposition be attempted. And I beg to assure you, on the part of my clerical brethren as well as my own, that not only do we indignantly repudiate your insinuation of our being privy to 'frauds' at one of the most solemn services of the church, but that if designs so improbable at such a time and place were detected, and for which no motive can be easily assigned, we would not hesitate to avail ourselves of all the powers of the law to bring the guilty parties to the punishment they deserve.

"Allow me to add, you are not sufficiently long in office to be aware of the just 'complaints' of 'the labouring poor' on the subject alluded to in my former letters. Should your tenure thereof be a little further extended, you are likely,

believe me, to think differently on this matter. There is now on my table a letter from the registrar-general, dated Oct. 18th, 1855, published in the *Ecclesiastical Gazette*, (vol. xviii. p. 105.,) giving a most satisfactory reply to a communication from the rector of Hardingham on the hardships of the illegal endeavour, by district registrars, to compel the labouring poor to come to their residences for the purpose of registering a birth or a death; and yet the district registrar's house is seldom distant more than three miles. But unquestionably the hardship is far greater when the poor man is necessarily compelled by a sub-inspector of factories to sacrifice his wages by breaking off from his employment in order to travel, frequently eight miles or more, to the superintendent-registrar's office for a certificate of the birth of one of his children; which he cannot avoid thinking might just as well be obtained without any forfeiture of his daily scanty subsistence, close at hand, from the clergyman of his parish.

"If I might be pardoned so great a liberty, I would deferentially suggest the expediency of leaving it optional to the parties concerned as to the quarter from which they may obtain the certificate. I name this on the supposition, that it is not as yet your intention to obliterate any and every thing bearing a church stamp upon it.

"Be this as it may, on the powers that be must rest the responsibility of the hardships referred to. All now required by the spiritual and temporal operatives of the manufacturing districts is an explicit answer—without subterfuge, evasion, or shuffle,—from Her Majesty's home secretary to the simple enquiries contained in this letter. If such be candidly vouchsafed to us, we shall feel much obliged; and whatever may be our private opinion thereof the law as interpreted by you, shall, by us, be implicitly obeyed. Such an answer will, at once, terminate this correspondence, and obviate the recurrence of any similar enquiries, on the part of others, either to yourself or to your successors in office.

"I have the honour to be, sir,

"Your obedient servant,

"WILLIAM GILLMOR.

"The Right Hon. S. H. Walpole, M.P."

“Whitehall, 3rd May, 1858.

“Sir,—I am directed by Mr. Secretary Walpole to acknowledge the receipt of your letter of the 29th ult.; and to acquaint you, that if you desire to have any further information as to the certificates of age required under the Factory Act, you had better apply to the registrar-general, whose duty it is to approve of the forms that are used by the inspectors of factories. “I am, sir,

“Your obedient servant,

“H. WADDINGTON.

“Rev. W. Gillmor, Illingworth Parsonage, Halifax.”

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THE HERON TRIBE.

THE different kinds of herons are very numerous, and they are to be found in many parts of the world; but chiefly in temperate and warm climates. They have long legs and necks, and live almost entirely on fishes and amphibious animals. Of these,

The Common Crane is a large bird, measuring five feet in length; its bill is more than four inches long; its plumage is ash-coloured; its forehead is black, and the sides of the head, behind the eyes, and the hind part of the neck, are white. There is a bare ash-coloured space of about two inches on the upper part of the neck, and above this mark the skin is naked and red, with a few scattered hairs. They make their nests in marshes, and lay two bluish eggs. In general their food is reptiles of all sorts; but they devour the green corn so voraciously, that they devastate and ruin whole fields.

In winter they migrate from the northern parts of Europe to Egypt and India; but return to the regions which they had quitted in the winter. In their migrations they fly very high, and they arrange themselves in the form of a triangle; but when increasing wind threatens to break their order of flight, they turn their triangle into a circle, and they present a circular front to powerful birds of prey when attacked by them. Their loud screams betray the course of

their flight which is chiefly performed in the night, and the leader frequently rallies his forces by his calls; at the same time the cry points out the tract; and it is repeated by the flock to give notice that it follows its leader. The variations in their flight indicate changes of the weather; their cries during the day forebode rain; and their noisy and tumultuous screams announce a storm. In the morning or evening, if they rise upwards and fly peacefully in a compact body, it is a sign of fine weather; but if they fly low or alight on the ground, it forebodes a tempest.

It is said by observers that when the cranes are assembled on the ground, they plant sentinels during the night; and in ancient hieroglyphics their circumspection has been consecrated as a symbol of vigilance. These sentinels stand on one leg; at intervals they stretch out their necks, as if to ascertain whether or not all is safe; and when he gives notice of danger, the whole flock take wing and fly away.

The White Stork is in some degree a domestic bird; in the eastern towns, they stalk about unmolested in the streets in search of their food. Their length is about three feet; their bill is about eight inches long, and of a fine red colour. Their plumage is entirely white; the orbits of the eyes are bare and blackish; some of the feathers on the wings and the side of the back are black, and the skin, the legs and the bare part of the thighs are red.

They pick up filth, and clear the fields of noxious serpents and reptiles; in consequence they are held in high veneration by the Mahomedans. They collect in such abundance in Egypt that the fields are white with them; and they devour the frogs, which are so numerous there, as still to continue to be one of the plagues of Egypt. The fields in some parts of Palestine are often rendered desert by the multitudes of rats and mice; but the storks devour them and preserve the harvest.

The stork is of a mild, placid disposition, and is easily tamed and domesticated; and it may be trained to reside in gardens, which it keeps clear of insects and reptiles. Its air is grave, and its visage is mournful; yet, when it is stimulated by example, it will join in the frolics of children, hop about and play with them. Dr. Hermann says that "in a garden where the children were playing at hide and seek,

I saw a tame stork join the party, run its turn when touched, and distinguish the child whose turn it was to pursue the rest, so well, as, along with the others, to be on its guard."

The ancients ascribed many of the moral virtues to the stork; such as temperance, conjugal fidelity, filial and paternal piety. The manners of the stork are worthy of attention. The female bestows much time and care on the education of her young; and she does not leave them until they have sufficient strength and sagacity for their own protection and support. When the young begin to flutter out of the nest, she bears them on her wings, protects them from danger, and will sometimes perish rather than forsake them. It is said that when the Dutch city of Delft was on fire, a stork in vain attempted to carry off her young ones; but finding it impossible to effect her purpose, she suffered herself to be burned along with them.

The following anecdote affords a singular instance of the stork's sagacity:—A wild stork was brought into his poultry-yard by a farmer, near Hamburg, to be a companion to a tame one that he had long kept there; but the tame stork disliking a rival, fell upon the poor stranger, and beat him so unmercifully that he was compelled to make his escape. About four months afterwards he returned to the poultry-yard, attended by three other storks, who no sooner alighted than they altogether fell upon the tame stork, and killed him.

Storks are birds of passage, and they observe great exactness in the time of their autumnal departure, when they rendezvous in great numbers, and for a while are in much motion among themselves; but after making several short excursions, as if to try their wings, they suddenly take flight in great silence. They are seldom seen in England; but they are very common in Holland, where they are protected, and people make boxes on the tops of their houses for them to make their nests.

The Common Heron is about three feet three inches in length; the bill is six inches long, and of a dusky colour. The feathers of the head are long and form an elegant crest. The neck is white, and the fore part is marked with a double row of black spots; but the general colour of the plumage

is blue-grey, with the greater wing-quills black. The female has no crest, and the feathers on her breast are short.

Heron is very common in England; and they are very formidable enemies to the river fish, where there is scarcely a fish, however large, that they will not strike at and wound, although they may be unable to carry off. They subsist chiefly on the smaller fry which are compelled to take refuge in the shallows from the pursuit of the larger fish, when they fall an easy prey to their more formidable enemy the heron. His method is to wade as far as he can go into the water, and there patiently to await the approach of his prey, and when it comes within reach, he darts his bill at it with unerring aim. A heron has been seen to have seventeen carp in his stomach. Some gentlemen who kept tame herons, put several small roach and dace into a tub, of which the heron ate fifty in a day.

Heron-hawking was formerly a favourite diversion in England; and the law affixed a penalty of twenty shillings on any person who took their eggs; and its flesh was much esteemed by our ancestors. In the breeding season the herons unite together in large societies and build in the highest trees; and as many as eighty nests have been seen in one lofty tree. Their nests are made of sticks, lined with a few rushes, and wool and feathers; the eggs are of a pale-green colour, and four or five in number.

The Gigantic Crane is a large species, inhabiting Bengal and Calcutta; and it is sometimes found on the coast of Guinea. It measures from tip to tip of the wings nearly fifteen feet. The bill is of great size, somewhat triangular in shape, and measures sixteen inches round the base. The head and neck are naked, except a few straggling curled hairs. The feathers of the back and wings are very stout, and of a bluish ash colour; those of the breast are long. The craw hangs down the fore part of the neck like a pouch; the belly and the upper part of the back and shoulders are covered with a dirty white down. The legs and half the thighs are naked, and the naked parts are nearly three feet in length.

Its aspect is filthy and disgusting; but it is extremely useful in devouring snakes, insects and noxious reptiles. It arrives in the interior parts of Bengal before the period of

the rains ; but retires as soon as the dry season commences. It finishes the work begun by the jackal and vulture, which devour the flesh of animals ; but the gigantic cranes swallow the bones entire which the former have picked. They sometimes feed on fish, and devour great quantities. On opening the body of one of these gigantic birds, there were found in its craw, a land tortoise ten inches long, and in its stomach a large black cat. These birds are altogether undaunted at the sight of mankind, and are soon rendered familiar.

These cranes are held in the highest veneration by the Indians and Africans, and the former believe that they are invulnerable, and that they are animated by the souls of the Brahmins. These birds are found in companies. When seen at a distance coming towards an observer from the sea with their wings extended, they may be mistaken for canoes on the surface of a smooth sea ; and when stalking about on the sand-banks, they appear like men and women picking up shell-fish on the beach.

Mr. Smeathman states that a crane had become quite familiar in his house, regularly attended in the dining-room, and placed himself behind his master's chair. This bird used to fly about the island and roost very high among the silk-cotton trees ; from this station at the distance of two or three miles, it could see when the dinner was carried across the court, when it would dart down and arrive early enough to enter with the last of those who carried in the dishes. It sometimes stood in the room for half an hour after dinner was over, turning its head alternately , as if listening to the conversation.

The courage of this gigantic crane is not equal to its voracity, for a child would put it to flight, though it might make a shew of defence by opening its enormous bill and crying with a loud hoarse voice. Although it would destroy poultry, yet it never dared to , attack a hen with her chickens.

Notices of Books.

HYMNS FOR YOUNG AND OLD, adapted to the seasons and offices of the Church. (Skeffington.)—They have been selected by a clergyman; and they are “intended not only for use in the service of the church, but as a hand-book for the Sunday-school to succeed the invaluable ‘Hymns for Little Children.’” A list of the collections from which the hymns are compiled is prefixed, and among them we observe some names that will stamp the present collection with excellence. It commences with Bishop Kenn’s Morning Hymn; and continues from the author of the Christian year, Wordsworth, the Vicar of Leeds, Bishop Heber, Herbert, and other poetical celebrities. We beg to recommend these hymns to the faithful, as being both penitential and elevating.

THE TEACHING OF THE ANGLICAN DIVINES OF THE TIME OF JAMES I. AND CHARLES I., ON THE DOCTRINE OF THE HOLY EUCHARIST, by H. C. Grove, (J. H. & J. Parker.) Are extracts from their writings, shewing that they did not teach the doctrines on the Eucharist which Dr. Pusey and Mr. Keble have been publishing. There is also an excellent Introduction, in which Mr. Grove cites the published doctrines of the most eminent of the Anglican divines of that period; and he convicts Mr. Keble of wilful mistranslations and omissions in his citations. He says: “But even when making a solemn protestation in the presence of Almighty God, Mr. Keble cannot cite an English author fairly or correctly.” This is a serious charge; and will certify to any one seeking the truth, that Mr. Keble’s object in these falsifications can only be to serve Rome. To alter, or pervert an author’s words to serve a purpose is to *act a lie*; and renders the person who does so unworthy of credit in the correctness of his other citations. The chief object of Mr. Grove’s work is to shew from their writings that the illustrious divines of the 17th century did not teach that Christ is to be worshipped under the symbols of Bread and Wine; for our own part we can see no difference betwixt worshipping the elements and the adoration of a crucifix; both are idolatrous acts. Mr. Grove gives extracts from all the “giants of those days,” upon each of the three subjects which are now unhappily made matter of dispute; the real presence, adoration and sacrifice. Christ’s real presence is spiritual, not corporal. On these three subjects we make a selection

from the extracts from Bishop Taylor's works ; of the first, he says :— His human " body being carried from us into heaven, cannot be touched or tasted by us upon earth ; but yet Christ left us symbols and sacraments of this natural body ; not to be or to convey that natural body to us, but to do more and better for us ; to convey all the blessings and graces procured for us by the breaking of that body, and the effusion of that blood ; which blessings, *being spiritual*, are therefore called ' His Body ' spiritually, because procured by that body which died for us ; and are therefore called our food, because by them we live a new life in the spirit ; and Christ is our bread and our life, because, by Him after this manner we are nourished up to life eternal. That is plainly thus, therefore we eat Christ's spiritual Body, because He has given us His natural body to be broken, and His natural blood to be shed for the remission of our sins, and for the obtaining the grace and acceptability of repentance."

On adoration, he says : " We may *not* render divine worship to Him as present in the blessed sacrament according to His human nature, without danger of idolatry ; because He is *not* there according to His human nature, and therefore you give divine worship to a *non ens*, which must needs be idolatry. . . . He is present there by His divine power and His divine blessing, and the fruits of His Body, the real effective consequents of His passion ; but for *any other presence* it is *idolum*, it is nothing in the world. Adore Christ in heaven ; for the heavens must contain Him till the time of the restitution [accomplishment] of all things."

On the subject of a commemorative sacrifice, of which there can be no doubt, Bishop Taylor says : " As the ministers of the sacrament do in a sacramental manner present to God the sacrifice of the Cross by being imitators of Christ's intercession, so the people are sacrificers too, in their manner ; for besides, that by saying ' Amen,' they join in the act of him that ministers, and make it also to be their own ;" and also by the presenting of their oblations on the holy table by their representative, the officiating priest ; " so when they eat and drink the consecrated and blessed elements worthily, they receive Christ within them, and therefore may also offer Him to God, while in their sacrifice of obedience and thanksgiving they present themselves to God with Christ, whom they have *spiritually* received, that is, themselves with that which will make them gracious and acceptable."

We would humbly suggest to the Denisonians, that upon their principles they place themselves on the horns of a dilemma ; for holding, as they do, that the Church of Rome is the true, and in fact, the only Church, there can, in their belief, be no true priesthood out of that communion ; therefore, upon their principles, the bread and the wine

are not consecrated and transubstantiated, and the worship of Christ in them is the same idolatry as to worship Him in a stock or a stone.

We strongly recommend Mr. Grove's pamphlet to general perusal; as it contains in a condensed form the whole doctrine of the Eucharist, from some of the most illustrious names in theology; and cannot fail to convey a clear view of that great mystery.

A PLEA FOR THE WEEKLY OFFERTORY (J. H. & J. Parker) Is a powerful appeal to the faithful for the revival of the weekly offertory, in four sermons, by the Rev. G. Hunt Smytton. They were delivered in the parish church, Hawksworth, of which he is the Rector. There is no doubt but that the weekly offertory is the best way of almsgiving; for it has apostolic, and consequently, divine authority; and it has besides the special authority of our own apostolic church. The parish of Hawksworth contains only about 180 souls, and these chiefly consisting of agricultural labourers, and no resident gentry: yet, in the course of the year 1856, the weekly offertories amounted to about £32. These weekly offerings are the manner by which the Scottish episcopal clergy "live of the Altar;" and it is much to be wished that the offerings of the people were more costly than they generally are. Endowments, says our author, for the clergy are, of course, in every case most desirable; but where these do not exist, what a blessed thing it would be, if all the houses of prayer in this land were entirely *free*, and they that served at the altar lived by the altar." Before that consummation so devoutly to be wished is attained, the clergy must first resume *their* duty, and teach their people the duty of paying their tithes and offerings as debts due to God, and not as a charitable contribution, as it is too often supposed, from the pride of purse of men to God's representatives, whom the utilitarian principles of the age consider only as *public servants*. The sermons are good! but they might have been more profitable, if Mr. Smytton had "pitched in" the doctrine of worshipping God by their substance more forcibly than he has done. It is a good beginning, however, and we hope that his and his people's example will be followed in other parishes; and there is no doubt but that God will remember and implement His promise, and will "open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it," (Malachi iii. 7-13). We hope these sermons, and the result of Mr. Smytton's appeal to his parishioners, will produce a good effect, and be extensively followed.

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Vol. XII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from page 206.)

THE assembly met at Edinburgh, on the 3rd June, 1646, without any royal commissioner ; but a brief letter from the king, to which was given as brief a reply.

A letter was also received from their commissioners, in London, in which they assured the assembly that there were small hopes either of settling the Presbyterian discipline in England, or of the adoption of the Covenant. Erastianism and Congregationalism were now predominant in England, and the commons' house of parliament would by no means renounce that spiritual empire which they had acquired through the fanatical cant of the puritans ; and they publicly declared that "they would by no means consent to the granting an unlimited jurisdiction to ten thousand judicatories ; that such arbitrary sway was inconsistent with the fundamental laws of the nation, and by necessary consequence, excluded the parliament from having any share in ecclesiastical jurisdiction."

This was a great disappointment to the leaders in the assembly ; and rather shook the confidence of those who were least attached to the Presbyterian cause. A fraternal letter was written to the Long Parliament, in which praise was given to God for having set the rebel parliament on the bench of justice ; and so great was the spirit of delusion on the minds of the Presbyterian party that they considered their own rebellion as meritorious, and their *extirpation* of the royal and prelatical powers to have been done for the glory

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of God; instead of which they themselves were as "filthy dreamers that defiled the flesh, despised dominion, and spoke evil of dignitaries."

The Long Parliament appointed to treat with the Scottish Commissioners respecting the disposal of the person of the king; after long collusive conferences, it was agreed that if the Scottish army was withdrawn and the king left to the disposal of the English Parliament, *a price* should be given for their concurrence; it having been stated, "*what will you give us, and we will deliver him unto you?*" The Chancellor Loudon and the Earl of Lauderdale were left at Newcastle to higgler for the price of the blood of the Lord's anointed; whilst Argyle and Warriston hastened to Edinburgh to attend the opening of parliament.

The Long Parliament agreed to pay £200,000 in hand and an equal sum on the retreat of the Scottish army; and the king was left to the tender mercies of the Long Parliament, *without any conditions* being made in his behalf. Accordingly, the Scottish army broke up on the 31st of January, 1647, and on the 11th of February the rear-guard crossed the Tweed at Kelso. On the payment of the stipulated price the Scottish commissioners delivered up the king to the Earl of Pembroke, who conveyed him to his prison of Holmly House.

The deep disgrace and guilt of this infamous transaction cannot be laid to the charge of the *whole* of the Scottish people, inasmuch as it was the undivided act of an *united and political-religious faction*, which acted in strict conformity with the execrable principles embodied in the solemn league and covenant. The greater part of the nation were loyal to the king, and abhorred the obligations of the covenant; but they were oppressed and silenced by the more active and vigorous rebel faction, which wielded the whole power of the regal government in the king's name, which was to them a "tower of strength." The third part of the peers were absent; many were secluded on account of their known loyalty, and some others withdrew voluntarily from a despicable fear of offending the ruling oligarchy. The majority consisted of the members from the South-Western counties and burghs, where fanaticism and Presbyterianism have always been most predominant; and it

is they that must answer for that cruel and unnatural action. The far greater part of the ministers throughout the kingdom, who were episcopalians, abhorred and disallowed it; howbeit, says Bishop Guthry, "*loathness to be deprived of their function and livelihood*," restrained them from giving a testimony." Their testimony would have been of no use; but God had smitten the greater part of them with a spirit of delusion and selfish fear; and on the few that had escaped the fearful sins of the times, He had not vouchsafed the spirit nor the courage of martyrdom, to take up their cross and cheerfully *to suffer* for Christ's sake.

Under the pretence of disbanding the army it was purged of all the malignants—that is, the men who had some sense of loyalty. Leslie was then sent against a chief of the name of Macdonald, who found means to escape with his followers to Ireland; and the country people, whom he had compelled to join his standard, immediately submitted to Leslie under promise of quarter. But the Marquis of Argyle, who was a lay-elder, and John Nevay, a minister whom the committee had appointed as Leslie's chaplain, prevailed with Leslie to break his promise, and the army, which now consisted of pure covenanters, killed them all, amounting to about 200 men! Whereat, says Guthry, "David Leslie seemed to have some inward check; for while the marquiss and he, with Mr. Nevay, were walking over the ankles in blood, he turned about and said, 'now Mr. John, have you not for once got your fill of blood?' This was reported by many that heard it."

After this Christian-like fruit of the Covenant, Leslie captured the castle of Dunaverti, in the Island of Islay; and at the instigation of Nevay, the garrison was put to the sword. In his memoirs, Sir James Turner, who was present, relates the fact of these two massacres. He says, "Three hundred men, after they were comed out of the castle, were put to the sword, everie mother's sonne, with a hundredth country fellows, whom we had smoked out of a cave, as we do foxes." Nevay never ceased to tempt Leslie to commit these massacres, "yea, he threatened him with the curses that befel Saul for sparing the Amalakites, for with them his theologie taught him to compare the Dunaverti men; and I verelie believe this prevailed most with General Leslie, who looked upon

Nevay, as the *representative* of the kirk of Scotland." These most infamous massacres reflect indelible disgrace on all the parties concerned in it; on the religion which could find a precedent for them in Scripture; and on Leslie who could perpetrate them after pledging solemnly his word for the lives and safety of his prisoners; but by its fruits must the Covenant be judged; for these atrocities would not have been committed, had not a representative of the Presbyterian faction, who was a minister of the Covenant, threatened the general with spiritual thunders if he spared the unfortunate loyalists.

The general assembly met on the 4th of August, 1647; but nothing was done, but despatching a letter to their friends in England, lamenting the state and condition of their cause there, and of the contempt in which the covenant was held in that kingdom; for the letter says, "That there is not any one article of the solemn league and covenant which hath not been sinfully and dangerously violated before God, angels and men." They add, however, one great truth which has not ceased yet to this day; they say, "One thing we are confident of, *that GOD hath had a special controversy against HIS people of old for the sin of a BROKEN COVENANT*, and unwillingness to be reformed and purged according to [the covenanters version of] the word of the Lord."

In this assembly all the violent and anti-monarchical proceedings of the late commission were approved of and ratified. Therefore, without doubt, all the rebellious proceedings against the King; the betrayal and sale of his person; the usurpation of his crown and government, and his murder; the massacre of prisoners of war after quarter given; and the excommunication of all the King's loyal servants and faithful adherents, were not the isolated and unauthorized acts of a few intemperate and headstrong men, but of the whole Presbyterian party as represented in their general assembly.

The assembly passed an act to prohibit the importation and sale of "erroneous books;" and another act asserting the power of the civil magistrate to "suppress *by corporal or civil punishments* such as by spreading error or heresy, or by fomenting schism greatly dishonour God, dangerously hurt religion and disturb the peace of the Kirk." This act shows a striking re-

semblance to the popish doctrine of coercion, as taught by Peter Dens, that "unbelievers and all baptized schismatics, can be compelled *by corporal punishments* to return, &c." They also enacted that all students at their matriculation should be compelled to sign the covenant; and all other persons, male and female, to sign it before they were admitted to their first communion.

The loyal episcopalians complained loudly of the expense of maintaining the army which entirely fell upon them on whom it lived at free quarters; and it was considered piety to plunder those whom they called Malignants. The committee of Estates took another mode of extirpating *malignancy*, that is episcopacy; by making forced loans, according to men's supposed wealth; and if anyone resisted, the amount of the loan was doubled; this being in their estimation the best way of reaching *heart malignants*. "Never," says Hume, "in this island was known a *more severe and arbitrary government* than was generally exercised *by the patrons of liberty* in both kingdoms."

In 1648 it became no longer doubtful that the murder of the King was contemplated; and when it was too late, the Scottish parliament resolved to rescue the King by force of arms. This vain display received the name of the ENGAGEMENT; and the rebel faction was unable to check the rush of patriotic feeling which then prevailed. But the commission of the Kirk threatened the episcopalians with damnation if they should enter into it; and they ordered the Presbyterian ministers to preach against the Engagement under pain of deposition as injurious to the objects of the Covenant and the interests of religion; and in the face of an act of parliament, they issued an exhortation that ministers and people be "in no way accessory to this sinful engagement; . . . but in all their public discourses they declare themselves freely and faithfully, as they would eschew the wrath of God due for a violated Covenant, and as they would escape the censures of the Church." Many, however, of the soberer ministers, refused to comply with this unchristian and disloyal ordinance; and they soon felt the vengeance of the ruling faction, and were deposed from their charges. No efforts of the ministers could stop the levy from going on; but the Presbyterian party raised an army in opposition to

the engagement; so that instead of marching into England for the King's rescue, the loyal troops that had been raised were sent against their covenanted countrymen. "Thousands of worthy Presbyterians of the present day never heard of, and will not now believe, the atrocities committed by their forefathers, and have not consented to their sins, nor bound them on their own souls by wishing them God-speed; and thousands of them will doubtless come and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, when the children of the kingdom may be cast out into outer darkness."

The assembly sat down on the 12th of July; and received a letter from the synod of divines at Westminster, exhorting and promising strict adherence to the covenant. They denounced the Engagement, and remonstrated with parliament against it; to which an ironical reply was sent, requesting the ministers "to demonstrate in writing *from the holy scriptures*, the unlawfulness and sinfulness of this present engagement; and also from the same source that the Kirk has interest in undertakings in war. Answers were given; but the assembly passed an act declaring the engagement to be unlawful and sinful, and commanding all men to forbear entering into it, unless they would incur the wrath of God and the censures of the Kirk.

This late and abortive effort of loyalty was vehemently opposed by every method in the power of the assembly, based on the Covenant which has justly been called a *bond of rebellion*. Among other arguments against the Engagement, the assembly "desire that it may be considered deeply how fearful a thing it is to *oppress* the consciences of their brethren;" although they themselves had "most cruelly oppressed the consciences of the episcopalians; and in their address to the parliament they assert, that the attempt to assist the King, was a "*most unlawful and sinful* engagement, to be repented of and forsaken by all who have any hand in it, as they desire to make their peace with God." Although the words of loyalty were ever on their lips, by which they deceived many then, and their party have ever boasted of it since; yet loyalty was not only *contrary* to their principles and the spirit of the Covenant, but their *acts and declarations* completely gave *the lie* to their hypocritical professions. Before

separating, the assembly addressed a letter to the King, in which insult and delusion are ingeniously mixed with keen upbraidings and sarcasm. They believed and asserted the atrocious lie that the guilt of blood lay on the King's head; whereas it unquestionably rested on their own and their guilty partizans whom they had precipitated into rebellion; for Charles was not the *first* to draw the sword; and when he did it was in defence of the loyal part of his people; in support of the ancient laws of his kingdom; and in protection of the Church which the Presbyterian party had sworn to *extirpate*, and which in Scotland they accomplished for the time being.

Previous to the dissolution of the assembly, three committees were appointed to visit certain parts of the kingdom and to depose the episcopal clergy. At last when it was too late the army marched into England under the anathema of the commission of the assembly. At Preston the Scots were totally routed by Cromwell, and their commander, the traitorous Duke of Hamilton, was taken prisoner, and afterwards executed at Windsor.

HEATHEN MYTHOLOGY.

To the Editor of the "Church Warbler."

SIR,—Having had occasion lately to make a few notes upon the subject of the connection that exists between heathen mythology and the accounts of persons and events given in the Scriptures of the Old Testament, I have thought that some of them might prove not uninteresting to your readers. Time has prevented me from doing more than putting them roughly together; and the want of books has limited me much in my researches. I leave it for those who have more leisure and a better library to follow up, if they please, the crude ideas which alone I am able to lay before them.

Meanwhile, I beg to offer for your acceptance, with a few prefatory remarks, the notes, such as they are, to which I have alluded.

1. We must remember that the heathen nations had no connected account among them of the early ages of the world, such as the Jews had in the writings of Moses. Their

knowledge of the Creation, of the Fall of man, of the Deluge, and so forth, was derived solely from tradition. Hence the great confusion that we constantly find in their histories of persons and events; and the attributing to the same person the acts of several, and, *vice versâ*, to several the acts of but one. Thus, for instance, we find that the history of *Saturn* is made up of the histories of *Adam* and of *Noah*: and on the other hand, the rod of *Moses* is doubtless the original both of the *thyrsus* of *Bacchus* and the *caduceus* of *Mercury*.

2. We must remember that plagiarism was a common custom among all nations, and that persons who figured in great and extraordinary events were immediately adopted as fellow-countrymen, and under other names became national heroes and demi-gods. Thus, *Noah* was a Thessalian among the Thessalians—a Theban among the Thebans and Athenians—an Assyrian among the Assyrians.

3. We must remember the poetical colouring of circumstances in which the ancients so much delighted, for it is often under the strangest fictions that we must look for the simplest truths. This will readily appear from the parallel drawn below between *Canaan* the son of *Ham*, and *Mercury* the son of *Jupiter*.

If in this last and in other cases, the connection suggested shall appear far-fetched, I do not say that I myself receive it, nor do I wish your readers to adopt it. I merely venture to point out some very remarkable and interesting coincidences.

The notion of a *Primeval Chaos*, out of which the world was created, appears to have prevailed among nearly all nations under the sun. It was known to the Chaldeans, Phœnicians, Egyptians, Hindoos, Chinese, Etruscans, Goths, Greeks and the Aborigines of America.

The Creation.—Among the Brahmins, says Sir W. Jones, “Menu gave his laws, and declared the creation of the world by Nara, the Spirit of God.” The Phœnician Thoth, or Hermes Trismegistus, gives an account of the Creation very like that of Moses.

Adam.—The history of Adam doubtless served, in many respects, as the original of the history of *Saturn*.

1. *Saturn* is said to be a man, and the first of men.
2. He is said to be the son of heaven and of earth.

3. He was the first to teach husbandry (Gen. iii., 23).

4. He possessed universal dominion and was deposed : just as Adam lost his first estate by his disobedience to the will of God.

5. His name is derived from *satar*, to hide : "Adam and his wife *hid themselves* from the presence of the Lord God among the trees of the garden." (Gen. iii. 8.)

The connection between Adam and Saturn is still further established by the following. "The city *Adana*, in Cilicia, is supposed to have been so named from *Adanos*, the son of heaven and earth, called also *Cronos* or *Saturn*." (*Cronos* was the name of *Saturn* among the Greeks.)

Isha.—The words rendered *man* and *woman* in Gen. ii. 23 are in the original *Ish* and *Isha*. It has been supposed by some that the famous Egyptian goddess, *Isis*, took her name from *Isha* ; and that, in fact, *Osiris* and *Isis* were *Adam* and *Eve*. (The prefix, *Osir*, in *Osiris*, signifies *mighty*. *Osiris*, therefore, will be equivalent to the *mighty Ish*, *man*.) This connection again is strengthened by the fact that *Isis* was represented crowned with a *serpent*.

The Serpent.—The serpent was the symbol of the sun in Egypt ; and was introduced in one way or another in all mysteries, wherever celebrated. There were legends of serpents at Thebes, Colchis, Delphi, &c. Apollo was called *Python*, a *dragon*, or *serpent*. The well-known cry of *Eve* in the ceremonies of Bacchus is supposed to be derived from *epha* or *opha*, a serpent. The worshippers of this god carried serpents on these occasions. Serpent-worship was also known among the Persians, Hindoos, Scythians, and Goths. And whence, I would ask, could this reverence for the serpent have spread over the world, except from some *traditional* knowledge of the circumstances of the fall of man ? (*Vide* Gen. iii.)

The formation of man from the ground was known to the Greeks, who constantly speak of him as being *earth-born*. The old Germans, too, worshipped *Tuisto*, a god "sprung from the earth"—(Adam).

The Garden of Eden was among the Greeks the *Garden of the Hesperides*.

The *origin of evil* from the fault of *Eve* is allegorised in the fable of *Pandora*, the *first woman*, opening her casket, and letting all the evils it contained fly through the world.

The doctrine of the Trinity in Unity of the Godhead was known to the Brahmins. They acknowledged three persons :

1. *Brahma*, the Creator.
2. *Vishnu*, the Preserver.
3. *Siva*, the Destroyer.

But these three were but one God, *Brahme*.

Plato also taught, in an obscure manner, the same doctrine.

His Trinity was as follows :—

1. The essential Being, or the essential Good.
2. Mind—also Reason and *the Word*; who, too, was the Creator.

3. The Soul; called also the soul of the world.

Pythagoras taught three hypostases in much the same manner.

The famous mystic divinities, called the *Cabiri*, were, according to *Eusebius*, older than the time of *Abraham*. Their worship prevailed in many countries. Who they were, or what they were, is unknown. They are stated, however, to have been originally *three* in number, and a commentator upon an old Grecian poet (*Apollonius Rhodius*) says that they were *Ceres*, *Proserpine* and *Pluto*. At Rome they were *Jupiter*, *Juno* and *Minerva*. The word *cabirim* (Heb.) signifies *mighty ones*.

The rebellion and *fall* of the wicked *angels* is found under the allegory of the war of the Titans against the gods.

Tubal-Cain (Gen. iv. 22) was doubtless the original, not only in the fact of his being “an instructor of every artificer in brass and iron,” but even in name, of *Vulcan*. In like manner, his brother by the same father, *Jubal*, “the father of all such as handle the harp and organ,” was the original of *Vulcan*’s brother by the same father, *Apollo*, the god of music.

The translation of Enoch (Gen. v. 24) gave occasion to the story of the translation of

Hesperus and *Astræa* among the Greeks;

Dhruva among the Hindoos;

Buddha among the Ceylonese; and

Kaca (another name for *Buddha*) among the Calmucks of Siberia.

The story of the Apotheosis of *Hercules* may also be re-

ferred to the same original; and may, perhaps, be taken to shew the existence of some notion among the heathen of a resurrection.

Noah, as we have said before, was

Deucalion, in Thessaly,
Ogyges in Athens,
Xisuthrus in Assyria.

He answers to *Janus* in Sicily, and is represented with two faces, one before and the other behind, to denote that he lived in two distinct ages, the one before and the other after the flood. Among the Sicilians there was a medal struck in honour of *Janus*, bearing on the reverse a dove with a leaf in its mouth.

He answers to *Prometheus* also, in whose time the flood is said to have taken place, and whose name implies "one that hath forecast and wisdom, such as Noah had, whereby he foretold the flood and was saved in it." The wife of *Prometheus*, too, was *Asia*: which will signify that *Asia* was the country in which Noah settled, and from which the inhabitants of the world were derived.

Noah's history also gave rise to many passages in the history of *Saturn*.

1. *Saturn* was a just king: *Noah* was "a just man," and a "preacher of righteousness."

2. *Saturn* was called the common parent of all: *Noah* was the common parent of all after the flood.

3. The age of *Saturn* was the golden age, up to the time of his deposition: which will answer to the period from the flood to the dispersion of the nations.

4. *Saturn* was the first to cultivate the vine: see Gen. ix. 20.

5. *Saturn* made a law which threatened death to any mortal who beheld a deity naked: see Gen. ix. 21.

6. *Saturn* is said by some to have been the son of *Thetis*, or the ocean; which will answer to the saving of Noah from the flood.

7. *Saturn* devoured his children: which seems to correspond to the destruction of the world in the time of Noah.

The *Deluge* was known by tradition in every part of the world. The memory of it obtained among the Goths and

the Druids, and has been found among the Otaheitans, the Mexicans, the Sandwich-Islanders, &c., &c. Plutarch speaks of a flood, and of the sending out of a dove from the ark. Lucian, of a flood, and of the saving of the animals. Plato, of a flood. Berosus (priest of Bel., B. C. 300) of *Nochus* being saved in a flood, and being the restorer of mankind. The Egyptians had a sacred *baris*, or ark, floating on the Nile at solemn seasons. The Babylonians said that *Xisuthrus* (see above) was the *tenth* from the *protoplast*, or first man: Noah was the *tenth* from *Adam*.

As *Noah* corresponds to *Saturn*, so do *Noah's three sons* correspond to *Saturn's three sons*, viz., *Shem* to *Pluto*, *Ham* to *Jupiter*, and *Japheth* to *Neptune*.

Japheth (Gen. xv.) had the isles of the sea: *Neptune* was god of the sea. *Poseidon*, the name of *Neptune* among the Greeks, was derived from a Phœnician word signifying *enlargement*: compare Gen. ix. 27.

Jupiter was worshipped in *Egypt*, under the name of *Hammon* or *Ammon*, from *Ham*. And as *Hammon* is derived from *Ham* or *Cham*, which signifies *heat*; so *Zeus*, the Greek name of *Jupiter*, is derived from *Zesis*, *heat*. *Zeus* is a translation, in fact, of *Hammon*. *Jupiter* is *Zeus-pater*, *father Zeus*.

And, once more, as *Jupiter* corresponds to *Ham*, so does *Mercury* the son of *Jupiter* correspond to *Canaan*, the son of *Ham*.

1. The descendants of *Canaan* were the first great navigators of the old world: and the *wings* of *Mercury*, which carried him over land and sea, correspond to the *ships* of the *Phœnicians*.

2. *Canaan* was ordained to be a "servant of servants:" (Gen. ix. 25) *Mercury* was the *messenger* of the gods.

3. The *Phœnicians* were famous as *pirates*: *Mercury* was the god of *thievery*.

4. From the *Phœnicians* was derived the first knowledge of letters and astronomy: *Mercury* was the god of eloquence and astronomy.

Nimrod gave not only part of his history, but his name also, to *Bacchus*.

Nimrod was (Gen. x. 8.) the son of *Chus*—in Hebrew *Bar Chus*—whence *Bacchus*. And as *Nimrod* founded the Assyrian

empire, so *Bacchus* made a famous expedition into the east. Moreover *Bacchus* is actually called *Nebrodes* among the Greeks; and *Zogreus*, which very well translates "a mighty hunter." (Gen. x. 9.)

Jacob's sojourn with *Laban* has led some to see in it the original of *Apollo's* stay with *Admetus*. In both cases the cause of the lengthened stay was *love*; and in both there was a wonderful increase of the cattle under their care. However that may be, *Jacob's* stone at *Bethel* (Gen. xxviii. 19) will seem to have given rise to the anointing of stones among the Phœnicians, and to the name they gave to them—*Baitulia*. The same word for such stones also occurs in Greek.

Whether *Joseph* was revered by the Egyptians under the name of *Apis*,—from *Ab*, a father; because he was "a father to Pharaoh," (Gen. xlv. 8)—admits of more doubt. Some, however, have supposed this to be the case; and understand the *bull*, I believe, under which form *Apis* was worshipped, as having reference to the "lean and fat kine." (Gen. xli.)

That much of the history of *Moses* has been given to *Bacchus* is much more clear.

1. *Bacchus* was born in Egypt. (Exod. ii. 2.)
2. He was exposed in an ark. (Exod. ii. 3.)
3. He is called by *Orpheus*, *Mises*. (Exod. ii. 10.)
4. He is said to be born of two mothers. (Exod. ii. 10.)
5. His flight from Egypt is spoken of. (Exod. ii. 15.)
6. His battles with the *Phœnicians*. The *Phœnicians* were the *Canaanites*.
7. His army of *men and women*: which will answer to *Moses'* leading out the nation of the Israelites, men, women and children.
8. He is called by *Orpheus* a law-giver; and the same poet also speaks of his
9. *Law of two tables*.
10. He is represented as attended by a *dog*. *Caleb* (one of the two faithful spies) means a *dog*.
11. He performed many miracles.
12. His *Thyrus* on one occasion was changed into a serpent. (Exod. iv. 3.)
13. He obtained water from a rock. (Exod. xvii. 6.)
14. And on one occasion, his followers, the *Bacchæ*, were

in *light*, when the Indians were in *darkness*. (Exod. xiv. 20).

Balaam was probably the original of *Silenus*. Both are prophets; and *Silenus* is frequently represented as riding upon an ass.

Samson, no doubt, was *Hercules*. And the shaving of *Samson* by *Dalilah* probably gave occasion to the story of *Scylla* pulling out from the head of her father *Nisus* the hair upon which his life depended.

The name *Jove* was, of course borrowed from the name *Jehovah*. *Sanchoniathon* tells us that the heathens learned it from the Jews, in the time of *Jerombal*; supposed to be the same with *Jerub-baal*, or *Gideon*. He mentions also the god *Ilos*, which, with a Greek termination, is the same with *El*, (Heb.) God; as also the name *Eloim*; the very name of God which is used so frequently in the book *Genesis*.

Jehovah was also beyond all doubt the sacred name of four letters, (the *tetragrammaton*) which was revered so highly by the Greeks.

Eleleu iou, a common shout or cry among the Greeks, was no other than *Alleluia*.

Ceres, the goddess of agriculture, took her name from the Hebrew—*geres*, an ear of corn.

The notion of *original sin* we find constantly in heathen writers. *Pythagoras* calls it "the fatal companion, the noxious strife that lurks within us, and was born with us." *Plato*: "natural wickedness." *Aristotle*: "the natural repugnance of man's temper to reason." &c., &c.

To the *seventh day* *Hesiod* gives superior sanctity. *Callimachus* says that all things were finished upon the seventh day. And it was observed not only by the Hebrews, but by the Egyptians, Greeks, Romans, and the northern barbarians.

Tithes were paid by many nations to their gods; by the merchants of Arabia Felix, among others, to their god *Sabis*, which has been taken by some for a corruption of the name, of the Lord God of *Sabaoth*.

There are many other points of resemblance which might easily be shown to have existed between nations "wide as the poles asunder,"—the most barbarous and the most civilized—between whom there never could have subsisted any means of communication; which points of resemblance therefore can only be accounted for by tradition, vouchsafed at first by

God Himself to man, and handed down by Adam and Noah to their descendants. The almost universal prevalence, for instance, of *sacrifice by way of atonement*, of which we read so frequently in Homer and many other writers, and which may be found, not only among the Greeks, but the barbarous Goths, and the Indians of America, could never have been the invention of every nation independently; yet we find it in almost all.

But I must conclude, for I have trespassed already too long both upon your space, and your readers' patience. Should these rough notes be found interesting, I shall be happy to recur to this subject on some future occasion.

I am, dear sir,

Yours faithfully,

H. C. H.

July 13, 1858.

WATERLAND ON THE DOCTRINE OF JUSTIFICATION.

WE intend, through a series of papers, to reprint Archdeacon Waterland's summary view of the doctrine of justification; as it is a doctrine so much talked about, but so little understood. He says

The doctrinal points of *regeneration* and *renovation* have been lately brought upon the carpet; and I have, upon another occasion, taken the liberty to throw in some few thoughts upon them. Now the subject of *justification*, being nearly allied to the former, and seeming also to want some further illustrating by way of appendage or supplement to the points before mentioned; my present design is to give you a *summary view* of it, by considering—

I. What the *Name* imports.

II. What the *Thing* contains.

III. How it stands distinguished from *renovation* and *regeneration*.

IV. What are the concurring causes on God's part; and on man's to produce it and to preserve it.

V. What are the common *extremes* which many have been apt to run into on this head, and how they may be avoided.

I. The first article is the *Name*, which ought to be defined before the *thing*; and in order thereto must be first distinguished.

There appears to be sufficient ground in Scripture for distinguishing justification into *active* and *passive*; for as the name of regeneration, when denoting an act or grant of God bears an *active* sense, and when denoting a *privilege received by us*, bears a *passive* sense; such also is the case with respect to the *name* of justification. It means either God's grant—for it is God that justifies—or it means our privilege, endowment, possession holden of God, as we are said to be justified by Him. Justification always supposes two parties, one to *give*, and another to *receive*; whether without any act at all on the receptive side, as in the case of infants, or whether accompanied with reception as in the case of adults, who may be properly said to accept and assent to, as well as to receive or enjoy. God, the supreme law-giver, may be considered either as a rector or governor contracting with man, and laying down the terms of His Covenant; or as a judge giving sentence according to the terms laid down. Correspondently, man may be considered, either as accepting the terms upon his entering into covenant; or as pleading them afterwards at the bar of justice, at the divine tribunal. There is no more difference between these two several views of the same thing, than there is between the issuing out a general grant for the benefit of all persons who shall duly and properly *accept* it, and the actual *conferring* the benefit of that grant upon the persons accepting. But some have chosen one view for the easier, and apter explaining, (as they conceived) the nature of justification; and some have preferred the other for the like reasons. The general way has been to understand justification as a kind of *law-term* expressing a justicial transaction. Protestants of every denomination have set themselves to defend it; and even Romanists also, many of them have readily submitted to it. So that the *word* justification in this view and in the *active* sense, will signify God's pronouncing a person *just*, and His accepting him as such. While in the *passive* sense, it will signify man's *being so declared*, and thereupon accepted into new privileges, and his enjoying the benefits thereof. So much for the NAME; I am next to consider:—

II. What the THING granted and received really is, or, what it contains.

Here we are to observe, not barely what the word itself strictly and grammatically signifies; but what it stands for, and must stand for as made use of in this particular case, or in such and such circumstances. The evangelical notion of it must be governed by evangelical principles. It is a *complex* notion, which takes in more ideas than the name would necessarily signify in different circumstances.

1.—REMISSION OF SINS is certainly one considerable part or ingredient of evangelical justification; not that the name, abstractedly considered, imports it, but the nature of the thing, in this case, requires it. Had our first parents preserved their innocence entire, they would have been thereupon justified as inherently and perfectly just, needing no pardon; but men in a lapsed state, being all of them more or less sinners, cannot be accepted as persons who have had no sin, but as persons *discharged* from it. I need not here say how, or upon what account; because that will be considered hereafter in its proper place; but in the meantime it is self-evident, that the justification of a sinner must include remission of sin. I may add, that such remission of sin properly signifies a discharge from the penalty due to it; not from the blame which it carries with it, except it be in such a sense as Zaccharias and Elizabeth were pronounced blameless; for so all good Christians, living up to the gospel terms and peasevering unto the end, will be pronounced blameless at the last day. And so are they esteemed of here, in the mean season, by God Who searches the hearts.

2. But, besides remission of sin, a *right* and title to life eternal, but founded only upon promise, is included in the gospel-notion of justification. Not that the bare force of the word requires it, (for a man might be properly said to be justified who is acquitted from *penalty*, though not entitled to a *reward*); but we know what the Scripture promises are, and that a discharge from penalty hath thereby a sure title to rewards connected with it. Therefore, evangelical justification comprehends, according to the full notion of it, not only a title to pardon, but a title to salvation also; a title to both for the time being.

3. To these, some learned divines have added the *sanctification* of the Holy Spirit, as a third ingredient to complete the nature or notion of justification; but that persuasion is scarcely tenable, unless we first qualify it with proper distinctions. If by sanctification we understand *renovation* of the inward man, that has no place in the justification of infants; besides that, even in adults, it is rather a *qualification* for the privilege than the privilege itself. But, if by sanctification of the Spirit, be meant only the baptismal unction, or that sealing of the Spirit which goes along with all valid, and of course, with all *saving* baptism, that, indeed, must necessarily be supposed in all baptismal justification as a part of it, or as an ingredient in it; inasmuch as justification cannot be conceived without some work of the Spirit in conferring a title to salvation. In this sense, every person justified is, *ipso facto*, sealed and consecrated by the Spirit of God. But the truth of this matter will more fully appear under another head in the sequel.

III. Having thus briefly considered what justification is, and what it contains, I proceed to observe how it is *distinguished* from renovation and regeneration; to both which it is indeed very nearly allied.

1. By *renovation* I understand the inward renewing of the heart and mind; the same that commonly goes under the name of the inward sanctification of the Spirit. This is necessarily pre-supposed in some measure or degree, with respect to adults, in their justification; because without holiness no man shall see the Lord, and no man shall be entitled to salvation; that is to say, no man justified. But though this consideration sufficiently proves that sanctification and justification are *nearly allied*; yet it does not prove that they are the same thing, or that one is properly a part of the other. An essential qualification for any office, post, dignity, or privilege, must be supposed to go along with that office, post, &c., but still the *notions* are very distinct, whilst the *things* themselves are, in fact, connected of course. So stands the case between (1) *sanctification* and (2) *justification*. The one (1) is a capacity for such a grant; the other (2) is the very grant itself: the (1) one is an *infused* and *inherent quality*, or God's work *within* us; the (2) other an *outward* privilege, or extrinsic relation, God's gracious act towards us.

In short *sanctification* denotes the frame of mind, the holy disposition ; while justification denotes the *state* in which a man is with respect to God ; his discharge from guilt and penalty his Christian membership ; his heavenly citizenship ; and his Gospel rights, pleas and privileges.

Again ; sanctification is commonly understood of the mind or soul only ; while justification is of the whole man. The title which the body hath to a future resurrection or redemption, is included in the very notion of a justified man.

It may be further noted that justification may be *supposed* where sanctification (according to the full notion thereof) is *not* ; as in the case of infants newly baptized. They are indeed thereby sanctified in a certain sense ; but not in the sense of a proper renewal of mind and heart. These considerations sufficiently mark out the *difference* between justification and sanctification.

2. I am next to observe, how justification *differs* from regeneration. They differ but little as to the main things ; since the grants made and the blessings conferred, are much the same in both ; but still there is some difference, and that both notional and real.

So far as the main things [they] are the same ; they are, however, expressed under different figures ; for in regeneration God is considered as a Father, begetting us into a new life of light, blessings and privileges ; but in justification, He is considered as a *Proprietor* making over the same grants ; or as a *judge* giving *favourable* sentence from the throne of mercy.

Another difference is, that *regeneration*, in the strict sense, expresses no more than the *first admittance and entrance* into such and such rights and privileges ; and, therefore [it] comes but once. But justification is a thing *continued* during the whole spiritual life. One is giving and receiving life ; the other is giving and receiving growth and increase.

A third difference is, that regeneration in the *stricter* sense of that name, may admit of the distinction of *salutary* and *not salutary* ; whereas justification admits not of that distinction at all, being salutary in the very notion of it, as it imports a *right* and *title* to salvation for the time being, on the Gospel-terms.

A fourth difference is, that regeneration once given and re-

ceived, can never be *totally* lost, any more than baptism, nor ever want to be reiterated in the whole thing. But justification may be granted and accepted, and take place for a time; and yet may cease afterwards both totally and finally, (vide art. vi. xvi.). These several articles of *difference*, sufficiently show that the names are not tantamount, but that they stand for things different; similar in some respects only, not in all.

(To be continued.)

QUEEN ELIZABETH'S DEATH.

SOME authors have doubted the fact of the amorous inclination of Queen Elizabeth towards several of her courtiers; but her acute sensibility to personal beauty in the male sex, and her own inordinate vanity in regard to her own person, give great probability to the allegation of her having cherished a strong affection for both Leicester and Essex. Her personal vanity is sufficiently exemplified by her portraits, which were taken in her old age; in which it will be found that the gaudy richness of her apparel and ornaments increased in proportion as her personal recommendations may be supposed to have faded away; and in some of her portraits, the ravages of time on her ancient forehead are attempted to be concealed by the adoption of a red periwig.

Voltaire derides the idea of Elizabeth's passion for Essex at the time of his execution, because she was then sixty-eight years old; but Mr. Walpole opposes this absurd position by copying an anecdote from a diligent observer of the manners of her court. He says: "There was a mask at Blackfriars on the marriage of Lord Herbert and Mrs. Russel. Eighty lady-maskers in character chose eight more to dance the measures. Their leader, Mrs. Fitton, went to the queen and woo'd her to dance. Her Majesty asked her what character she represented? 'Affection,' she said. 'Ah!' cried the queen mournfully, '*affection is false!*' Were not these the murmurs of a heart ill at ease? Yet her Majesty rose and danced. She was then sixty-eight; surely it was as natural for her to be in love."

Her grief or compunction for the death of the Earl of

Essex, with which she long maintained a severe struggle, was generally understood at the time to have broke forth in the end superior to controul, and to have rapidly completed the overthrow of powers which the advance of old age and an accumulation of cares and anxieties had already undermined. "Our queen," writes an English correspondent to a Scottish nobleman in the service of King James, "is troubled with a rheum in her arm, which vexes her very much, besides the grief she hath conceived for my Lord Essex's death. She sleepeth not so much by day as she used; neither taketh rest by night. Her delight is to sit in the dark, and sometimes with shedding tears, to bewail Essex."

There is a remarkable anecdote published in Osborne's traditional memoirs of Queen Elizabeth, which is also confirmed in M. Maurier's memoirs, where it is given on the authority of Sir Dudley Carleton, the English Ambassador in Holland, who related it to Prince Maurice, puts the fact of Elizabeth's deep repentance, or rather remorse, beyond doubt.

The Countess of Nottingham, who was a relation, but no friend of the Earl of Essex, being on her death-bed, entreated to see the queen, declaring that she had something to confess to her before she could die in peace. On her Majesty's arrival the Countess produced a ring, which she said the Earl of Essex had sent to her after his condemnation, with an earnest request that she would deliver it to the Queen as the token by which he implored her mercy; but which in obedience to her husband, to whom she had communicated the circumstance, she had hitherto withheld, and for which she entreated the queen's forgiveness.

On seeing the ring Elizabeth instantly recognized it as one that she had presented to her unhappy favourite on his departure for Cadiz, with the tender promise, that of whatever crimes his enemies might accuse him, or for whatever offences he might commit, on his returning that pledge to her, she would either pardon him, or at least admit him to justify himself in her presence. Transported at once with grief and rage, on learning the barbarous infidelity of which Essex had been the victim and herself the dupe, she shook the dying countess in her bed, vehemently exclaiming that God

might forgive her, but that she never would; and then flew out of the chamber.

Returning to her palace, she surrendered herself without resistance to that despair which had seized her heart on this fatal and too late disclosure. "Hence," says Miss Aitken, "her refusal of medicine and almost of food; hence her obstinate silence, interrupted only by sighs, groans, and broken hints of a deep sorrow which she cared not to reveal; hence her days and nights seated on the floor sleepless, her eyes fixed, and her finger pressed upon her mouth; hence, in short, all those heart-rending symptoms of incurable and mortal anguish, which conducted her in the space of twenty days to the lamentable termination of a long life of power, prosperity, and glory."

THE NATIONAL SCHOOL CHILDREN AT THE CRYSTAL PALACE.

WE never witnessed a more gratifying spectacle than that afforded by the gathering of nearly 5,000 children, from 120 national and endowed schools in London, at the Crystal Palace, on Saturday, May 8. Some of the details have been borrowed from the graphic account in the *Times*.—

We shall not enter into any statistics as to the number of vans required to convey all these juvenile warblers by road to the palace. It is enough to say that they covered the various approaches during all the early part of the morning, and the vehemence with which the little cartloads of cherubs sang and shouted at the passers-by created in the minds of timid people rather unpleasant anticipations as to the effect of all their voices when united. What must have been the state of mind of their preceptors, and those in charge of heavy waggons full of volatile young urchins, half of whom seemed always trying to get under the wheels, or at least between the horses, we dare not speculate. Neither do we attempt to account for the way in which children who had been trusted to ride on the roofs of omnibuses remained upon them, in defiance of all the laws by which falling bodies are usually governed. As it was, however, in spite of all chances to the contrary, a large instalment of the 5,000

children were safely delivered as per order at the palace soon after nine; and nearly all were in their places, or at least as nearly in them as they could be kept, by ten o'clock.

A few minutes after that hour her Majesty, accompanied by the young Queen of Portugal, his Royal Highness the Prince Consort, the Princess Alice, the Prince of Hohenzollern, honoured the palace with a visit, before the time fixed for opening the building to the public. The illustrious visitors and their numerous suites were received on alighting by Sir Joseph Paxton and Mr. Bowley, and conducted to her Majesty's private reception-room, which had been richly fitted up for the occasion. From this her Majesty went with her royal guests throughout the entire length of the palace, commencing at the tropical end and passing in succession through all its fine arts' courts, and courts of exhibition on both sides, her Majesty pointing out the various works of art which she particularly wished to direct the attention of the Queen of Portugal. As the royal party came in front of the Handel orchestra, where the multitudes of young vocalists were stowed away, even to the topmost tiers of seats, the whole mass rose and gave "God save the Queen" with such an evidence of feeling and earnestness that it was quite touching to hear them. This choral tribute, to which her Majesty and her visitors listened, with marked attention, being concluded, the juveniles took to cheering, and this they did, with all the united power of their little lungs, in a way that made the building ring again. It was a pure effusion of loyalty, without arrangement or effort beyond that which each child made to cheer longest and loudest, and the smiles with which the Queen received the ovation by no means tended to shorten or diminish it. Her Majesty quitted the building a few minutes before one o'clock.

From the moment the building was opened to the public the visitors by road and rail poured in in a continuous stream till before the hour fixed for the commencement of the concert, when upwards of 18,000 were present; and by the time the first part was concluded the audience was increased by nearly 4,000 more. Every part of the centre transept, in fact, was crowded, and the Handel orchestra, with the light dresses of the girls, and the red uniforms of the Duke of

York's school, in a little cluster, made it resemble at a distance one vast white bouquet with a rose in the middle.

The concert commenced at three o'clock. The only instrumental adjunct was the organ, at which Mr. Brownamith (organist to the Sacred Harmonic Society) presided, beginning it with a spirited performance of the march from Costa's *Elis*. The Old Hundredth psalm was then sung, and the effect produced by the combination of so many thousands of young and vigorous voices was indescribable. A four-part song—"Sweetly the Sabbath bell"—by a semi-chorus of picked voices, was given with wonderful delicacy, and encored by the audience. The 119th psalm, set to the "Dundee tune," was equally good, and remarkable for the perfect contrast between "forte" and "piano" in the alternating verses. Farrant's well-known anthem, "Lord, for Thy tender mercies' sake," was another fine display, beautifully in tune throughout, and equally effective in loud and soft passages; while the chant set to the 146th psalm was a far better example of chant singing than we have heard in more than one of our vaunted cathedrals. "Rule Britannia," was somewhat unsteady; but this was followed by so charming a performance of J. Stafford Smith's glee, "When the evening sun is shining," arranged for the purpose, that a second encore was unanimously insisted upon. There were several other pieces, among which a four-part song on the "Blue Bells of Scotland," (harmonised by Mr. G. W. Martin, the conductor) obtained a third encore; and the whole concluded with "God save the Queen," after which the children cheered the audience, flourishing their music in their hands; the audience responded; and the scene was impressive and interesting in the highest degree. Great credit is due to Mr. Martin, who, we understand, was chiefly instrumental in preparing for and organising this truly extraordinary exhibition—one of the most gratifying ever witnessed in the Crystal Palace.

Between the first and second parts of the concert, the Duke of York's band performed several pieces in the most creditable style, and Master Moss gave a solo on the euphonium with considerable skill and effect, notwithstanding that the instrument he manœuvred and governed was some two sizes larger than himself. While this was going forward

the 5,000 little choristers went to the third-class refreshment department, and consumed more cakes and lemonade than one would have thought 10,000 of the biggest choristers could have done in the same time. The public only heard the children sing; they should have been present at the "feeding time," and heard them talk also, and that, too, without prejudice, as the lawyers say, to the most "rapid mastication." Such a luncheon has been seldom witnessed.

Altogether, the demonstration was an extraordinary one, and deserved the success it achieved.—*London Journal*.

SIGNS OF THE TIMES.

THE Divine Oracle that revealed to the prophet things that were to come, informed him of the increase of mere secular knowledge, and of the restless desire of change of place that would characterize the latter end of the last days, or "the time of the end." *But thou, O Daniel, shut up the words and seal the Book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.*

This prophecy has been fulfilled in our own day, and is daily fulfilling. Communications are made from one end of the earth to another with the speed of lightning; and by means of steam, men can run "to and fro," from one country to another with a velocity that would have been incredible to our grandfathers. A message can now be sent, or at least will soon be sent, from London to New York in the space of a few minutes; we heard of battles and of assaults in the Crimea before almost the sound of the guns had ceased; and we have telegrams from the most remote parts of India, in less time than the space of a day.

Again, by a new arrangement, travellers will be able to pass from England, by steam, in the course, it is supposed, of six days, to America, a distance of over 3,000 miles! It has been calculated that by taking the railway from New York to Halifax; by employing the swiftest steamer thence to Galway, in the west of Ireland; by taking railway to Dublin, a distance of 120 miles, and thence by steamer to Holyhead, and North-Western Railway to London, a distance of 263 miles or more, the passage from New York to London may be accomplished in seven; and probably in six days.

In this journey, 2,000 miles of steam navigation, and about 1,200 miles of railway travelling will be occupied.

Many other signs of the times shew to the eye of faith that "the time of the end" cannot be far distant; for undoubtedly many do "run to and fro" with astonishing speed; and the scientific knowledge of the age has increased and is daily increasing.

Another strong sign of the times is the movement among the presbyterian bodies for the introduction of a liturgy and instrumental music into their places of worship; *vide* our June number, page 195.

Another sign, is in the numerous crotchety follies of the clergy, by which they are disgusting the laity and driving them into dissent. One wont attend a funeral at the appointed time; and when he does arrive, will not allow the corpse to be taken into the church; but will persist in reading the full service at the grave, under the reclamation of the relatives; in consequence the whole funeral party with their friends joined a dissenting body. Another holds a confessional for the hearing of the sins and frailties of women; using all the approved language of the popish priest, to drag the filthy details from the unwilling memories of his victims. St. Paul says it is a shame even to speak of those things which are done in secret; but these secret things are just what are most rigorously inquired into in the Belgravian Confessional; and we cannot help concluding that these questions and answers are an acting of the sins *over again*. Our Lord never once mentions the necessity of confession in secret to a priest; and if that had been an established law of the gospel, where or when had St. Paul a better opportunity of inculcating auricular confession than when writing to the Corinthian church of "discerning the lord's body?" he imposed on every one the duty of examining *himself*, and so let him eat of that bread and drink of that cup. (2 Cor. xi. 28). Again he says; "examine yourselves whether ye be in the faith; prove your own selves. (1 Cor. xiii. 5). The fact is, as one of these *auricular* gentlemen once confessed to me, that the confessional is the only mode of acquiring POWER over the laity. THAT is the secret of the confessional.

W. C. P.

THE NAG'S HEAD CONSECRATION.

WE extract the following account of the consecration of Matthew Parker, D.D.; on which the fable of the Nag's Head consecration was built by the Jesuits of that day; but which is now repudiated even by the papists themselves; from Dr. Peter Heylin's "History of the Reformation of the Church of England," printed in 1561.

Anno Reg. Eliz. 2, A.D. 1559, 1560.

"We must begin this year with the consecration of such bishops as were elected to succeed in the place of those which had been deprived, the first of which was that of the most reverend Dr. Matthew Parker, elected to the See of Canterbury on the first of August, but not consecrated till the 17th December following. That dignity had first been offered, as is said by some, to Dr. Nicolas Wotton, Dean of Canterbury and York, who, grown in years and still a well-willer to the Pope, desired to be excused from undertaking of a charge so weighty. And some say it was offered unto Whitehead also, who had been chaplain to Anne Boleyn, the Queen's Mother; but he returned the like refusal, though on other grounds, as more inclined (by reason of his long abode in Calvin's churches) to the presbyterian than to the episcopal form of government; and it was happy, for the Church might have been betrayed by his disaffection, that he did refuse it. The chair being better filled by Parker, another of Queen Anne Boleyn's chaplains, but better principled, and of a far more solid judgement in affairs of moment.

But the main cause for keeping the episcopal sees in so long a vacancy must be found elsewhere" [than in the opinion of some, that the queen was so enamoured with the power and title of supreme governess, that she could not deny herself that contentment in the exercise of it, which the present interval afforded; for what are titles without power?]

"An act had passed in the late parliament, which never had the confidence to appear in print; in the preamble of which it was declared: 'That by dissolution of religious houses in the time of the late king, her majesty's father, many impropriations, tithes and portions of tithes, had been invested in the Crown, which the queen, being a lady of a tender con-

science, thought not fit to hold, nor could conveniently dismember from it without compensation, in regard of the present low condition in which she found the crown at her coming to it.' Thereupon it was enacted, that in the vacancy of any archbishoprick or bishoprick, it should be lawful for the queen to issue out a commission under the Great Seal, for taking a survey of all castles, lands, manors, tenements, and all other hereditaments to the said episcopal sees belonging or appertaining; and on the return of such surveys, to take into her hands any of the said castles, &c. as to her seemed good; giving to the said archbishops or bishops as much annual rent, to be raised upon impropriations, tithes and portions of tithes as the said castles, &c., did amount unto. The Church lands, certified according to the ancient rents, without consideration of the casualties and other perquisites of court which belonged unto them; the retribution made in pensions, tithes, and portions of tithes, extended at the utmost value, from which no other profit was to be expected than the rent itself. Which act not being to take effect till the end of that parliament, the interval betwixt the end of the parliament, the deprivation of the old bishops and the consecration of the new, was to be taken up in the execution of such surveys, and making *such advantages of them*, as most redounded to the profit of the queen *and her courtiers*. Upon which ground, as all the bishops sees were so long kept vacant before any of them were filled; so in the following times they were kept void one after another as occasion served, till the best flowers in the whole garden of the church had been culled out of it. There was another clause in said statutes, by which the patrimony of the church was as much dilapidated, *sede plena*, as it was pulled by this in times of vacancy; for by that clause, all bishops' were restrained from making any grants of their farms and manors for more than twenty-one years, or three lives at most, except it were unto the queen, her heirs and successors; (and, under that pretence, to any of her hungry courtiers) they might be granted in fee-farm, or for a lease of fourscore and nineteen years, as it pleased the parties. By which means Credinton was dismembered from the see of Exeter, the goodly manor of Sherborne from that of Salisbury; many manors alienated for ever from the rich sees of Winchester, Ely, and indeed, what not?

“ But to proceed unto the consecration of the new archbishop. The first thing to be done after the passing of the royal assent for ratifying of the election of the Dean and Chapter, was the confirming of it in the Court of the Arches, according to the usual form in that behalf ; which being accordingly performed, the Vicar-general, the Dean of the Arches, the proctors and officers of the court, whose presence were required at this solemnity, were entertained at a dinner provided for them at the Nag's-Head Tavern in Cheapside ; for which, though Parker paid the shot, yet shall the Church be called to an after-reckoning. Nothing remains to expedite the consecration but the royal mandate, which I find dated on the sixth of December, directed to Anthony Kitching, bishop of Landaff ; William Barlow, late bishop of Bath and Wells, lord elect of Chichester, John Scory, late bishop of Chichester, lord elect of Hereford ; Miles Coverdale, late bishop of Exeter, John Hodgskins, suffragan of Bedford, John, suffragan of Thetford, and John Bale, bishop of Ossory, in the realm of Ireland, requiring them, or any of them at the least, to proceed unto the consecration of the Right Rev. Matthew Parker, lately elected to the metropolitical see of Canterbury. The first and the two last, either hindered by sickness or by some other lawful impediment, were not in a condition to attend the service ; which, notwithstanding, was performed by the other four, on Sunday the 17th of that month, according to the ordinal of King Edward VI., then newly printed for that purpose ; the ceremony performed in the chapel at Lambeth House, the east end whereof was hanged with rich tapestry, and the floor covered with red cloth ; the morning service read by Pearson, the archbishop's chaplain ; the sermon preached by Dr. Scory, lord elect of Hereford, on those words of St. Peter : ‘ *The elders which are among you I exhort, &c.* ’ (1 Pet. v. 1.) The letters patent for proceeding to the consecration publicly read by Dr. Dale ; the act of consecration legally performed by the imposition of the hands of the said four bishops, according to the ancient canons and King Edward's ordinal ; and after all a plentiful dinner for the entertainment of the company which resorted thither, amongst whom, Charles Howard, eldest son of William, lord Effingham, created afterwards lord admiral and Earl of Nottingham, happened to be one, and after testified to the truth of all

these particulars, when the reality and form of this consecration was called in question by some captious sticklers for the Church of Rome.

PETTICOAT LANE ON SUNDAY.

Nearly one square mile, gutted through with lanes, averaging fifteen and twenty feet from wall to wall, is every day thronged all through by a filthy, besotted, avaricious mob; including entire hordes of professional thieves and wrestlers—men and women ready for any deed of infamy, and to commit it in open daylight—low and filthy Jews, with mouths full of obscenity, blasphemy, lying and nasal slang; add, to make up the bulk, thousands of unwashed idlers, reeking from their lairs, with a goodly sprinkling of real children of misery, seeking, by means of the last shilling, to get shoes for their blistered feet, or covering for their shirtless backs; and you have the scene which the high walls of a few leading thoroughfares shut in and hide from the respectable part of the populace, at the very moment when the church bells are ringing for morning service. There cannot be less than ten thousand persons there in the course of a Sunday morning; for the crowd swells and boils over at every outlet, and the extreme ripples reach as far as Artillery-lane, on one side, and to Aldgate pump on the other; and what with selling exchanging, and stealing, an immense amount of property must change hands in the course of every Sunday morning, Truth compels us to say, that though we heard many an awful oath, we did not see one single case of drunkenness—so much for the compulsory closing of the dark little grog shops that abound there. Nor did we notice anything approaching to a *melée*, though small scuffles were numerous enough. At every few yards stands one of the City police, overawing the mingled elements of discord, and by their firm bearing compelling order, such as it is. Indeed, we feel assured, that abandoned for a single hour by the police, Petticoat-lane and its odoriferous precincts would more than realise the most vivid imaginings of Pandemonium, and, indeed, it is already little else than a hell upon earth.

Notices of Books.

CHRISTIAN GELLERT, and other sketches; translated from the German. (Sampson Low, Son, and Co., 1858). In this volume we have presented to us, in an English dress, a few of the favourite tales of Berthold Auerbach. They are well written and well translated, and read in their English form with good effect. The first tale,—the last Christmas of the poet Christian Fear-God Gellert,—is exceedingly well told. It is a simple story, related in simple language; but it will not fail to please and interest those whose minds can be satisfied with something else than the maudlin sentimentality and the morbid twaddle of the fashionable novel. To us the simple sketch, such as this is, of a trait in a good and pious man's character, is of much more worth than a whole book-full of the trash of which the world is so fond. The volume is well got-up. Beautifully printed on tinted paper and handsomely bound, it is essentially a book for the drawing-room. We wish the book success.

THE WEEKLY OFFERTORY (J. H. & J. Parker) Is a sermon by the Rev. W. R. Wroth, incumbent of St. Philip's, Clerkenwell, published by desire of his flock, to whom it is dedicated; the first sentence of which is most true. He says: "One of the greatest practical difficulties at the present day is that of obtaining funds sufficient, *first* for the support of the ministry; *secondly* for the expences of divine worship; and *thirdly* for the relief of the poor, the maintenance of schools and those other charitable institutions which tend to promote, in so great a degree, the well-being of the community." This is a most excellent sermon, and close to the point. Mr. Wroth shews, first the Scripture authority, next that of the prayer-book, and finally the duty and privilege of worshipping God by our substance. His appeal was well responded to by his small congregation; for "the offerings on the first Sunday amounted to rather more than £12." This is a good beginning; and the example will doubtless be followed, so soon as the benefit arising from the weekly offertory appears. We strongly recommend this sermon to the perusal of the clergy and the laity; and that they may "go and do likewise," as the incumbent and congregation of St. Philip's, Clerkenwell, have so well and faithfully done.

STRICTURES ON SERMONS, by F. D. Maurice. (J. H. & J. Parker). In a very neat preface, Mr. Barker who, we believe is the author, shews the unsoundness and erroneousness of Mr. Maurice's sermons on "the doctrine of Sacrifice, deduced from the Scriptures." His object in this little work is to point out some things which have been advanced by Mr. Maurice that will not bear scrutiny; and he convicts him of the unsoundness of his arguments (including his Scholarship) on which Mr. Maurice's theology is based. This unsoundness will the more readily appear and be believed when in page 14 of the "Strictures," the author says advisedly that, "I have not found one passage in this volume which intimates a belief in 'the *meritorious* Cross and passion of Christ;' or in the 'offering of Christ once made' being 'a perfect *satisfaction* for all the sins of the whole world.'" Mr. Maurice's sermons rather appear to be opposed to the Liturgy and Articles of the Church. We need not assure Mr. Maurice, that the sacrifices of the Patriarchal and Mosaic Churches were types of the grand and, in effect, the only real Sacrifice, of Christ, as the Christian Sacrifice in the blessed Eucharist is its commemoration. He will not believe us; it is needless to assure such a man that the pre-Christian types from Adam, and the Christian commemorations were completed and commenced at the foot of the cross; but Mr. Maurice maintains, that confidence in the Love of God will, of itself, put away sin. In conclusion Mr. Barker says:—

"The above strictures are directed against faults of the sermons taken in succession. They are intended to point out the utterly shallow methods of reasoning in which our author indulges; his readiness to *assume* where proof was wanted; his neglect to verify interpretations by comparisons of passages; his disposition to attenuate the meaning of every word which represents a complex idea; his propensity (unconsciously, of course) to change the meanings of words and phrases which stand awkwardly in the way of his theories; to vindicate words to his own use, not by modifying, but by inverting their meaning; his making the inward happiness and misery of man not the righteousness and honour of God, the ultimate considerations in a scheme of revelation; his neglect and ignorance of the usage of Sacrificial terms in Scripture; his disregard of the context of a passage; his propensity to imagine what the sacred writers *ought* to mean, and then to make them mean it; and other errors which the reader will have observed. As a mere orator, these sermons would lead one to suppose that he is surpassed by few; as an interpreter of Scripture, *no one*, I think, who has gone through his sermons on Sacrifice, and the above Strictures, *will regard him as possessed of any claims to respect.*"

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A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from page 289.)

As soon as the murder of the late king was known in Edinburgh, the Parliament proclaimed Charles II., on Monday, the 5th of February; but he was only recognised as king according to the Solemn League and Covenant, the principles of which had caused the late king's murder; for it was a common saying of the Congregationalists, that "We cut off Charles Stuart's head; but the Presbyterians murdered the king."

Commissioners were sent by Argyle and his faction, to treat with the king at Breda; along with whom the commission of the kirk sent their declaration stating that "They took the freedom to *reprimand* his majesty, for adhering to the counsel of James Graham [Marquis of Montrose] and his accomplices. They advised him to settle the presbyterial government in all his dominions; on which condition, they promised him their assistance; but if he acted otherwise, all the blood shed by his father will be laid to his charge." Such was the loyalty and sense of duty of the covenanters. An act was passed, called an Act of Classes, which excluded all the royalists and episcopalians from enjoying any office under government, or of even being employed by it, which letters from the Hague stated "was like to make presbyterial government *hateful*." In fact, the overbearing tyranny and insolence of the kirk was so great, that there was neither civil nor religious liberty in the kingdom.

Charles II. refused to recognise the Parliament, and espe-

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T

cially the Act of Classes, which he found excluded all his late father's loyal friends from his presence and service; he complained that they pressed him against his conscience, and the common freedom of the meanest subject; and put divers things upon him, unworthy of a king who regarded his people's welfare. Cromwell was now preparing to invade the northern kingdom; and therefore the commission of the kirk were called upon to declare what persons should be permitted, and in what capacity, to join the royal standard. The danger being imminent, the commission, who were the virtual government of the kingdom, consented that all fencible persons should be raised to fight against the sectarians, excepting excommunicated and forfeited persons (which were all loyal churchmen), notoriously profane, or flagitious, and those who had opposed the covenant.

In 1649, the sitting parliament passed an act abolishing patronage, which laid the foundation of all the heart-burning disputes and schisms, among all the numerous sects of the Presbyterians, from the first secession of Erskine to the last division by the Free Kirk. This act transferred the choice of the parochial ministers, from the ancient patrons to the parishioners or congregations; and each party endeavoured to introduce their own friends into vacant churches; but the "godly party" were the most successful, and they represented to the people that the moderate party, but especially the episcopalians, "were men of depraved habits, and utter strangers to the gospel."

But speaking of the whole presbyterian faction, Dr. Russell says, "Amidst loud professions of zeal for liberty, there may be traced the unceasing operation of *the most virulent intolerance*; all respect for principle was lost in a furious zeal for disputed points in doctrine or discipline, and the ministers who should have laboured to strengthen the foundations of integrity, employed themselves in inculcating the necessity of oaths from which conscience revolted, and in branding forbearance as worse than the rankest heresy." And the annalist of that period, who was himself a covenanter, says of the presbyterian ministers, that "all their actions were not only illegal, but most irreligious and impious, both contrary to the laws of God and men; themselves being tainted with all the heinous sins and impieties wherewith any hea-

then nation hath been branded, even Sodom itself—if perjury, covenant-breaking, hypocrisy, ambition, covetousness, and all sorts of blasphemies in the highest degree against the blessed Trinity, can by them be accounted sins.”

In 1650, Charles II. gave Montrose a commission to proceed to different courts in Europe, to procure assistance in men and money; but although he met with liberal promises, yet he received very few troops which he landed in Orkney. Mr. Aitken, the moderator of the presbytery of those islands, drew up and presented to the Marquis a most loyal address of adherence to the king; for which the commission of the kirk excommunicated him, and deposed the whole presbytery. An order in council was issued for the apprehension of Mr. Aitken; but a friendly hand gave him notice, and he made his escape to Holland; after the Restoration he was made bishop of Moray.

Montrose crossed over to Caithness with his few foreign troops, which were a mere forlorn hope; but before the loyal chiefs could collect their vassals and join his standard, he was defeated and taken prisoner at Corbiesdale, on the 1st of May. On the 17th, the parliament prejudged and pronounced sentence of death on the gallant marquis; “ordaining James Graham to be brought [in procession] from the Watergate on a cart bareheaded, the hangman in his livery, *covered*, riding on the horse that draws the cart (the prisoner to be bound to the cart by a rope) to the tollbooth [common gaol] of Edinburgh, and from thence to be brought to the parliament-house, and there in the place of the delinquents to receive his sentence; viz., to be hanged on a gibbet at the cross of Edinburgh . . . and thereafter to be cut down by the hangman; his head, hands, and legs to be cut off and distributed as follows:—“His head to be placed on the gable of the new prison of Edinburgh; one hand on the porte [gate] of Perth, the other on the porte of Stirling; one leg and foot on the porte of Aberdeen, and one leg and foot on the porte of Glasgow. If he was at his death penitent and relaxed from excommunication, then the trunk of his body to be interred by pioneers in the Greyfriars; otherwise to be interred in the Burrow-moor, by the hangman’s men, under the gallows.”

He was unrepentant in the covenanting sense, and he was

buried by the hangman under the gallows, and his limbs distributed as above; his sentence was carried into effect with the minutest barbarity, that would have disgraced a horde of savages; and the scaffold on which he suffered was kept standing for two months for the execution of his officers and the malignants, that is loyalists who had appeared for the king. It became covered with blood and gore, and popularly received the name of "*the Minister's Altar*;" and it was sarcastically remarked, that "they delighted not in *unbloody sacrifices*." Commissioners were sent to Breda, to negotiate with the king respecting his restoration; and being in no condition to resist the demands of the covenanters, he consented to return to Scotland; but only "*to do what the kirk or state required*." But what between butchering his loyal friends, and over-reaching and starving himself, his majesty found that he was to be merely a puppet at the command of the presbyterians and the republicans; to comply with all their demands; to sign their most impious covenant; to establish presbytery; and to make such farther concessions, as not only relieved the fears of the most guilty for their heads, but such as confirmed the powers which had been so madly granted to the parliament and assembly by his father.

At Breda, Livingstone, one of the ministers, remonstrated with Charles for using the English prayer-book, and rudely attempted to prevent his partaking of the Lord's supper, on the day previous to his embarkation; he assured the king of *the sin* of communicating, according to the rites of the Church of England, which he said would provoke God to blast all his designs. On the 12th of June, 1650, his majesty sailed from Holland in a Dutch man-of-war; but Livingstone would not sail in the same ship, with certain malignants that attended on the king. On the 3rd of July the king landed at the mouth of the river Spey, having providentially escaped the danger of capture by an English fleet; but before he was suffered to land, he was compelled to sign the solemn League and Covenant. Here all the loyal friends who had accompanied him were dismissed, and he proceeded to Aberdeen, where the first thing that greeted his eyes was the blackening limb of his loyal servant, Montrose, on the gateway under which he passed. The loyal nobility and gentry were en-

tirely excluded from his presence. And at St. Andrews, Principal Rutherford made an oration, in which he informed his majesty, that unless he adhered to the covenant, "it was all over with the king and his affairs."

By this time, Cromwell had marched deep into the bowels of the land, which he undertook to conquer with only 19,000 men, on account of the religious feuds and divisions in it. General Leslie retreated before him, but made a stand at the capital. Here, at the instigation of the kirk, the Committee of Estates commanded all the malignants to leave the army, and they displaced all the officers who were suspected of loyalty. In consequence, 4000 loyal episcopalians defiled out of Leslie's quarters. The northern loyalists offered to raise an army of episcopalians, that in case *the saints* should be beaten, they might come to the rescue; but in the event of the saints being victorious, they would, if required, lay down their arms; and to prove their sincerity their chiefs offered to deliver their wives and daughters into their hands as hostages. But the commission of the kirk rejected their offer, alleging that it was better to be beaten by Cromwell than to admit episcopalians into the army; for they declared that *malignancy, i.e., loyalty and episcopacy, was the sin against the Holy Ghost*; and that it was better to fight their enemies with a handful of *the elect and godly people*, than with mighty arms laden with that *sin* which, like Achan's wedge, would surely be the cause of their destruction.

Cromwell announced to General Leslie, that as he came to secure the person of the king, he would not treat with him for terms of peace, unless he would give up the king to him; upon this point Leslie and Cromwell understood each other; they maintained a secret correspondence, and there was not any design to conquer Cromwell, lest the malignants or loyalists might mount into power. The commission was not yet satisfied respecting his majesty's sincerity, and were determined to make him *do public penance*, for his own and the sins of his father's house; but Cromwell's victory at Dunbar saved his majesty from that humiliation. Instead of which the commission sent the king a declaration to sign, desiring the proclamation of a fast for the sins of the king and of his ancestors. 1. For the great opposition made to the work and people of God by the king's ancestors. 2.

For King James' defection from the national covenant, and his undermining the discipline government and worship of the kirk, taking away the liberty of assemblies, bringing in the prelates and the Popish ceremonies. 3. For Charles I. exercising an arbitrary power, both in the kirk and in the state. 4. For his obtruding the service-book and book of canons. 5. For his opposing the solemn League and Covenant, and shedding much blood. 6. For his not casting out the prelates and Popish ceremonies. 7. For his promoting in the Church of England, many Popish ceremonies. 8. For his Popish marriage. 9. For the Queen's idolatry. 10. For her opposition to the work of God. 11. For his own [Charles II.] being involved in the opposition to the work of God, and giving commissions to malignants against the same. 12. For his treaty with the Irish rebels, and his allowing them the liberty of the Popish religion.

Cromwell's victory spoiled more of their schemes ; among others, the levy of a heavy fine on the malignants ; to have banished the English noblemen from the king's court, and to make his majesty acknowledge that he would only reign in *subordination* to the covenant and the commission of the kirk. The ministers of the covenant persuaded Lealie to attack Cromwell, assuring him that it was *revealed to them* from heaven, that *the saints* would undoubtedly be victorious over the perjured sectaries ; but to cover the failure of their prophecy, they ascribed the loss of the battle of Dunbar to the presence of malignants in the covenanting army, and to the unpurged sins of the king's house ; whereas Cromwell asserted, and with truth, that "the Lord had delivered these sanctified creatures into his hand."

The commission of the kirk met at Stirling, on the 12th of September, 1650, and issued an order for a public fast ; but the episcopal clergy and many of the presbyterian ministers refused to observe it ; the latter asserting that "*five or six* men were too bold to dictate to a whole church, without the concurrence of an assembly." The synod of Fife insisted, that those who were under kirk censures for having taken part in "the duke's engagement," should be received into communion and be admitted to the common defence of their country ; but this proposal was peremptorily refused by the commission and the committee of estates. In consequence,

twenty-two of the loyal and devoted friends of the king were ordered to quit the court within twenty-four hours, and the kingdom in twenty-one days, as being profane, scandalous, malignant and disaffected persons. The king was indignant at this insult ; but it was carried into effect. On the 4th of October, Charles received secret information that the commission and the committee of estates that held him in bondage had *engaged to deliver him up to Cromwell*, and to hang some of his best friends !

Under pretence of going to hawk, and without any change of clothes he rode through Perth, and then at great speed to Dundee, thence turning up the country to Clova, where he entered a wretched hovel and threw himself down exhausted on some rushes. He was pursued and found the next morning asleep in his rushy bed, and brought back to Perth. But this little trip caused his jailors to treat him with more respect ; and after that, he was admitted to his proper place to sit in the committee of estates, which he had not been before that event. It was now discovered, that *the saints* or covenanters, were too few in number to defend the kingdom ; but as nothing could be done without the authority of the kirk, it was submitted to the commission, to state what persons were to be permitted to bear arms for defence of the kingdom against the sectaries ; on the 14th December, the commission delivered the following answer, "that all fencible men may be permitted to serve in the army, except such as are excommunicated, forfeited, profane or flagitious, or who are opposers of the covenant."

The resolutions were too moderate to please the extreme godly party among the presbyterian ministers, and their adoption caused a violent schism among them ; distinguished by the names respectively of Resolutioners and Remonstrators, or Protestors.

These answers were called Resolutions, to which all the episcopal clergy and the *moderate* party of presbyterians adhered ; but the rigid presbyterians were horrified, that men who had served under Montrose and in the duke's engagement, were appointed to commands in the army. This they said involved the godly with the malignants, and they began to excommunicate, suspend, and depose their more moderate brethren, who in turn hurled the same spiritual thunders at

the opposite faction. Those who complied with the resolutions, were accordingly denominated **RESOLUTIONERS**; whilst those who opposed them were called **PROTESTORS** or **REMONSTRATORS**.

(To be continued.)

WATERLAND ON JUSTIFICATION.

(Continued from page 252.)

IV. **WHAT** are the concurring *causes* on God's part and on man's, to produce and preserve justification?

Having considered what justification is, and how distinguished, I may now pass on to inquire into its constituent *causes*, principal and less principal, efficient and instrumental, divine and human, and the like. For there are several causes, more or less contributing to the justification of a person; that is, to the making him a *sure title* to salvation for the time being.

1. God the Father is here to be considered as **PRINCIPAL**, as He is the Head and Fountain of all. Of that there can be no question, and therefore I need not say more of it. The divine philanthropy is of prime consideration in the whole thing.

2. In the next place, God the Son is here to be considered as the procuring and meritorious cause of man's justification, both by His active and passive obedience. (See Gul. Forbes Consider. Modest. p. 67.) This, though it may be disputed by such as will dispute anything or everything; yet seems to be generally admitted, among the sober divines of all the great divisions of Christians.

3. In the third place, God the Holy Ghost is here to be considered as the *immediate, efficient Cause*. For proof of which, we need go no farther than our Lord's own words; that, *except one be born of water and of the Spirit, he cannot enter into the kingdom of GOD*; which is as much as to say, he cannot have a title to salvation, cannot be justified. Neither need we here put in the restriction, ordinarily so far as the Spirit is concerned; His immediate agency must be supposed, in all cases and upon every supposition.

4. After the three Divine Persons, principally concurring and co-operating in man's justification, we may next pass on

to the subordinate instruments. And here come in the ministry, the word and the sacraments; but more particularly the sacrament of baptism, which perhaps may here deserve a large and distinct consideration; as it has been too often *omitted*, or but perfunctorily mentioned in treatises written upon the subject of justification.

If we look either into the New Testament or into the ancient Fathers, we shall there find that the sacrament of baptism, considered as a federal rite or transaction between God and man, is either declared or supposed the ordinary, necessary, outward instrument in God's hands of man's justification. I say an instrument in God's hands; because *it is certain*, that in that sacred rite, God Himself bears a part, as man also bears his; and that in both sacraments (as our church teaches) God embraces us, and offereth Himself to be embraced by us [*vide* Homily]. According to the natural order of precedence, the authorised ministry is first in consideration; The Word next; then hearing and believing with a penitent heart and lively faith; after that Baptism, and therein the first solemn and certain reception of justification, which is afterwards continued by the *same lively faith*, and the use of the word and of the other sacrament.

Now as to baptism, and its being ordinarily the necessarily *outward mean or instrument* of justification, the immediate and proximate *form and rite of conveyance*; that will be easily made appear from many clear texts of the New Testament, as also from the concurring verdict of antiquity, the best interpreter of the sacred writings.

First, the texts I shall first take in their order. "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." (Mark xvi. 16.) Here the word *saved* amounts to the same thing in the main with *justified*, being opposed to condemned; and it is farther observable, that the *believing* here must be understood of a *lively* faith; yet that alone is not said to save or to justify, but with the *addition* of baptism. For whatever some may please to teach of *faith only* as justifying, the exclusive term is most certainly not to be understood in opposition, either to the work of the Father [who justifies or remits] or of the Son [who purchases] or of the Holy Ghost [who makes it effec-

tual]; or in the standing *means* of conveyance which they have chosen [baptism].

The warmest contenders for faith *alone*, are content to admit that the exclusive term, *ALONE*, is opposed only to everything else on *man's part* in justifying, *not* to anything on God's part. Now, I have already noted that baptism is an *instrument* in God's hand, who bears His part in it; and therefore baptism in this view, relates to God's part in justifying and *not* to man's. It is not indeed said in the text just cited, that he who is not baptized shall be damned, as it is said of him who believeth not. God reserves to Himself a liberty of *dispensing* in that case. At the same time, He has made no promise or covenant to justify any one without the use of baptism; so that still baptism must be looked upon as the ordinary standing *instrument* of justification on God's part; and we have no certain warrant for declaring any one justified *independently* of it.

The next remarkable text is, "Except one be born of water and of the Spirit, he cannot enter the kingdom of God." (John iii. 3, 5.) Where we may observe, that *born again* in the third verse, is interpreted of baptism (sign and thing signified) in the fifth; and the emphatical word *cannot*, is twice made use of in that case. What room then is there left for pretending any direct and positive *promise* from God to justify any man *before or without* that ordinary *MEAN*? Say that faith is our *instrument* for receiving justification, which is saying enough; still *baptism* must be God's instrument ordinarily for *applying* or *conferring* it, in virtue of what our Lord Himself, in that place, *has TWICE solemnly declared*. But I pass on:—

In the second of the Acts, we read these words of St. Peter to the Jews of that time, "Repent and be baptized every one of you in the name of Jesus Christ, *for the REMISSION of sins*, and ye shall receive the gift of the Holy Ghost." Now it is to be noted, that true repentance in such a case *presupposes* some degrees of preparatory grace and lively faith; and yet baptism was to intervene too in order to *remission*, that is in order to *justification*, and the *gift* of the indwelling of the Holy Spirit.

So again in the case of St. Paul, at his conversion to Christianity. He had been a true believer from the time

when he said "Lord, what will Thou have me to do?" but he was not yet justified. His sins remained in charge for three days at least longer; for it was so long before Ananias came to him and said, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) Baptism was at length his grand absolution, his patent of pardon, his instrument of justification granted him from above; neither was he justified till he received *that divine seal*, inasmuch as his sins were upon him *till that very time*.

Pass we on to the epistle to the Romans, where St. Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death" (that is, into a *participation* of the death and merits of Christ, through which also we die unto sin.) "Therefore, we are buried with Him by baptism into death." (Rom. vi. 3, 4.) In baptism is the first formal, solemn *death unto sin* in the plenary remission of it; which comes to the same as to say, that there also commences our justification entire. All before was but preparatory to it, as conception is to the birth.

The same St. Paul says, "By one Spirit are we all baptized into one body." (1 Cor. xii. 13.) Now, if we are first incorporated into the mystical body of Christ by baptism, it is manifest that we are there also first justified; for no man strictly belongs to Christ till he is incorporated; neither is any one justified before he is incorporated, and made a member of Christ, a citizen of heaven.

St. Paul also says, "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ." (Gal. iii. 26, 27.) Words very observable, as plainly intimating that ordinarily a person is not made a child of God by faith, till that faith is exerted in, and perfected by, baptism. FAITH, in adults, is the *hand* whereby *they receive* the privilege of adoption and justification; while the SACRAMENT is the *hand* whereby God *dispenses it*. We are *born* children of wrath; but we are *made* children of God, by the new birth in the sacrament of baptism.

God is the donor, and He dispenses the grace to some without faith, as to infants; and to others without baptism, as to martyrs principally, and to catechumens prevented by extremities. But still the *ordinary* rule is to dispense it upon

a true and lively faith, sealed with the stipulations mutually passed in baptism.

So again, we read in the epistle to the Ephesians as follows:—"Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it* with the *washing of water* by the word;" that is, by the words used in the form of baptism, as St. Chrysostom interprets it. If then, baptism is the *ordinary instrument* whereby Christ *cleanses* the members of His church, by the *same* [instrument] He must be supposed to *justify* them; as *cleansing* and *justifying* are words of like import, and in this meaning the same with *remission of sins*, which is one great part of justification.

St. Paul elsewhere speaks of his new converts, as putting off the body of the sins of the flesh by Christian circumcision, that is by baptism; "buried with Christ in baptism, and risen with Him through the faith of the operation of God," having all their trespasses forgiven them. (Col. ii. 11-18.) What is this but saying, that they are *justified instrumentally, by baptism*? The same thing is at the same time said to be brought about *by faith* (which is indeed the *instrument of reception* on man's part, as baptism is [the instrument] of conveyance on God's part); but still that very faith is supposed to be exerted in, and completed by baptism, before it justifies, so far as it does justify.

I proceed to a noted text in the epistle to Titus, "Not by works of righteousness, which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost—that being justified by His grace, we should be made heirs according to the hope of eternal life." (Titus iii. 5-7.) It is manifest by comparing the three verses together, that baptism is here made *the mean* through which, or the *instrument* by which the Holy Spirit of God worketh Regeneration, Renovation and Justification; and that *justification* the last named, is, in the order of nature (though not in the order of time) the last of the three, as the result of the two former in the same work of grace, and in the same federal solemnity. It may be noted by the way, that baptism, in this text, is not considered as a work of man,

* O cleanse Thou me from my secret faults. Ps. xix. 12. Thou shalt wash me and I shall be whiter than snow. Ps. 51—7. Ed. C. W.

but as an instrument, rite, or federal transaction between God and man.

In the epistle to the Hebrews, we read thus:—"And having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith, &c. (Heb. x. 21—23.) In these few words are pointed out the *meritorious cause* of our justification, expressed by the sprinkling, viz., with the blood of Christ, in allusion to the blood of the ancient sacrifices; the instrumental mean of conveyance, baptism, expressed by the washing of our bodies; and the instrumental mean of reception, expressed by the word *faith*. The merits of Christ, applied in baptism by the Spirit, and received by a lively faith, complete our justification for the time being. I know not whether the Apostle's here laying so much stress upon "our bodies being washed with pure water," might not, among several other similar considerations drawn from the New Testament, have led the early Fathers into a thought which they had, and which has not been so commonly observed; namely, that the application of water in baptism secured, as it were, or sealed the body to a happy resurrection: while the Spirit more immediately secured the soul: and so the whole man was understood to be spiritually cleansed and accepted of God, in and by baptism. They had also the like thought with respect to the elements of the other sacrament, as appointed by God for insuring the body to a happy resurrection along with the soul. Whether that ancient rationale of the two sacraments be not, at least, as good as any modern ones, I leave to be considered, and pass on.

St. Peter says, "Baptism doth also now save us; not the putting away of the filth of the flesh, but the answer [or stipulation] of a good conscience towards God, by the resurrection of Jesus Christ." (1 Pet. iii. 21.) What I have hereupon to observe is, that baptism *saves*; that is, it gives a just title to salvation; which is the same as to say, that it conveys justification. But then it must be understood, not of the outward washing but of the inward *lively faith* stipulated in it and by it. Baptism concurs with faith, and faith with baptism, and the Holy Spirit with both; and so the

merits of Christ are savingly applied. Faith *alone* will not ordinarily serve in this case; but it must be a *contracting* faith on man's part; contracting in form, corresponding to the federal promises and engagements on God's part. Therefore, Tertullian rightly styles baptism "the sealing of the faith;" "the witnessing of the faith;" "the promise of salvation," and the like; but I shall say more on the head of faith in a distinct article below.

There is yet another very observable text which might have come in, in its place; but I chose to reserve it to the last, for the winding-up this "summary view of the scripture doctrine" on this head. It runs thus:—"Such were some of you; but ye were washed, viz., (in baptism); but ye were sanctified; but ye were justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) I think it better to render it *were*, or *have been* than *are*, as best suiting with the original and with the *were*, just going before. But the sense is much the same either way. Here are three concurrent *causes* of justification (together with sanctification) mentioned together; viz., the *meritorious* cause, the Lord Jesus; the *efficient* and *operating* cause, the Spirit of our God; and the *instrumental rite of conveyance*, BAPTISM.

From these several passages of the New Testament laid together, it sufficiently appears, not only that baptism is the *ordinary instrument* in God's hands for conferring justification; but also, that ordinarily there is no justification conferred either *before* it, or *without* it. Such grace as precedes baptism amounts not ordinarily to justification, strictly so called; such as follows it, owes its force, in a great measure, to the *standing virtue of baptism* once given.

(To be continued.)

ENGLAND AND ROME.

(Continued from page 212.)

CHAPTER X.

Art. 16 of the Creed of Pope Pius IV.

ART. 16 of the Creed of Pope Pius IV. is as follows:—*I embrace and receive all and everything, which in the holy Synod of Trent has been defined and declared, concerning original sin and justification.*

The doctrine of the Church of England with regard to *original sin*, and the effect of baptism upon this "fault and corruption of human nature," may be learned from Art. ix. ;—that of the Church of Rome from the "decree concerning original sin," passed at the fifth session of the Council of Trent, held June 17, 1546.

It is only with regard to the doctrine of the last part of Art. ix. that we differ from the Church of Rome. The first part of the article is directed against those who held that the sin of Adam was merely personal, and confined to himself, and did not in any way affect his posterity. It is only with the last two sentences that we now have to do. These we print, together with part of the fifth section of the decree of the Council of Trent above mentioned :—

THE EFFECT OF BAPTISM ON ORIGINAL SIN, according to the *Church of England* :—

"Original sin . . . is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam . . . and this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh . . . is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."—Art. ix. "All we, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us."—Art. xv.

THE EFFECT OF BAPTISM ON ORIGINAL SIN, according to the *Church of Rome* :—

"If any one denies that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that all that which has the true and proper nature of sin is not taken away, but says that it is only erased* or not imputed,—let him be Anathema. . . But this holy synod confesses and is sensible, that in the baptized there remains concupiscence. . . This concupiscence, which the Apostle sometimes calls sin, the holy synod declares that the Catholic Church has never understood to be called sin, as being truly and properly sin in those born again, but because it is of sin, and inclines to sin. And if any one be of a contrary opinion, let him be Anathema."—Decree, § 5.

* Orig. radi,—scratched out.

So that according to the Church of Rome, the effect of the sacrament of baptism upon "original sin," amounts to a total extirpation of it; whereas the Church of England, whilst she acknowledges and teaches the regenerating grace

of baptism, teaches nevertheless a continuance of "original sin" in the persons baptized.

Let us now proceed, according to our custom, first, to try these doctrines by Holy Scripture; and secondly, to take the sense of the early church upon the subject.

It is needless to say anything in proof of the fact, that the infection of *original sin* "doth remain, yea, in them that are regenerated,"—that is, *baptized*; for the experience of every day, every hour of our lives, testifies only too surely that it is so; and that this corruption of our nature "is not subject to the law of God," is expressly asserted by St. Paul; "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7.

We know of no authority in scripture for the establishment of that opinion—the truth of which our own hearts deny—that original sin is entirely taken away by baptism. On the contrary, St. Paul, writing to "*the churches of Galatia*," Gal. i. 2,—to *baptized* persons therefore,—says, Gal. v. 17, "the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." St. Peter, too, admonishes the *Christians*, 2 Pet. i. 1, 2, to whom he writes, to "abstain from fleshly lusts, which war against the soul." 1 Pet. ii. 11. St. James also writes, iii. 2, "in many things we offend all." And St. John, i. 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

St. James, too, chap. i. 14, writes, that "every man is tempted, when he is drawn away of his own lust, and enticed." And it is of this "lust" that St. Paul writes, Rom. vii. 7, 8, "I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." Compare also Rom. vi. 12; and vii. 18, 24.

We are not ignorant of the fact, that there have been, and still are, many who see no difference between the teaching of England and of Rome, on the subject now under consideration. Of this we leave our readers to judge for themselves; and content ourselves with having fairly cited the doctrine of both churches, and with appealing not only to the texts

quoted above, but to the general teaching of Holy Scripture, as well as to any and every Christian's own daily experience, for the issue of the question.

We pass on now to the testimony of the early writers; and the following passages, which are only a few among many that might be adduced, will, we imagine, amply prove that the doctrine of the primitive church was not that which is now taught by the Church of Rome.

Clemens Romanus writes thus:—"It is moreover thus written of Job. Job was a just man, and blameless, true, righteous, free from all evil. But he accused himself and said, 'None is clean from impurity, not even though he be but a day old.'"

Tertullian:—"There are some sins, which beset us every day, to which we are all liable. For to whom doth it not happen to be 'angry without a cause,' and to 'let the sun go down upon his wrath,' or even to strike, or freely to revile, or rashly to swear, or to break a promise, or to lie through timidity or necessity?"

Cyprian:—"Let no one flatter himself with the idea that he is innocent, since nobody is innocent; and by extolling himself, a man would only aggravate his punishment. He is instructed and taught that he is guilty of sin every day, since he is commanded to pray every day."

Hilary:—"Who will boast of a heart chaste before God, even though an infant one day old, since, according to the Apostle, both the origin and law of sin remain in us?"

Basil:—"There cannot be a man found pure from filth, not even though he be one day old."

Cyril of Jerusalem:—"The stains of sin remain in the body. For as, when the body has been wounded, though the wound be cured, the scar remains, so in like manner sin wounds the soul and the body, and the marks of the scars remain in all men. They are taken away from those only who receive the washing of baptism. God, by means of baptism, heals the former wounds of soul and body; but for the future we must all with one accord secure ourselves, lest we lose our heavenly salvation."

Gregory of Nazianzum:—"Not to sin at all is, by God's ordination, above human nature."

Augustine:—"Far be it from us to say that concupiscence

is sanctified, with which the regenerate are compelled to fight as with an enemy, in a certain intestine war, and to desire and long to be healed of that plague."

And again:—"So long as thou livest, sin must be in thy members."

And once more:—"Is all iniquity blotted out? does not infirmity remain? Did no infirmity remain, we should live here without sin. But who can dare to say this, unless he be proved unworthy of the mercy of the Redeemer, one who desires to deceive himself, and in whom there is no truth?"

We cannot do better than finish this paper with the words of Bishop Burnet, in his exposition of Art. ix.:—"There are many places which do manifestly express the struggle that is in a good man:—*The flesh is weak, though the spirit is willing: the flesh lusteth against the spirit, as the spirit lusteth against the flesh*; we ought to be still mortifying the deeds of the body; and we feel many sins that do so easily beset us, that from these things we have reason to conclude, that there is a corruption in our nature which gives us a bias and propensity to sin. Now there is no reason to think that baptism takes away all the branches and effects of original sin; it is enough if we are by it delivered from the wrath of God, and brought into a state of favour and acceptance; we are freed from the curse of death, by our being entitled to a blessed resurrection; and if we are so far freed from the corruption of our nature, as to have a federal right to such assistances as will enable us to resist and repress it, though it is not quite extinct in us so long as we live in these frail and mortal bodies, here are very great effects of our admission to Christianity by baptism, though this should not go so far as to root all inclinations to evil out of our nature."

(To be continued.)

THE INDIAN CUCKOO.

A VERY interesting scene, illustrative of one of the most curious exceptions to normal principles in natural history, was recently witnessed at Colpetty in Ceylon. Two crows were seen, feeding what were supposed to be five young ones,

which were just beginning to fly. It was however noticed that the cry of the young birds was not the usual prolonged *caw*, but a shriller and more interrupted sound. Attention having been thus attracted to them for a day or two, it was next thought that they looked rather smaller than young crows usually are;—then that their tails were rather longer than usual; then again, that there was something peculiar in their flight from tree to tree; and lastly, that whilst the parent crows fed them, other crows attacked them—an act of aggression severely resented by the supposed parents. The suspicion at first excited, that these birds were not young crows, but cuckoos, now became confirmed; and in order to decide the matter one of them was shot, when the surmise was proved to be correct.

There are several varieties of the cuckoo in India, but the most common is the bird which flies, rapidly and horizontally, from one tree with dense foliage to another, uttering a loud shrill cry, and generally pursued by crows. The male is metallic black, and the female greyish brown. Though agreeing generally in their habits with the cuckoo which visits Europe in summer, in some of their instincts ours must be very different. The European one lays but a single egg in the nest of the strangers who are to bring it up, (generally, too, in the nest of a much smaller bird than itself); but ours lay several, as proved by the existence of the five young birds above described. The young European bird jerks the young of its rightful possessors out of the nest, and so monopolises all the food his foster-parents bring. The question then arises, how are the crows' eggs or young here removed from the nest without the loss of the cuckoo's. This must be done by the old cuckoo; for if the young ones had to toss the young crows overboard they would probably destroy each other—for it is impossible to conceive that when so young they could discriminate between themselves and the young crows their companions. Another supposition is, that the cuckoo's eggs may be so much more speedily hatched than those of the crows, that the young are able to turn out the latter. There is a case on record, where a cuckoo dropped an egg into a hedge-sparrow's nest which had already four eggs in it. The young cuckoo and two hedge-sparrows were hatched simultaneously. By the evening of

that day nothing was left in the nest but the young cuckoo. At five or six days old the experiment was repeatedly tried of putting a young swallow into the nest with it. The cuckoo insinuated itself below the swallow, and, by a jerk of its rump threw the swallow out. The questions of parasitical instincts and precocious strength in the young cuckoo were thus established. Certain it is, that in the present case there were five young cuckoos that monopolised all the attention of their foster-parents the crows, who had not a single young one of their own.

The deceit too was most successful; for whilst the other crows knew perfectly that the young birds were not their congeners, and therefore attacked them as vigorously as they do their intrusive and deceitful parents, the foster-crows not only fed but protected their unnatural charge. The crows have an instinctive hatred of the cuckoos; and may be often seen pursuing and not unfrequently killing them. In this they resemble the unfortunate *pipits* of Europe, numbers of which may be seen following the cuckoo, as if complaining that they cannot gather enough of hairy caterpillars to satisfy the insatiate maw of the big young bird at home, and intreating the true parent to take pity on its own offspring and on them. Whether the *pipits* make this appeal or not, or whether or not the cuckoo understands it, certain it is that the roguish bird never responds. It is a curious fact, however, that *other* birds join the foster-parents in providing a sufficiency of food for the impostor. This shirking of the ordinary duty of nidification on the part of the cuckoo, and the readiness with which that duty is assumed by other birds, are amongst the great mysteries of nature.

Probably it is requisite that the whole time of the cuckoos should be devoted to ridding the world of certain species of insects. The Ceylon cuckoos on their part not only entertain a great dread of the crows, but seem to have a guilty conscience, for whilst they manifestly try to hide in the thickest trees, they cannot avoid betraying their presence by their incessant and loud cry. This cry is a great nuisance to persons who have no faith in early rising; and, for scolding talents, we venture to back a couple of these parasitical birds against two of the most vehement and voluble Tamil ladies that can be selected from the grass-cutter tribe. The

puzzling question is, how the Indian cuckoo, an insectivorous and *fruit-eating bird* (for we found the crop of one killed in the Jaffna Peninsula, full of navels or wild damsons), comes to choose a savagely carnivorous and filthy carrion-crow as the nurse and feeder of its young. Do the instincts of the crows for the time change? and do they present nothing to the young of the cuckoo, but hairy caterpillars and luscious fruits? We believe not: on the contrary, the young seem to relish carrion and to thrive on it.

EUCCHARISTIC CONTROVERSY IN SCOTLAND.

At a synod of the diocese of Aberdeen, held in that city in June last, the Rev. Gilbert Rorison presented the Rev. Patrick Cheyne, incumbent of St. John the Evangelist's church in Aberdeen to the bishop and synod, for having preached and published six sermons, containing as alleged, unsound teaching on the doctrine of the Eucharist. When called upon by the right Reverend Dr. Suther, the bishop, Mr. Cheyne declined to plead at that stage; and nine clergymen, his supporters, also declined to declare their opinions on the merits of the case; the latter were admonished by the bishop. The majority gave their opinion "that the doctrine of the six sermons was inconsistent with the doctrine and practices of their church." After a protest by Mr. Cheyne's supporters, the bishop spoke as follows:—

Brethren,—I am glad that we have arrived at the end of this distressing case; distressing on account of the age and bearing of the minister who has been the subject of it; distressing to me, on account of the respect with which I have hitherto regarded him; but especially distressing, on account of the unprecedented obstructiveness which he has chosen to adopt without any reasonable ground; and for the manifest undutifulness and disrespect which he has exhibited to constituted and solemn authority, when, in defence of truth, he treaded that authority would be ranged against him. To those of you, my reverend brethren, who have obeyed the canon and who have assisted me with your opinions on the merits of the case, I feel bound to express my thanks for your dutifulness and for the attention which you have given to it, for

the clear and honest way in which you have declared your opinions, that the teaching of the respondent contradicts your own teaching; the teaching of your predecessors; and which is opposed to the formularies of the reformed church. I can sympathise with you in your difficulty, owing to the very peculiar course the respondent has adopted, and the intimacy which has subsisted between him and many of you during a long series of years. But, unfortunately for him, though happily for you, his enunciation of doctrine in the six sermons are so clear and decided, that the difficulty of pronouncing upon their meaning and tendency, is very considerably diminished. But to those nine clergymen [here the bishop rose, and the nine also rose up] who have banded together against the investigation of truth and my episcopal authority, I know not how to speak . . . you stand before me in guilty conscience, such as I am happy to say has, and I trust, will have, no parallel in the future history of our church; and only the hope that God will bring you to a better mind and lead you to confess your sin of disobedience, disposes me to leniency, and to withhold at present the summary sentence of canonical disobedience against you.

Mr. Webster then read a protest, which was subscribed by the other dissentient clergymen; which was received to be entered in the minutes; and the bishop adjourned the Synod till Thursday, the 5th of August.

On that day the synod again met, and the principal business was a discussion on the Pastoral issued in May last by the six Scottish bishops, condemnatory of the famous primary charge delivered last year by Bishop Forbes of Brechin. Bishop Suther said he had laid the pastoral before his clergy, in accordance with the order of the Episcopal Synod, and he now added a strong recommendation that they should read it to their several congregations, saying:—"Brethren, I would now wish to call your attention to a very important matter. You are aware that the Episcopal Synod has issued a pastoral. You are aware of the unhappy circumstances which led to the issuing of this pastoral—the Bishop of Brechin's primary charge. You are aware also of the excitement which prevailed on the subject of that charge. The bishops of the church saw no other way of meeting this serious evil, than by applying themselves to the consideration of the charge.

The result of their anxious consideration was the pastoral unanimously agreed to by the Scottish bishops, which, in obedience to their order, I now place before you, and I shall direct the clerk to read it. I am happy to say that where the pastoral has been read and known, the laity have derived much comfort from it, and their minds have been very much settled concerning the doctrine of our Reformed Church on the subject of the Eucharist. For this reason, my brethren, I earnestly recommend, so far as a bishop can, that you should read it to your congregations, for I am sure that it will afford them the same comfort which it has afforded to the laity in other quarters. The clerk will now be kind enough to read it."

The clerk then read the pastoral, which is dated May 27, 1858, addressed "to all the faithful members of the church in Scotland," and states with respect to the charge published in August, last year, and brought under the notice of the bishops by two of their number, at their ordinary meeting in September last, and again at the special meeting in December, that, while it was ultimately resolved to postpone its consideration, "there was but one feeling and one opinion expressed by those who were present, as there is now but one opinion entertained by us all (except the Bishop of Brechin), in regard to the publication itself. We unanimously regret that such a charge should have been delivered and put forth by one of our body. We regret it on other accounts, and because it forces upon us the painful duty of making known that we do not concur with our right reverend brother in the views he has expressed on so material a point as the doctrine of the Holy Eucharist. We think those views, in the extent in which he has defined and urged them, unsound, erroneous and calculated to lead, if not resolutely opposed, to still graver error. The case may not amount to a direct call for a formal presentment of the bishop, as liable to judicial penalties; and no such formal presentment has been lodged before us. But the publication of such views in a document for the guidance of clergy, and still more, the republication of the charge "in its integrity," notwithstanding the grave remonstrances with which it had been met, and the scandal which it had raised—this, attended by the avowed confidence of the author in the eventual

“triumph of his teaching” (Preface, p. 6), leaves us, we feel, no alternative but to declare our own dissent, and to caution you against being led astray, either by the teaching of itself or by the undue confidence with which it is maintained.

“At the same time, however, let it be clearly understood, that we cordially concur with our brother, in his desire to protect the most holy ordinance of our religion from all irreverence, and to impress upon the hearts of all men a deep, faithful, thankful conviction of its unspeakable blessedness. It is not on account of any variance between us as to the importance of these duties, but for the attempt which he has made to rest them upon a false foundation, that we feel we have cause to differ from him. We cannot forget that the aversion to the doctrine of Sacramental Grace, and even its entire rejection, unhappily prevalent in many quarters since the time of the Reformation, is to be regarded as the natural reaction from excesses with which the primitive teaching had been overlaid; and we have learnt abundantly, both from history and experience, that the violence of such reaction, instead of gradually diminishing, is liable to be renewed and aggravated, whenever it is attempted to restore these excesses. This, we believe, is the fundamental error into which our brother has fallen. Anxious to assert and uphold the grace, the dignity, and efficacy of the blessed Sacrament of the Lord's Supper, he has adopted a line of argument which, as it exceeds the truth of God's holy word, so it is calculated, we are sure, by no slow or uncertain process, to defeat that very end. He has pleaded for what has recently been called ‘the Real Objective Presence,’ in such a manner that the inferences which he draws from it, however doctrinally unsound, become, as he represents, logically inevitable; that is, Supreme Adoration becomes due to Christ, as mysteriously present in the gifts (p. 27), or, as it is expressed elsewhere, ‘to Christ in the gifts’ (pp. 28, 33); and the Sacrifice of the Cross and the Sacrifice of the Altar become ‘substantially one,’ and ‘in some transcendental sense identical’ (p. 42).

“Convinced as we are that neither of these conclusions is to be found in Holy Scripture, or has been deduced therefrom by the church; and persuaded that the teaching of them has given rise to corruptions and superstitions from which we have been set free through the blessing of God

vouchsafed to the wisdom and courage of our forefathers; we feel it our duty to resist the attempt which has been made to press these conclusions upon your acceptance, and we earnestly entreat you not to suffer yourselves to be disturbed or misguided by it. After due consideration, we do not hesitate to say, that the reason by which they are maintained is, in our opinion, fallacious; and that the testimony of authorities produced in their support, when fully and carefully examined, will generally be found not to justify the use to which it has been applied.

“More particularly, we feel called on, at this season of trial, to exhort you, our dear brethren of the clergy, that you be not moved, under the excitement that prevails around us, so as either to exceed or fall short in your teaching of the truth with respect to the doctrine of the Blessed Sacrament, which has thus unhappily been brought into controversy.”

The bishops then enjoin on the clergy adherence to scripture and the formularies of the church, which, “as she repudiated the doctrine of Transubstantiation, so she has given us no authority whereby we can require it to be believed that the substance of Christ’s Body and Blood, still less His entire person as God and man now glorified in the heaven, is made to exist *with, in, or under* the material substances of bread and wine;” they also explicitly enjoin on clergymen to teach that the Sacrifice of the Altar is to be regarded no otherwise than commemorative. And again adverting to the charge, they conclude thus:—“We would gladly—most gladly—have avoided the course now taken, if we could have done so consistently with the solemn obligations under which we lie towards you all, and not least towards our brother himself.

“The reluctance we have shown to adopt any synodical action in this case, and the calls we have made upon our brother, both privately and in synod, and the opportunities we have given him to reconsider what he has written, are a proof of this. But tracing, as we plainly do, in the teaching of this charge, a tendency to undermine the great foundation upon which our formularies rest, and to weaken ourselves of gratitude and respect towards the holy men from whom we have derived them in their present state; and seeing also, on his part, an apparent determination not to surrender the

position he has taken up; we have felt ourselves constrained to deal with the matter as we have now done.

“Signed by C. A. Terrot, Bishop of Edinburgh and Primus, and the six other bishops.”

The Dean.—I beg to move that this document shall be respectfully received.

Mr. Low seconded.

Mr. Greive, Ellon.—I beg to move, as an amendment, that this Synod hereby tenders its respectful thanks to the College of Bishops for the pastoral now laid before it, and records its hearty concurrence in their faithful testimony to sound doctrine on the subject of the Holy Eucharist, as taught in this church.

Mr. Pressly seconded.

Mr. Rorison asked, whether they could not incorporate these two motions? for the dean's motion falls considerably short of meeting the present emergency. In my opinion, we are called upon as a body of clergymen, either to give our voice distinctly in support of the bishops, or distinctly take the opposite side. I think things are come to such a pass as that there cannot be third parties in the church. We must either support the six bishops, or be yielding an indirect support to the Bishop of Brechin. I think, since the bishops have done their duty in this matter, it is the duty of the synod to come forward and state manfully their concurrence with them. We cannot be at a loss with regard to the very carefully-prepared pastoral that has just been read. The bishops have most carefully guarded themselves upon the important doctrines in question, and I think it is the duty of every clergyman to give them what support he can.

The Bishop.—Looking at the pastoral, do you wish to receive it in silence, or to express approbation or concurrence in view of the state of this, or any other diocese?

The synod then divided, with the following result; for the Dean's motion, 12; for Mr. Grieve's amendment, 10, exclusive of Mr. Bruce's proxy, which made a majority of one for an implied censure on the bishops.

The clerk having read written abstracts of opinions given by twelve of the clergy at last synod, on the accusation and presentment against Mr. Cheyne—

The bishop directed the attention of the Syned to the proceedings before the College of Bishops, at their late meeting, in reference to appeals from himself in this case, said appeals having been dismissed. After reading the deliverance of the bishops, addressing Mr. Young Moir, of Strichen, the bishop said—Mr. Moir, stand up. I address myself to you, as being the youngest of the clergy who refused to give me their opinions on the previous occasion when we were met. Perhaps what I have just now read to you—the deliverance of the highest authority of this church upon the subject of appeals before the case is decided, and sentence pronounced—may induce you to reconsider the position which you took in regard to your bishop, at a former meeting of the synod. If you feel disposed now to purge yourself of your contumacy and canonical disobedience, I have no objection to hear your opinion upon the case, not as in any way affecting the judgment which I am about to pronounce, but only as assuring me that you express some penitence for your irregular and undutiful conduct, and that you are willing to submit hereafter to my authority.

Mr. Moir.—Right Reverend Sir, I most respectfully decline still to give an opinion.

The bishop instructed the clerk to put the question to the others of the nine clergymen—viz., Mr. W. T. Grieve, Mr. R. Walker, Mr. Harper, Mr. Smith, Mr. Christie, Mr. Webster, Mr. Ranken, and Mr. Pratt—whether they were willing to give opinions to purge themselves from contumacy, and they all declined to do so.

The bishop then, addressing himself to Mr. Cheyne, who stood up, said—Notwithstanding your contumacy and disrespectful behaviour to me, your ecclesiastical superior, on a previous occasion, and, though you are in no way entitled legally, yet, as the consequences may be very unfortunate for you, before proceeding further, I am ready, as an act of grace and favour, to grant you the opportunity, if you avail yourself of it, to plead upon the merits of this case.

Mr. Grub, as Mr. Cheyne's legal adviser, said Mr. Cheyne begged most respectfully to decline to plead at this stage of the proceedings.

The Bishop.—Brethren, having considered the present-

ment of the Rev. Gilbert Rorison, incumbent of St. Peter's Church, Peterhead, and others, against the Rev. Patrick Cheyne, incumbent of St. John the Evangelist's Church, Aberdeen, along with the sermons complained of and other documents produced, and whole procedure had in this case, and having now and formerly allowed the respondent fullest opportunity of stating his defence. I hereby, in presence of the assembled synod of this diocese, find—*first*, that the quotations from said sermons contained in the third branch of said presentment under head marked "A," however erroneous in other respects, do not amount to a positive assertion of the doctrine of Transubstantiation, the special error controverted in the authority quoted in the first part of the corresponding head of the second branch, and that they have no reference to the authority quoted in the last part thereof, and I therefore dismiss the complaint against the respondent under the foresaid head of the second branch; and, *second*—That the teaching contained in each of the passages quoted under the head marked "B," sections a, b, c, is in direct contradiction to the doctrine founded on, under each of the corresponding sections in branch "II.," as restricted by my deliverance of 15th June last, and I therefore call upon the respondent to state his reasons, if any he has, why sentence should not be pronounced against him.

Mr. Cheyne replied.—I beg most respectfully to state, that I have nothing more to say at this stage.

The bishop thereupon pronounced the following judgment :—

" ABERDEEN, 5th August, 1858.

" Having resumed consideration of this case, I hereby, in presence of the synod assembled, as aforesaid, suspend the respondent, the Rev. Patrick Cheyne, from his office of Presbyter of the Episcopal Church in Scotland; and I prohibit and discharge him from exercising any of the functions belonging to that office, both in the Church of St. John the Evangelist, Aberdeen, of which he is the incumbent, and also in every other place in this diocese, over which I exercise spiritual jurisdiction as a Bishop of the Episcopal Church, until such time as he has renounced and purged himself before me of the erroneous doctrine, contained in each and all

of the quotations in the third branch of the presentment marked 'B,' sections a, b, c."

To the judgment I have to append this note:—

"Though I have thought it my duty to decide that the quotation in '8 A,' does not necessarily teach Transubstantiation, I feel bound to mark the recklessness of the defendant's teaching, which inculcates his view of the Presence in the precise words in which the highest Roman authority in the Council of Trent inculcates and defines the dogma of Transubstantiation. To say the least of such teaching, it casts a stumbling-block in the way of the ignorant and unwary, and any clergyman who does not more carefully guard his words deserves severe censure. Further, the doctrine of the Presence, which the respondent teaches, though it may not be clearly said to be Transubstantiation, is equally erroneous, and opposed to the whole stream of the teaching of the best divines.

"Therefore, in respect to the erroneous doctrine contained in the above quotations, though I cannot pronounce upon it judicially according to the presentment before me, I think it right thus to declare my opinion concerning it."

Mr. Grub said—The defendant respectfully appeals to the Episcopal Synod.

The bishop said he felt very much relieved by an appeal having now been taken, as the responsibility would be very much taken off him.

After some other formal matters had been disposed of, the bishop pronounced the benediction, and the synod separated.

Poetry.

LINES ON THE SUDDEN DEATH OF A BELOVED WIFE AND MOTHER.

THE wail of sorrow's daughters,
The cry of the bereaved,
Like the voice of many waters,
When ocean is upheaved. \

O heard ye not with sadness,
For suddenly she fell,
Who erstwhile scatter'd gladness,
The mother loved so well!

And see, the husband bendeth
With sorrow to the ground,
For she no more befriendeth,
No loved embrace is found!

That face no more hath meetness
For the light and joy it gave;
The voice hath lost its sweetness,
And is silent in the grave!

But break'st thou silence *never*?
Ah! no—it cannot be;
Thy happy spirit ever
Shall sing of victory!

The humble prayer thou spakest
In the ear of the Most High,
Now turned to praise, thou wakest
Where joy shall never die!

There many an anthem soundeth,
And many a harp is strung;
With joy the bosom boundeth,
That once with grief was wrung!

And Jesus is the burden
Of the ransomed sinner's song;
Eternal life His guerdon,
His praise their lips prolong.

Away then, sin and sorrow—
For soon for earth are given,
It may be on the morrow,
The light and bliss of heaven!

T. H. T.

Filey, August 13th.

Notices of Books.

PLAIN SERMONS, PREACHED IN PARISH CHURCHES. (J. H. and J. PARKER), by THOMAS BARKER, Curate of Bromfield, Essex.—Mr. Barker is also the author of the excellent *Strictures on Maurice's Doctrine of Sacrifice*, which we noticed in last month's CHURCH WARDEN. These sermons were delivered in conformity with the church's system, from texts taken from the Lessons, Gospels and Epistles for the day; and, in our opinion, he seems to have attained to that practical simplicity of matter and style, which seems to have been his grand object, both in preaching and in publishing these "Plain Sermons." In writing or preaching for the Mission, we are of opinion, that the plainest Saxon part of our language should be used, instead of such words as are derived from foreign languages. For instance, what unlearned reader would understand the term "*epideictic oratory*," which Mr. B. uses in his Preface? The preacher asks his hearers a very pertinent question in his sermon on "Christian Education," page 201, which we would recommend to the attention of Messrs. Ryle and Nangle, and to their disciples; viz., What steps do parents take to teach their children that "they have been baptized and have been consecrated to be Christ's faithful soldier and servant unto his life's end. He has thus entered into a higher covenant than was that of circumcision,—a covenant, the blessing of which are remission of sins [justification] and the gift of the Holy Ghost, and of a new nature [regeneration], which alone is capable of acquiring habits of practical obedience to the will of God." It is true, that in England we have a practical example of episcopal government before our eyes, from the cradle to the grave, and so we carelessly accept it as true; but across the Tweed, we find another form of church government established, and so bad has been our Christian education on this side of the Tweed, that because Presbyterianism has been established by the State, it is immediately concluded that that abortion of Christianity must be of divine right; and good English Churchmen, when they sojourn in Scotland, attend the kirk as a matter of duty. Upon this principle, the same travellers should be Romanists in some places, Greek Christians in others, and Mahometans in Turkey. We have always been of opinion, that too little is said from the pulpit on the subject of episcopacy; so as to teach the people that it is a *divine institution*, and as such, unalterable by the unruly wills of sinful men. Mr. Barker has an excellent sermon on this subject, from the text of Titus, i. 5, in which he clearly shews that the episcopal form of Church government "has come down to us from the times of the Apostles, from Holy Scripture itself." These are good "plain sermons," and because they are plain, they are parctical and intelligible.

LANDMARKS OF FAITH (Wertheim and Mackintosh), is from the pen of the Rev. W. S. Lewis.—Some of the papers relate to the Saviour's kingdom; some to His providential kingdom; with a few glances at that glorious kingdom and appearing of Christ Jesus, which the future is to see. These Landmarks are worthy of perusal, and will repay the trouble.

PRAYERS FOR INQUIRERS OF ALL CLASSES, by G. W. Mylne (Wertheim and Mackintosh), will please the disciples of Mr. Ryle better than they do us; yet the subjects are good, and some of them are well handled. Their object is "to lead men to pray for themselves, rather than to lean upon any written form, as a means of communion with God." This smacks of the conventicle; yet he presents us with a "written form;" but perhaps he means to supersede all other "written forms," by his own *forms* of "Prayers for Inquirers of all Classes."

A LECTURE ON INDIA (J. H. and J. Parker), has a special reference to caste, as it prevails among the Hindoos, and its probable bearing on the revolt in Bengal. Mr. Gillam, curate of Eweline, Oxon, was the lecturer; and if there be any profits, they will be given towards building the memorial churches at Cawnpore and Delhi. Mr. Gillam narrates the whole proceedings in a condensed form, from the first spark which was applied at Meerut, in some such way as this:—"A high caste serjeant was rating a low caste servant or cook, for some neglect or misconduct, when the fellow replied, 'you need not speak, what caste are you? You have been made to bite cartridges greased with bullock's fat. I made it, and you have bitten it, and you will do it again.' This was enough—this was the culminating point; the serjeant threw up his hands over his head frantically, and called out 'caste, caste, they are making us all Christians.' And then began, who shall say when there will be an end to troubles and distress, and woe beyond expression." But Mr. Gillam thinks the greased cartridges were but a mere device to delude the Sepoys; for the revolt was organised by the *Mahometans*, years before the greased cartridges were ever heard of. There is no doubt, as we have more than once said, that the revolt is part of the effusion of the sixth vial, which commenced in the Crimea. The Lecture is worthy of attention.

TRACTS ON COMMON THINGS, No. 102, are by the Rev. E. J. Moor, rector of Great Bealings (Wertheim), and the things are on the common subjects of the "Candle" and "the House Clock." The references are well put, and the reasoning from them are good, and will do much good. They are only eight pages of 18mo.

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Vol. XII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from page 272.)

ON the 2nd of January, 1657, the Committee of Estates went through the farce of crowning Charles, and they again compelled him to swear to and to sign the solemn League and Covenant. Argyle, who had long wielded all the power of the Crown, set it upon his head, and the Chancellor Loudon, who had been a traitor from the commencement of the preceding reign, set him on the throne. Douglass, a remonstrator, preached from Nehemiah, v. 13, applying the censure and threats of the Lord against the rebellious house of Israel to the late Kings James and Charles; alleging that, in the words of the prophet, God had shaken out and emptied these patriotic princes from His lap, from His house and from His labour, on account of their alleged breaches of the most accursed solemn League and Covenant.

The presbytery of Stirling, in a letter to the Commission of the Kirk, disclaimed the king's interest, and denounced the admission of malignants to the king's council or the army. James Guthrie and David Bennett presented a Remonstrance to the Committee of Estates, in which they re-assert all the old pretensions of their party to supremacy over the Crown and the civil power; and they were cited to appear before the committee to answer for *sedition*; but they raised a prejudice against the government, by alleging that they had been cited for preaching unsound *doctrine*. The committee were firm and the ministers were obliged to yield, and they were obliged to recognise that power in a Parlia-

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mentary Committee, which they had involved the three kingdoms in bloodshed to oppose when lawfully assumed by the bishops and guaranteed by the Crown.

The Parliament repealed the Act of Classes; when the secluded members were restored to their seats, and those to offices who had been expelled from them; and they were declared capable of serving his majesty in any capacity; but not until they had stood on the stool of repentance. The remonstrators were indignant and howled out maledictions from their pulpits on their opponents, and accused them of betraying the cause of God. There was now a complete schism in the kirk; the resolutioners, joined politically with the episcopalians, and after the restoration united entirely with them; but the protestors or remonstrators were the genuine presbyterians and sons of the covenant, which eventually overturned both church and state at the Revolution.

Charles went to Aberdeen and set up his standard, and a loyal army was soon collected. Here the presbyterian party said they could not support the king in the recovery of the Crown of England; because one crown was enough for one man, and they proposed to the king to treat with Cromwell, on the basis of his retaining the kingdoms of England and Ireland, with that part of Scotland south of the Forth, and that Charles should be satisfied with the remaining part of Scotland. Cromwell took possession of Perth, and in August he captured the Committee of Estates and the Commission of the Kirk, which were then sitting at Alyth, a small village in Forfarshire, whom he sent prisoners of war to London.

By a sudden movement, called "the start," the royal army eluded the rebels and entered England by Carlisle, where Charles was proclaimed; but he was entirely disappointed, as the Rump had raised the militia, and by the impertinent interference of the presbyterian ministers that accompanied the royal army in issuing a proclamation, setting forth the king's and the army's zeal for the covenant, and that recruits must accept and sign the covenant, which disgusted Englishmen and deterred them from joining the royal standard. Cromwell overtook the royal army at Worcester, with a smaller but better armed and disciplined force; gained a decisive victory, slew three thousand of the Scots, took seven thousand prisoners, with almost all their principal officers on the 3rd of

September. The king himself escaped by the good providence of God, as if by a miracle, and after wandering about in great distress for nearly two months, he escaped from Brighton on the 22nd of October and arrived safely in France.

His escape to France relieved Charles from a most intolerable bondage. He was outwardly served with the ceremonies due to a king; but in reality he was a prisoner. Sentinels were nightly placed on his apartments; he was surrounded by spies and informers, and none were allowed to speak privately with him. From the loyalty and patriotism of the nation, he could have raised an army sufficient to overwhelm the rebels; but his father's concessions had given the ruling faction in Parliament the sovereign power, and made him an insignificant cypher in their hands. Religious fanaticism, party spirit and private ambition, had utterly extirpated every vestige of loyalty and patriotism from the breasts of the presbyterian party. The most powerful and warlike of the kings of England, at the head of their most illustrious chivalry, had never been able to conquer the Scottish people; but now as a punishment for religious anarchy the sword was ordered to go through the land, and a soldier of fortune with an insignificant force, subdued it with little difficulty. His success mainly arose from the intolerable fanaticism and the fierce contentions of the presbyterian ministers, who, like the inspired prophets of Israel, assumed to themselves the province of dictating their own pragmatical conceits and malignant uncharitableness, as the direct messages of heaven. At this time, not one word is said by any of the contemporary writers against the moral character of Charles; but with the most disgusting hypocrisy and rudeness they were constantly reminding him of the sins of his ancestors, which chiefly consisted in their opposition to the presbyterian heresy. The strictness of the presbyterian discipline created such disgust in Charles's mind, that it produced an aversion to *all religion*, and caused him to form an invincible opinion which he never changed, "*that presbytery was NOT a religion FIT FOR A GENTLEMAN.*" With this disgust rankling in his mind, with the remembrance of the tyranny of the presbyterian ministers, Charles was driven to seek shelter among papists, who exerted their utmost energies to seduce

him from the old paths wherein he had been educated, and in which he had hitherto walked. Presbyterian hypocrisy and Popish profligacy disgusted him with religion, and he became the slave of abandoned women, and at last died in the profession of Popery. We therefore owe to presbytery the entire extinction of the most ancient and the most illustrious royal house in Europe, and whose blood circulates in almost every royal family in it.

Cromwell was now the head of the kirk; and as such imposed a new oath of allegiance to himself, which was called the Engagement, and no one could be ordained or admitted to a parochial charge without taking it. After all the crimes and excitement of the grand rebellion, the golden age of the kirk was transmuted into an age of iron and a government by the sword. Cromwell planted the universities with his own creatures drawn from the remonstrators who supported him, because his power enabled them to put their feet on the necks of the resolutioners.

Cromwell prohibited all synods and assemblies of the ministers; but the remonstrators attempted to hold an assembly notwithstanding in the year 1654, and they had actually opened it with prayer and a sermon; and the moderator was in the act of calling over the members' names, when Colonel Lilburne with a party of English soldiers entered, and demanded by whose authority they had met. The answer was by the authority of Christ; but the colonel informed them there was an earthly head of their kirk, whose commands they must instantly obey, by dissolving their illegal assembly and dispersing to their several homes, assuring them that he would use force if necessary. The moderator made a shew of resistance in the old fashion, and protested against the threatened violence done to "Christ's crown and kingdom." Lilburne would not permit them to pray before breaking up; but ordered them peremptorily to be gone, and he was about to resort to force, when the ministers rose and departed. They were immediately surrounded by soldiers, and marched with drums beating about a mile out at the west end of the city; where Lilburne informed them that they must quit Edinburgh, under pain of the punishment due to breakers of the peace, and farther that not more than three of them would be allowed to meet under pain of imprisonment. Thus, says

Lamont in his diary, "Our general assembly, the glory and strength of our church upon earth, is by your soldiery crushed and trode under foot, without the least provocation from us at this time, either in word or deed,"

How meekly these pugnacious ministers obey an absolute power that would not be trifled with; and as Cromwell kept the ministers entirely to their parochial business, the people began to enjoy domestic peace, and to acquire wealth from the money which issued from the English camps and garrisons. Contentment also followed the suppression of presbyterian agitation and tyranny. Assuredly, says Bishop Russell, "the condition of the people must have been wretched in the extreme, when they are found to ascribe the return of happiness to the successful invasion of an ancient enemy, and to date the beginning of their national improvement from an epoch, when they were under the severe administration of a martial despotism."

There was now a formal schism among the presbyterians: and those noblemen that had been the most conspicuous in their rebellion against their lawful sovereign, were now reduced to a state of bankruptcy. The protestors or remonstrators exercised an intolerable tyranny over the resolutioners; of whose principles Bailie says, "*all reformed divines and all states in the world ABHOR.*" These protestors are the men that made the schism, and all the field-conventicles, seditions and open rebellions which afflicted the nation, and brought such calamities on the church after the restoration. In the melancholy state of church matters at this period, the even hand of retributive justice is plainly to be seen in punishing the prime instruments of the extirpation of God's holy church in that kingdom. The remonstrators were merely carrying out the principle against the resolutioners, which they themselves had enforced against the bishops and clergy in the former reign, and were meting out the same measure to their fellow presbyterians with which they had served the episcopalians; and they were now made to feel that sharpness of the serpent's tooth, which they had compelled the bishops and clergy to feel—to be declared *infamous*, to be holden as *ethnicks and publicans* and threatened with death.

The contention betwixt the two rival presbyterian sects

had become so great, that fatal consequences might have been expected; to prevent these a conference between the leaders of the two sects was held, and after a fierce debate it was agreed to send a deputation to Cromwell; to lay their disputes before him as an arbitrator, and secretly each party to negotiate for its own supremacy and advantage. The resolutioners deputed JAMES SHARP, minister of Crail, and afterwards Archbishop of St. Andrews; and the remonstrators sent the fierce and intractable JAMES GUTHRIE, who had cursed the king to his face.

In 1657, Cromwell gave the deputies an audience; but he became so impatient at the length and intricacies of Guthrie's speech, that it was with difficulty that he could be persuaded to listen to Mr. Sharp's reply; who then adroitly turned Guthrie's arguments against himself, and gave such a rational account of his party and their principles, that the protector was satisfied that the resolutioners were the most worthy of his support. This dexterous defeat of the remonstrators has ever since rankled in their breasts, and it then laid the foundation of that most atrocious and murderous enmity, which they have ever since entertained towards Archbishop Sharp.

At this time Principal Baillie represents the state of the kirk as most deplorable, and of most imminent danger; he says it was most pitifully oppressed and enslaved by the remonstrators, "who having long vexed us with their causeless divisions, have flatly refused our offers of peace, except on the terms that they be freed from all subordination to our presbyteries and synods till they were newly constituted and purged," and the whole government placed in their hands; which he says, "would have been the complete subversion of presbyterianism." Baillie says, that Mr. Sharp's negotiation with Cromwell relieved the resolutioners from the fear of a direct persecution, and that "the great instrument of God to cross their evil designs has been that very worthy, pious, wise and diligent young man, Mr. James Sharp, . . . we blessed God that Mr. Sharp's labours has kept off us for a time a much-feared storm."

The state of the kingdom was extremely miserable. Baillie says, "our noble families are almost gone, Lennox has little in Scotland unsold; Hamilton's estate is sold; Argyle can pay

little annual rent for 800,000 marks, *and he is no more drowned in debt than in public HATRED*, almost of all both Scottish and English; the Gordons are gone; the Douglas's little better; Eglinton and Glencairn on the brink of bankruptcy; many of our chief families' estates are cracking; nor is there any appearance of any human relief for the time."

Such then are the temporal effects of the extirpation of the church; rebellion, regicide, sacrilege, religious hatred, contention and anarchy. But at this time of rebuke and blasphemy, God remembered mercy; He removed that scourge whom He had raised up to punish and purify His church; and He gave to Scotland one more trial of faith and patience, whether or not she was worthy of having the sacred deposit of the truth again committed to its pillar and ground—THE CHURCH.

Cromwell died in the year 1659 in the odour of hypocrisy, on the anniversary of his victories of Dunbar and Worcester; on whose death his son Richard was proclaimed at Edinburgh and London: but being a weak, good sort of man, he did not long retain the seat of power; and in a few months he resigned his sceptre and retired to a private station, in which he lived unmolested to the patriarchal age of ninety, and witnessed the Restoration and the Revolution. The rump revived and drew up an oath for abjuring the king; but they were overturned by Fleetwood and Lambert. In the meantime, Charles published a declaration at Breda, for "liberty to tender consciences." The remonstrators formed the design of petitioning the new protector and the rump *against toleration of the episcopalians and congregationalists*; but the change of affairs at London, and General Monk's movements in Scotland, prevented that persecution which would have fallen alike on the episcopalians and the moderate party, among their presbyterian brethren, the resolutioners.

(To be continued.)

WATERLAND ON JUSTIFICATION.

(Continued from page 278.)

Secondly. To confirm what has been proved from scripture, or rather to shew the more plainly that we are not mistaken in so interpreting, I may next briefly, add the *concurring* ver-

dict of the ancients, bearing testimony to the same doctrine down from St. Barnabas of the first age, about the year 70, to the end of the fourth century or later.

Barnabas declares that *baptism procures remission of sins*; therefore it procures justification. He declares farther, that men descend into the water *full of sins and pollutions*; therefore by his account, they are not justified ordinarily, *before baptism*. Some moderns have imagined the ancients built their strict notions of the use and necessity of baptism, upon too rigorous a construction of John iii. 5; but it is certain, that they had those strict notions before St. John's gospel was written; and that Barnabas in particular, pleaded texts out of the Old Testament for the same doctrine; and that later Fathers had several other texts to produce besides John iii. 5, such as I have cited: but I proceed.

Hermas of the same century, affirms that a Christian's "life is and shall be *saved by water*;" which amounts to the same with what we have before seen in St. Peter, and is admits of the like interpretation. His elsewhere declaring *remission of sins* to belong to baptism, imports as much at saying that justification hangs upon it. In another place, he expresses his sense of the *necessity* of baptism to salvation (consequently to justification), still more positively; "before any one receives the name of the Son of God, he is liable to death; but when he receives that seal, he is delivered from death, and is assigned to life. Now that seal is *water*, into which persons go down *liable* to death, but come out of it *assigned* to life." Here it is plain, that baptism is presupposed to justification, which is made *the effect* and consequent of it. I defend not Hermas' inference or retrospect, with respect to the ancient patriarchs. *Baptism is the Gospel-instrument of justification*; but other symbols and other instruments, served the same purpose under the preceding dispensations.

Justin, of the next age, undertaking to describe the order and method of training up and admitting new converts to Christianity, particularly observes, that they who are persuaded, and do believe those things to be true which are taught them, and do undertake to live accordingly, are directed to fast and pray for the forgiveness of their *former sins*; and are afterwards brought where there is water, and

so they are regenerated, being washed with water in the name of the Three Divine Persons (the necessity of which is apparent from John iii. 3, 4, 5, and from Isaiah i. 16, 20), and then they receive *remission of sins in water*; but provided that they truly repent them of their sins. The order here specified runs thus:—*Faith*, Repentance, Baptism, Dedication to God, Renovation in Christ, Remission of sins, which is justification. The two first *preceded* baptism; the two last *accompanied* it as the fruits and effects of it, being subsequent in order of *causality*, if not in order of time. Preparatory grace, we know, must be *before all*; but Justin had no occasion then to be particular on that head.

Irenæus, thirty or forty years later in the same century, teaches that every son of Adam needs the laver of regeneration to relieve him from the transgression with which he is born; that is, to *save* him, as he elsewhere explains.

Clemens, of the same time, speaking of baptism, says:—“Being baptized we are *illuminated*, being illuminated we are made *sons*, being made sons we are perfected, being perfected we are immortalized. . . . This work is variously denominated, Grace and Illumination, and Perfection and Laver. Laver, by which we wipe off sins; Grace, by which the penalties due to sins are remitted; Illumination, by which that holy and salutary light is viewed, that is, by which we gaze on the Divine Being.” Baptism is here supposed to be the instrument of Illumination, Remission, Adoption, Perfection and Salvation; under which, jointly considered, must be comprehended all that concerns justification, though the name itself is not used.

Tertullian calls baptism “The happy sacrament of water, whereby we are washed from the sins of our former blindness, and recovered to eternal life.” He adds, that “we are born in *water*, and are no otherwise *saved* than by the abiding in it, or by the use of it in baptism.” He answers the objection drawn from the *sufficiency of faith alone*, as in the instance of Abraham. The sum of his solution is, that what was *not* required formerly, *is* required now; that the *gospel* has made a *new law*, a *new rule* for it; and has *tied us up* to such form. He refers to Matthew xxviii. 19; to John iii. 5, and to the instance of St. Paul, recorded in the Acts; who, though he had before faith sufficient, yet was strictly required to *add* baptism to it.

From hence it is plain, that Tertullian understood baptism to be the ordinary and indispensable *mean or instrument of justification*; insomuch, that he thought even a layman guilty of destroying a soul, if he should refuse to give a person baptism in a case of extremity, no clergy being present. Nevertheless, the same Tertullian indulged some particularities as to the point of delaying baptism in some cases, and he has been thought not very consistent with himself in that article; especially where he makes it an argument for such delay, that "faith entire is secure of salvation." But he hereby only qualified his former doctrine, so as to except some very rare and extraordinary cases, where delays might be made, not out of contempt, but reverence towards the sacrament; otherwise the rule was to stand inviolable. As to the excepted cases they would be rare indeed, since baptism might be added upon any short warning, in any extremity almost according to his principles, if so much as a laic could but be found to confer it. But I return to the point in hand.

Cyprian, more cautious in the point of delays than his master Tertullian, gives this reason why the baptism of infants should not be deferred (in danger of death) to the eighth day; that it is our duty, so far as in us lies, to take care that *no soul be destroyed*. It is plain from hence, that he thought there was ordinarily no justification previous to baptism, *the appointed channel of conveyance*, the fountain-head of spiritual life; for such was Cyprian's opinion of it, as appears through all his writings. Not only so, but he expressly mentions justification, as one of the graces conferred in it.

I pass on to the next century, where we find the elder Cyril declaring, that a person comes "to baptism bearing his sins, dead in sins" (therefore not yet justified), but that he comes out "quickened in righteousness," which is the same as to say justified.

Basil, of the same century, expresses himself fully to our purpose in these words:—"Whence are we Christians? By FAITH, will every one say. But after what manner are we saved? By being regenerated through the grace which is conferred in baptism. For, if baptism is to me the beginning of life, and that regeneration-day is the first of days, then it is manifest [that] that voice is of all the most precious which is sounded forth upon the grace of adoption." Baptism is

here supposed to be, as it were, *the first delivery* of God's grant of adoption, and consequently of justification, which is much the same thing. *Faith* goes before, as the hand stretched out ready to receive; but it cannot be received before it is given; neither is it ordinarily *first* given but IN BAPTISM; nor continued afterwards but in virtue of it, due qualifications [being] supposed all the while. In another chapter the same father says, "Faith and baptism are two means of salvation, near akin to each other and inseparable. For, faith is perfected by baptism, and baptism is grounded in faith, and both are completed by the same [divine] Names."

Hilarius Diaconus, some years before Basil, taught the same doctrine; interpreting St. Paul's quotation from the Psalmist, which the apostle applies to the purpose of justification (Rom. iv. 6-8,) of what is done in baptism, of the justification conferred in that holy solemnity. From whence it is evident, that he understood baptism to be *the ordinary standing mean or instrument of conveyance*.

I shall shut up this detail of fathers with the words of St. Austin, who undertaking to explain the four things mentioned by the apostle (Rom. viii. 30), *predestinate, called, justified and glorified*, says of the third thus:—"Behold persons are baptized, all their sins are forgiven; they are justified from their sins." He repeats the same doctrine soon after in words still more express. It would be endless to quote passages from the same father to prove that in his account, there is no justification, ordinarily *before* or *without* baptism. It was a fixed principle with him, that justification ordinarily commenced with baptism and *not* otherwise.

From hence (as I may note by the way), we may easily understand what St. Austin meant by his famed maxim, which many have often perverted to a very wrong sense; namely, that *good works follow after justification, and do not precede it*. In reality, he meant no more than that men must be incorporated in Christ, must be Christians and good Christians (for such only are justified), before they could practise Christian works, or righteousness strictly so called; for such works only have an eminent right and title to the name of *good works*, as they are only salutary within the covenant, and have a claim upon promises. Works *before* justification, that is, before salutary baptism, are *not* in his

account, within the promise; but are excluded rather according to the ordinary rule laid down in John iii. 5, and divers other texts before cited. But I return.

Enough has been said to shew, that baptism is by Divine appointment, *the ordinary INSTRUMENT for conveying the grace of JUSTIFICATION*. Scripture and antiquity are clear in this matter, and so likewise are our church forms, particularly our baptismal offices. catechism and confirmation.

I am aware that some eminent moderns have presumed to teach, that the *first* justification in adults is antecedent to baptism; and that baptism *rather* seals and confirms it *than* conveys it. But I see no sufficient ground for that doctrine, either in scripture or in antiquity, or in the public offices of our church; but much the contrary. And it seems that the mistake in this matter first arose, either from the confounding the first preparatory *renewings* of the grace of the Spirit with the grace of justification; or from a misinterpreting of St. Paul's doctrine relating to *justifying faith*; as if the apostle in mentioning an instrument of justification, had thereby excluded every instrument *besides*, which he does not. It might as well be pleaded (as I before hinted) that the apostle had thereby excluded the work of the Father, or Son, or Spirit, from the office of justification; as that he excluded the *visible means, rites or Sacraments*, in and by which they jointly operate. St. Paul's phrases or exclusive terms, infer no such thing; neither is his *faith* opposed to *baptism*, but it takes it in, ordinarily, and is neither salutary nor lively faith, till [it has been] plighted in that ordinance. *a. Vide Note.*

From the instrument of *conveyance* on God's part, we may next proceed to the instrument of *reception* on man's, which I take to be FAITH, as I have more than once intimated; and which I must now explain.

I am sensible that some very eminent men have expressed a dislike of the phrase of the *instrumentality of faith*; and have also justly rejected the thing, according to the foolish notion which some have conceived of it. It cannot with any tolerable sense or propriety be looked upon as an instrument of *conveyance* in the hand of the *efficient or principal CAUSE*; but it may justly and properly be looked upon as the instrument of *reception* in the hands of the *recipient*. It is not the *mean* by which the grace is wrought, effected or conferred; but it

may be *and is the mean* by which it is accepted or received. Or, to express it a little differently, it [that is, faith] is not the instrument of justification in the active sense of the word; but it is in the passive sense of it.

It cannot be for nothing that St. Paul so often and so emphatically speaks of man's being justified *by faith* or *through faith* in Christ's blood; and that he particularly notes it of Abraham that he believed, and that his faith was *counted* to him for justification; when he might as easily have said had he so meant, that man is justified by *faith* and *works*; or that Abraham, to whom the gospel was preached (Gal. iii. 6-9), was justified by *gospel faith* and *obedience*. Besides, it is certain, and it is on all hands allowed, that though St. Paul did not directly and expressly oppose faith to evangelical works, yet he comprehended the works of the moral law under those works which he excluded from the office of justifying, in his sense of justifying in those passages. And farther, he used such arguments as appear to extend to all kinds of *works*; for, Abraham's works were really evangelical works, without taking in *faith* in the meritorious sufferings and satisfaction of a Mediator; then might we have "whereof to glory," as needing no pardon, and then might it be justly said that Christ *died in vain*. I must further own, that it is of great weight with me, that so early and so considerable a writer as Clemens of Rome, an apostolical man, should so interpret the doctrine of justifying faith, as to oppose it plainly even to evangelical works however exalted. It runs thus:—"They (the ancient patriarchs) were all therefore greatly glorified and magnified, not for their own sakes or for their own works, or for the righteousness which they themselves wrought, but through His good pleasure. And we also being [having been] called through His good pleasure in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in holiness of heart; but by that Faith by which Almighty God justified all from the beginning."

Here it is observable, that the word *faith* does not stand for the whole system of Christianity, or for the Christian belief at large; but for some particular *self-denying* principle by which good men, even under the patriarchal and legal dispensations, laid hold on the mercy and promises of God,

referring all, not to themselves or their own deservings, but to Divine goodness, *in and through a Mediator*. It is true Clemens elsewhere, and St. Paul almost everywhere, insists upon true holiness of heart and obedience of life, as indispensable *conditions* of salvation or justification; and of that, one would think, there could be no question among men of any judgment or probity. But the question about *conditions*, is very distinct from the other question about *instruments*; and therefore both parts may be true, *viz.*; that faith and obedience, are *equally conditions*, and *equally indispensable* where opportunities permit; and yet faith over and above is emphatically *the instrument* both of *receiving* and *holding* justification, or a *title* to salvation. *b. Vide Note.*

To explain this matter more distinctly, let it be remembered, that God may be considered (as I before noted), either as a party contracting with man on very gracious terms, or as a judge to pronounce judgment upon him.

Man's first coming into covenant (supposing him adult), is by *assenting* to it and *accepting* of it, to have and to hold it on such kind of tenure as God proposes. That is to say, upon a *self-denying* tenure, considering himself as a guilty man standing in need of pardon and of *borrowed* merits, and at length resting upon mercy. So here, the previous question is, whether a person shall *consent* to hold a privilege upon this submissive kind of tenure, or not? Such assent or consent, if he comes into it, is the very thing which St. Paul and Clement call FAITH; and this previous and general question, is the question which both of them determine against any *proud* claimants, who would hold by a more *self-adorning* tenure.

Or, if we next consider God as sitting in judgment, and man as before the tribunal going to plead his cause; here the question is, what kind of plea, shall a man resolve to trust his salvation upon? Shall he stand upon his *innocence*, and rest upon *strict law*; or shall he plead *guilty* and rest in an act of grace? If he chooses the former, he is proud and is sure to be *cast*; if he chooses the latter, he is *safe* so far in throwing himself upon an act of grace. Now this question also, which St. Paul has decided, is *previous* to the question, what conditions even the act of grace itself, finally insists upon? A question which St. James in particular, and the

general tenor of the whole scripture has abundantly satisfied; and which could never have been made a question by any considerate or impartial Christian. But of that I may say more under another article. What I am at present concerned with, is to observe, that FAITH is emphatically the instrument by which an adult accepts the covenant of grace; to be justified in that way, and to rest in that kind of plea, putting his salvation on that only issue.

a. This article was maintained against Cartwright by Whitgift first, and afterwards by Hooker. (See Hooker, B.V., No. 60, p. 276.) Field, after both, vindicates the Protestants on that head, against the reproaches of their Popish adversaries as follows:—

“Stapleton saith, that a threefold fraud of the Protestants touching the remission of sins is to be avoided: first, in that they make our justification to consist in the sole remission of sins by faith; that the sacraments confer nothing to our justification. *But this is untrue*; for they teach no such thing; but that baptism and repentance are necessarily required in them that are to be *first* justified.”—*Field on the Church*, B. iii., App., p. 298.

b. A learned foreigner illustrates this matter by the case of marriage, as every good person is conceived to be married to Christ, and to become one flesh with Him. (Ephes. v. 31, 32.) Now there are many qualifications, conditions and capacities requisite to a valid marriage; but still *consent* or contract with due solemnities, is what formally *makes* the marriage-bond, and what gives it its sanction. Respect, obedience, love do not properly effect it; but *consent* does. So *faith* binds the contract, consummates the marriage-covenant with Christ; while the rest are considered as *qualifications* or *conditions* of the stipulations, not as the formal stipulation itself.—*Vide Wesseli Dissertat. Academ.* p. 147, &c., 281.

(To be continued.)

**AN OMNIUM GATHERUM—ON THE POWER OF
THE KEYS; THE EUCHARISTIC CONTROVERSY;
AND OTHER CHURCH MATTERS.**

1. The Power of the Priesthood in Absolution, and Remarks on Confession, by Rev. W. Cooke, vicar of Gazely (J. H. and J. Parker).

2. Absolution ; its Use and Abuse, by Rev. Archer Gurney (Ditto).

3. Pastoral Letter, by the Right Rev. the Bishop of Glasgow and Galloway (Ditto).

4. A Tract for the Unlearned (Masters).

5. Christian Union, by Rev. W. Wood (Parker).

6. The Church in the Colonies, and the Church at Rome, by Rev. H. M. White (Ditto).

7. A Charge, by Archdeacon Randal (Ditto).

8. How shall the Parish Feast be dealt with? by J. Harris Thomas (Ditto).

9. Sermons on the Holy Trinity, by Rev. Thomas Yard (Ditto).

10. Thoughts on the Fields, by Rev. Henry Power (Wertheim and Macintosh).

11. The Eve of the Crucifixion, by Rev. Charles Smith Bird (Ditto).

12. A Choice Book for the People of God (Ditto).

1. It has always appeared to us to be a singular inconsistency, in men who reverence the Bible and believe the great fundamental truths revealed in it, that they pick and choose to believe such promises as suit their own inclination to believe, and reject others which are as truly affirmed in scripture as those which they do profess to believe. The doctrine of ministerial absolution and retention of sins is one of those that are rejected, as if one of the attributes of God were usurped by His ministers. This rejection is the natural reaction of the human heart against the blasphemous and most wicked assumptions of the Roman church, which makes this

holy and beneficent gift of God a vehicle for human pride, oppression and tyranny.

It is certain, that the power of retaining and remitting sins was conferred by Christ on the apostles, whilst they were in the second order of the ministry, with more than His usual solemnity of manner on the very day of His resurrection, agreeable to the promise which He made to Peter on his inspired confession of Jesus as the Christ of God. That day was His second birth or regeneration after He had overcome the power of the arch-enemy of man; had triumphed over death and hell; and all power both in heaven and earth had been given to Him. He entered the apartment in which the disciples with Luke and Cleopas were assembled in secret, and standing in the midst of them He saluted them with "peace be unto you;" peace be to those who were to be the ambassadors of peace, that they might *possess* what they were to *confer*; and after assuaging their fears and convincing them of His identity, He repeated "*Peace be unto you; as MY FATHER hath sent ME, EVEN SO, SEND I YOU.*" That is God the Father had sent God the Son with all power in heaven and earth *to remit and retain sins*, and to teach and govern the church; so God the Son conferred on them the Holy Ghost, the Comforter to guide them unto all truth, in the same manner and with the same power as He had Himself received these powers from God the Father, saying "Whosoever sins *ye remit*, they are *remitted* unto them; and whosoever sins *ye retain*, they are *retained* unto them." (St. John, xx. 20, 21.).

Now this text is the charter of the bishops and clergy throughout the whole Christian church; and it is exercised in the Church of England in particular, upon every occasion in which the clergy and people meet together for the prayers and sacraments of the church. First after the confession in the daily service, the bishop or priest stands up to show his authority as representing Christ, whilst the people continue kneeling; he then *declares* the penitent sinners before him who have confessed their sins to God, to be absolved from their sins; and moreover he *PRONOUNCES* this absolution *judicially* in the name of Him who conferred the power, and Who will ratify his judgment in heaven.

Again, Christ's ministers remit the sins of all those

whom they baptize ; for justification or remission of sin is joined to baptism rightly administered. The Christian minister also remits our sins, when in repentance and faith we receive from his hands the symbols of the body and blood of our Lord. At the same time when he refuses to administer either or both of these sacraments, he retains and binds our sins upon us. So that although in words many persons deny to the clergy the power of the keys, that is of remitting and retaining sins ; yet in our daily acts we comply with and accept with thankfulness this great benefit, which God has bestowed on his church. It is as easy for Him to say thy sins be forgiven thee, as to institute the sacraments of baptism and of the Lord's supper *for the* REMISSION *of sins* (St. Matthew xxvi. 28 ; St. Mark xvi. 16 ;) and to ordain that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke xxiv. 47.) It is therefore absurd to object to the doctrine of absolution as practised in the Church of England ; as if the clergy could, or that they pretended, to use the keys of heaven in their own name, or by their own authority ; but only instrumentally, and by Christ's name and authority ; and Mr. Cooke puts the case well as being done by the power of God ; he says, "in all the cases" which he has enumerated, "we are certain that the blessing came from God, who alone has *absolute power* to heal and restore life. And yet we find God pleased to convey His blessings through the waters of a pool, the hem of Christ's garment, the handkerchiefs and towels from an apostle's body, and even the shadow of an apostle."

But the doctrine of absolution involves also that of the apostolic succession, else the gift of Christ would have been confined to the few men that received it from the lips of Christ, which it is absurd to suppose ; for He promised to be with them "always even unto the end of the world." Therefore Christ's presence is promised to the bishops and clergy unto the end of the world, which is not yet come ; and therefore all the gifts and promises which He made to the church in the persons of the apostles were made to the whole church universal, from that day until the kingdom shall be rendered up to the Father.

On the absolution in the office of the communion of the sick, Mr. Cooke writes :—

In the visitation of the sick the absolution is partly deprecatory, and partly in a direct indicative form. It commences with the assertion, that our Lord Jesus Christ hath left power to His church to absolve all sinners who truly repent and believe in Him. The church thus proclaims the scriptural doctrine that Jesus, being rightly endued with plenary authority to forgive, exercises this power by His chosen deputies, the bishops and priests of His church; and that His absolution is limited to true penitents. Accordingly, the priest craves in the optative mood [that of desire] the absolution from Christ, our Lord Jesus Christ . . . of His great mercy forgive thee all thy offences, that is by confirming what I do on earth and forgiving by my ministry; and then proceeds to the indicative part of the absolution. And by His authority committed to me, I absolve thee from all thy sins. In the name, &c. The pardon is *ministerially* conveyed, after the priest has heard the penitent's confession and sat in judgment upon his soul, and ascertained if pardon may be safely dispensed. Our Lord gives the pardon, which the priest as an instrument conveys, and pronounces in the name of the Father, Son and Holy Ghost. The absolution sets forth the forgiveness as bestowed through the priest's act. The words being spoken by the priest on earth are ratified in heaven, for the *true penitent* who is hereby freely pardoned for the sake and through the merits of Jesus Christ.

In the analogous case of a condemned criminal on earth, it is the Queen that pardons; but it is her Secretary of State, as her instrument that conveys the pardon to him and sets him free.

Mr. Cooke has also some very sensible remarks on private confession; but as we have considered that subject in another paper in this number, we beg to refer our readers to it.

2. These are two excellent sermons on the use and abuse of absolution and the power of the keys, by the Rev. Archer Gurney, delivered in the temporary episcopal church at Paris. Mr. Gurney goes over the same ground as Mr. Cooke, but more briefly; but he says nothing that a jealous censor of the Parisian press can lay hold of; his remarks seem more pointed at Romanising friends at home, who he says, "doubtless have erred from love for the sinner's soul; they have entered on a downward path unconsciously, and know not the precipice which lies before them." But they will not stop till they have tumbled over it into the pit of destruction, the church of Rome. The delusion which has been permitted to obscure the intellects of so many of the most zealous of the clergy is much to be regretted; it will end with some of them in that apostacy which St. Paul predicted would leaven the

church in the last time. But we cannot agree with Mr. Gurney, that their error arises from *love* for sinners; but from the *love of power and dominion* "over the sinner's soul," which the confessional confers on an ambitious clergyman.

3. It is much to be regretted that in so small a communion, there should be occasion given by the Bishop of Brechin for the able pastoral letter of the Bishop of Glasgow and Galloway; but we are fast approaching the "Last Times," when faith shall not be found on the earth. Bishop Trower criticises the Bishop of Brechin's charge with considerable severity. He says page 9, "Its general tone and tendency seems to me most opposite to that which our church would encourage; while it is in harmony with the impression left upon the mind by Romish books of devotion." In fact, Mr. Keble, the Bishop of Brechin, and Mr. Cheyne of Aberdeen, with his nine supporters, teach the Romish doctrine of transubstantiation in the very language of the Council of Trent. They contend for the corporeal presence of Christ in the gifts on the altar; and as the heathen of old worshipped their gods in their statues, and the papists of the present day offer divine adoration to the gifts on their altars; so the teachers of this new doctrine worship God under the symbols of bread and wine. If this is not idolatry we know not what is. By the mysterious operation of the Holy Spirit we spiritually eat Christ's body and drink His blood; and by the same means we derive the benefits purchased by the death and passion of Christ, of which they are a memorial. But the new meaning of the modern heresy in the Anglican churches, is to "worship a supposed Presence *localised* in the gifts." Mr. Keble and his followers dwell upon the word *is* in our Lord's institution of the Eucharistic sacrifice, *this is my body*; but Christ used the same words as Moses at the institution of the passover; *it is the Lord's passover*; *it is the sacrifice of the Lord's passover* (Exod. xii. 11, 27), and St. Paul says, that when Moses sprinkled the blood of the paschal lamb he said, *this is the blood of the Testament*. Therefore the *is* stands for SIGNIFIES, or REPRESENTS in the same manner as "the seven stars *are*, or represented to the apostle the angels of the seven churches; and the seven candlesticks which thou sawest *are*, or signified the seven churches." (Rev. i. 20.) And because there is no word in the Jewish language which means *to*

signify the irregular verb *to be* in all its tenses is used instead; which any one reading the scriptures may easily observe. But Mrs. Pratt, who has written a tract in support of this new doctrine, adduces the entrance of our Lord into the room in which the disciples were assembled with closed doors as a similitude of His being "*localized* in the gifts." But this simile won't hold; for in whatsoever way He entered the room, he declared to the disciples that a Spirit, as they supposed Him to be, "hath not flesh and bones as ye see me have;" and He was there in the order of nature and not after a heavenly fashion, as the author of the "Tract for the Unlearned" alleges; neither was His presence in that chamber such "a mystery which no human reason can fathom."

4. Mr. Wood's sermon on Christian union, was preached before the University of Oxford, on St. Barnabas' day this year, and among many good things he says:—

This ancient university is just now leading the way in a great and noble effort to raise the standard of education, of vast classes of our fellow-countrymen to whom, with her exclusive privileges, she has been little more than a name. Would that one might see some such effort on the part of the English church, to help her sister churches with whom she is brought in contact, to rise to a higher level and a common love. In some quarters, it is true, such attempts would be looked on with suspicion, and find arrayed against them prejudices which it would be idle to struggle against; but it is not so everywhere. And how much of this very opposition is caused by ill-timed attempts on the part of individuals to propagate a creed of negation, I need hardly say. Already, however, the representatives of the church of Bossuet, of Jansonius and St. Cyran hold out their hands to us; already the shattered remains of the Lutheran bodies look to us as their bulwark, against the advancing tide of rationalism; while the orthodox communion of the East, as well as the numerous bodies of Christians severed from her by no fault of their own, would gladly welcome our offers of mediation and assistance."

5. Mr. White applies himself to make known how the great work of evangelising the heathen is to be done, and this he proposes in an extension of the episcopate; arguing very justly, that the present flourishing state of our colonies is entirely owing to that extension so far as it has gone. Before bishops were established in the colonies he says, "the teaching of the church was reduced to idle words, or almost to falsehood in several particulars. What was the use of telling sponsors in the forests of America or the wilds of

Australia, 'ye are to take care that this child be brought to the bishop to be confirmed by him.' Brought where? To London? Since the bishop of that see was supposed to have in his charge the spiritual superintendence of all the colonies, was a voyage to England to be undertaken by every colonist's child, and by every converted native in order that they might enjoy the full privileges of church communion? Bishops are indispensable for the due succession of the ministry; yet it is possible to send out men ordained at home; it is not possible to bring home each member of the church, whenever his needs require the bishop's presence and assistance." Mr. White also makes some very sensible and practical remarks on endowments, and on the voluntary system of worshipping God with our substance by weekly offerings, and he deservedly censures the clergy for refraining, from a senseless modesty, to teach their flocks their duty in the voluntary payment of tithes and oblations.

6. Archdeacon Randall discusses a number of topics in his charge; among others the so-called reform of the Prayer-book and marriage with a deceased wife's sister. Against both of which he brings forward the most powerful arguments. He asks the question, "how could a rightly feeling woman act the part of a sister to a man who was no longer a brother, but might at any moment become a suitor? How could a man treat as his sister, a woman who might mistake his tenderness for the token of a warmer than a brotherly affection? It would be impossible for the wife's sister to take up her abode in the widower's house, except as his wife?" There is no desire in the public to obtain an alteration of the law; but it is the lust and selfishness of a few transgressors that desire the change to legalise their own sin.

The men who are moving heaven and earth for an alteration in the Prayer-book, have not brains enough to recognise the certainty, that the change, the omission or the substitution of other words for those in the baptismal or communion offices, would not affect either the doctrine contained in them, or alter God's gracious design in bestowing that regenerating and justifying grace which He bestows in the one, or His continuing that spiritual life in the other, which was commenced in the first. The priest is God's *instrument* for

effecting His purposes; and the omission of the words which declare the child to be regenerated will not obstruct the divine purpose; although it is more than probable that He would visit in wrath a church which should act so deceitfully and unadvisedly. Neither will the *intention* of the church to withhold the grace of regeneration prevent the merciful loving kindness of God towards the infant at the font.

7. In a sermon before the Bishop of Ely, the Rev. J. H. Thomas asks the pertinent question "how shall the parish feast be dealt with?" From a religious festival, the parish feast has degenerated in most places into a riotous assemblage of the idle and vicious part of country parishes. It is "a day which is looked forward to, and dated from, in our village annals; a day when the usually sluggish current of rural life is stirred into activity." In proposing a remedy he adds, "the real remedy seems to lie in the *restoration* of the feast to its old purpose. The religious element is dying out, if not dead; let us seek to pour fresh life into it. The social element is degraded; let us seek to raise it. The leverage is providentially given us; we have but to use it in faith, and it will become strong." It will be a difficult task; but it is possible; and we see that Mr. Thomas is providing not only the religious part, but also rational amusement for his parish feast on Michaelmas-day.

8. The doctrine of the Holy Trinity is the foundation-stone of the Christian faith; but its mysteries far surpass our finite understandings; therefore we ought implicitly to believe it as it has been revealed, and it is only by the reason with which we have been blessed, that we can accept and hold fast those mysteries which we can neither comprehend, nor has it entered into the heart of man to conceive. "The Godhead of the Father, of the Son and of the Holy Ghost is *all one*, the glory equal, the majesty co-eternal." Each person is uncreated, incomprehensible and eternal; each one is Almighty, God and Lord; and yet there are not three but one of each distinct title. In this Trinity, the Divine Essence is undivided, and in each person dwelleth all the fulness of the Godhead bodily. (Col. ii. 9.) The works of creation and providence are peculiarly attributed to God the Father; the office of redemption to God the Son, and the

operation of regenerating, justifying, calling, electing, adopting, sanctifying and illuminating the sons of men to God the Holy Ghost. This doctrine is plainly revealed in scripture, we are to believe faithfully, although the mystery is as much beyond our comprehension as the union of body, soul and spirit is in our own human nature; and therefore we ought not to attempt to explain that which God has purposely hidden from our eyes. Mr. Yard has condensed into very small bulk a considerable amount of sound theology, and his small volume will be very advantageously read by many, whose knowledge of this fundamental doctrine may be deficient.

9. The Rev. Henry Power has dedicated a very thin volume to the Earl of Shaftesbury; being Thoughts in the Fields, or Reflections on important Christian Doctrines. These doctrines are the veracity of Christianity proved from its miracles; the doctrine of the Trinity proved from creation-work or nature, from the scriptures and from the Old Testament. The doctrine of the atonement, an argument for the veracity of Christianity, and the morality of Christianity a proof of its veracity. "The atonement," he says, for the sin of man by the blood of the Son of God, as God manifest in the flesh, is the wonder of wonders, the miracle of miracles, the mystery of mysteries, the most profound display of the eternal wisdom of God. . . . It is a mine, a depth unfathomable, incapable of being investigated by the most intelligent of archangels." The word "Archangel," is only twice mentioned in scripture; and in both cases it is a title of our blessed Lord. He is therefore "the most intelligent of archangels," and must be able to fathom and investigate His own work. As God and man in one person, He became capable of suffering in that nature which had offended, and the Divine nature made His sufferings of sufficient merit to atone for *all mankind*. This atonement was accepted as a satisfaction for the sins of the whole world; and He was rewarded by His exaltation in His human nature to the right hand of God, and by giving Him all power in heaven and earth. This is a mystery into which the angels desire to look; O the depth of the riches, both of the wisdom and the knowledge of God.

10. This little work is the expansion of four short discourses delivered in Passion week this year; and give very

briefly and well an account of the events on the eve of the crucifixion. The first chapter contains the earlier stage of the Last Supper, the washing the disciples' feet ; the second, the later stage, the Eucharist, the discourse, comfort and peace ; the third the agony, the betrayal and the desertion ; the fourth the hall of Caiphas, the mock trial and Peter's denial. There is much good instruction in this small volume and it will be acceptable to many who have not leisure for longer and more profound works on the subject of our Lord's sufferings previous to His crucifixion.

11. A choice book for the people of God, is a collation of Scripture texts ; but they are not arranged according to any particular plan or system whatever, but have merely been thus collated from time to time, as they have seemed to strike the mind of the author as answering each other, while reading the sacred scriptures. It is meant to be a comparison of spiritual things with spiritual : such as "The Lord careth for the righteous" (Ps. cxlvi. 8.), corresponding to the words of St. Peter, "casting all your care upon Him, for He careth for you." (1 Pet. v. 7.)

AURICULAR CONFESSION.

THE recent Belgravian case has brought this subject rather prominently before the public ; we therefore hope there will be no great harm done, in saying a few words on a favourite dogma of the Roman church, which certain zealous men in our own are endeavouring to import. But we would suggest to these zealots that in this, as in all other important points, the rule of St. Vincent of Lerins ought to be decisive of its truth or falsehood : namely, that it has been received in the universal church *always, everywhere and by all*.

Auricular confession means the confession of sins in secret to a priest, where, to gratify his own impure imagination, he torments the modest female with minute and unchaste questions ; whereby he fills the chaste mind full of impurity, and causes impure persons to act their sins over again in the repetition of their minute circumstances.

Auricular confession cannot be proved from scripture ; on the contrary, it is a monstrous device of the arch-enemy of man, to encourage, increase and perpetuate that impurity of heart and life, which is condemned in every line of scripture, but especially in our Lord's sermon on the Mount. If it had

been taught by our Lord, it would have appeared in the teaching of His Apostles; but St. Paul certainly did not inculcate it on the occurrence of a most excellent opportunity, when he narrated the institution of the Lord's supper to the Corinthian church, and in giving some instructions for its reception. Instead, however, he exhorts the Corinthians, and, through them, the members of all other churches to the end of time, to *examine themselves*, that is, to confess their sins and transgressions to God, who knows the heart and tries the reins; who requires no raking up of the filthy details that led to or accompanied their sins, and who can better judge of the sincerity of the heart than all the unmarried priests in the world. St. Paul says, *Let a man examine HIMSELF, and so let him eat of that bread and drink of that cup.* 1 Cor. xi. 28; again, *Examine yourselves whither ye be in the faith; prove your own selves;* 2 Cor. xiii. 5; and, says St. John, *if our heart condemn us, God is greater than our heart, and will freely pardon us for Christ's sake; but if our hearts condemn us not, then have we confidence towards God.* 1 John, iii. 20, 21.

Romanists and Romanizers pretend, that there are greater means of grace in that corrupt communion than there are in any other church in the world; but, on the contrary, we have no hesitation in saying, that their mighty pretensions are false and groundless. Instead of being a *mean* or *instrument of grace*, auricular confession is one of the results of its departure from the faith, *alias* its apostacy; of its *giving heed to seducing spirits and doctrines of Devils; and of its speaking lies in hypocrisy.* In the Roman church, auricular confession and the consequent penance, is called a mean of grace; but none can appoint means of grace, except He who can bestow the *end* to be obtained by these means. Grace is the gift of the Holy Ghost, and it is the highest blasphemy for any created being to appoint a mean of conveying it. But the Roman church has instituted auricular confession as a mean of grace; alleging that for what they call mortal sins (one of which is the neglect or refusal to attend secret confession to a priest), there is no other door or hope of mercy open whatever but by its means, and that God will not admit of any other manner of reconciliation or pardon than confession in private to a priest and of absolution from his lips; therefore, auricular confession practised in the Roman church, and attempted to

be introduced into the pure and holy Church of England, is blasphemy.

The church of Rome alleges that God has appointed this easy and ready means of quitting all scores with Himself; so that those who submit to secret confession to a priest, may have perfect peace of conscience and no fear of the day of judgment; because their case has already been tried and decided, and themselves acquitted by a priest, amidst the abounding pollutions of the confessional, and that their pardon has been sealed by Christ's deputy, which they can produce and plead at the tribunal of the Judge of all the earth "in that day." This, with penance, they teach is the peculiar *refuge* of a lapsed Christian, the *only* sanctuary of a guilty conscience, the *sole* means of restoring a sinner to peace of conscience, the favour of God and the hopes of heaven. They consider it such a sovereign and effectual remedy, that it cures as many times, and as often as a man's greatest crimes may have been committed; no matter how often he may have repeated mortal sins, returning like a dog to his vomit, or the sow that was washed to her wallowing in the mire; but, if he resorts to confession to the priest, he will return as pure as when he first came from the baptismal font.

The Church of England has not established that sink of iniquity, a confessor's chair, in every parish, to usurp the place and prerogative of the judge of all the earth; but she has established what is much better, the constant use of a public confession in the daily Liturgy followed by an absolution, both of which must be made in general terms; yet every penitent can, and ought to supply mentally the confession of such particular sins of which his own conscience accuses him; and receive the benefit of that general declaration of absolution, which they can each apply to their own particular case.

And an excellent opportunity is offered us for the secret confession of our sins to God, when the commandments are being read from the altar. At that time, each of our sins with their aggravations under each commandment, may be acknowledged and bewailed; for it does not require "much speaking," but hearty and sincere sorrow and resolutions of amendment of life, concluding with a prayer for grace to keep each of the commandments. The rule of our obedience becomes our accuser, when we cease to make it our guide;

and the reading of the law is the best method of bringing us to the knowledge and confession of our sins. God will not condemn us for these offences of omission or of commission, for which in sincerity and true penitence, we condemn ourselves. At the reading of the commandments we ought to ask our own hearts seriously and sincerely, whether or not we have been guilty of the law then read, either by omission or commission; then with sincere fervour cry for pardon and grace to incline our hearts to keep this law. Then the public service of the church would be a constant, much better and more effectual, exercise of the confession of our sins, in conformity with St. Paul's instructions above cited, than all the torturing and harassing questions of all the Popish priests in existence. By the Church of England's method of public confession and absolution, the English priest cannot pry into our secret thoughts, nor cause us to sin, by suggesting evil thoughts and actions by the repetition of the aggravated details. Neither is he made a judge over us, nor a spy upon our actions; for St. Paul says, the clergy have *not dominion* over our faith, but are *helpers* of our joy. But this genuine and scriptural mode of confession, is rejected and despised by Romanizers; because it does not create such a blind veneration for the priest, who is a fallible man and of *like passions* with ourselves, as when Christian men and women are obliged to fall prostrate at his feet in order to obtain salvation.

Auricular confession was introduced into the Roman church, soon after her corruptions and apostacy from the faith began to spread; but it is not practised in the Greek or any other church. In the fourteenth century, however, the Romish clergy, both monkish and parochial, viewed the practice of auricular confession with so much abhorrence, that it would probably have fallen into disuse, had not the Popes of those days, sanctioned the intrusion of the mendicant friars into every parish and district, who especially courted the loathsome task which better men abhorred.

The object of instituting and of continuing the practice of confession to a priest in private, is to enable the priests to insinuate themselves into the secrets of all families, from the cottage to the crown; to discover the wealth of individuals, that they may be plundered at their death; to discover political plots that they may give secret information to enemies,

as the Jesuits are most actively doing at the present moment ; and in Popish countries to betray men to the Inquisition, that their bodies may be tortured and their property confiscated. No Romanist nor English Romanizer can prove from scripture, that either Christ or his Apostles gave any command for periodical or secret confession in the Roman sense, of all our sins with their minute aggravations, so as in a manner to commit them over again, under the pain of incurring the guilt of sacrilege, and of the sin against the Holy Ghost. But Rome thunders out *a curse* upon all who do not believe that auricular confession is enjoined in holy scripture.

That confession of our sins, which the Church of England recommends or allows in the exhortation for the administration of the Eucharist, is not the same as the private confession of the Roman church ; but the friendly and spontaneous consulting of a pious and judicious divine, by one who labours under some particular distress of conscience ; from whose experience and spiritual advice, he may be enabled to calm his fears or doubts, and receive ghostly counsel and advice. This is founded on the direction of St. James, who exhorted those who had, from their unrepented sins, been afflicted with “divers diseases,” to *confess their faults one to another*, and to pray for one another that they might be healed, and not suffer the punishment of “sundry kinds of death.” This confession was to be made by one person to another ; to enjoy the benefit of mutual intercession ; and we are assured that “the effectual fervent prayer of a righteous man availeth much.”

W. C. P.

THE CITY OF PEKIN.

PEKIN is situated in the middle of a vast, low, sandy, and in many places, miry plain ; on the east and south, this vast plain extends farther than the eye can reach ; but on the west and north, hills begin to rise above the plain only a few miles from the walls of the city ; and at a distance beyond, the prospect is bounded by mountains which separate the province of Tshih-li from Mantchuria. The immensity of the temples outside the walls, the magnificence of the monasteries, the picturesque disposition of the cemeteries of the nobles and the wealthy form some beautiful views, which would be greatly augmented were it not for the Chinese

custom of burying their most beautiful creations behind dead walls of brick; which destroys all the exterior majesty of those places most worthy of admiration. The neighbouring diversified hill country, covered with harvests in summer, present some beautiful landscapes; but in the winter the ravines, the excavations and the hillocks disfigure the scenery.

The city itself, when seen from the hills in the distance which command the view, has the appearance of being situated in the midst of a thick forest; this arises from the diversified arrangement of the groves belonging to the numerous cemeteries, as well as from the many avenues of trees leading to the convents, and also to those placed within the city wall itself. To the travelling stranger approaching the city of Peking, its lofty walls and towers give it an imposing appearance, not unworthy the capital of a great empire; but when he comes within the walls, his admiration is turned to surprise. He beholds there none of those beautiful and superb edifices, none of those neat and elegant streets, which are the principal ornament of western cities; instead of these, he sees, in various directions, irregular assemblages of houses, shops and temples. The style of the architecture, and the general appearance of the buildings, is the same as elsewhere. Most of the streets are sufficiently wide and straight; but many are paved, and, in general, their bad condition is a just subject of complaint, in this as well as in other Chinese cities.

As, however, the front of every shop in the business streets, has an arrangement peculiar to itself, and before it, on either side, a perpendicular sign-board as high as the roof, covered with inscriptions in large gilt or painted letters describing the wares within and the reputation of the dealer, and often hung from top to bottom with flags and ribbons; this diversity in the arrangement of merchandise, together with the profusion of gaudy decorations and the bustling crowd by which he is surrounded, divert the attention of the spectator, and cause him to forget in some degree the more disagreeable parts of the scenery around him. The smaller streets are quiet and free from crowds; but those which lead to the principal gates are constantly thronged with people. The following description by an eye-witness will serve to convey some idea of the scene they often exhibit:—

“The multitude of moveable workshops of tinkers and barbers, cobblers and blacksmiths; the tents and booths,

where tea and fruit, and rice and other vegetables were exposed for sale; with the wares and merchandise arranged before the doors of the shops, contracted the spacious to a narrow road in the middle. The processions of men in office, attended by their numerous retinues bearing umbrellas and flags, painted lanterns and a variety of large insignia of their rank and station; trains accompanying, with lamentable cries, corpses to their graves, and others conducting brides to their husbands with squalling music; the troops of dromedaries laden with coal from Tartary; the wheel-barrows and hand-carts loaded with vegetables, occupied nearly the whole of this middle space. All was in motion; the sides of the streets were filled with people buying and selling, and bartering their different commodities. The buzz and confused noises of this mixed multitude, proceeding from the loud bawling of those who were crying their wares, the wrangling of others, and mirth and laughter which prevailed in every group, could scarcely be exceeded. Pedlars with their packs, and jugglers and conjurers, and fortune-tellers, mountebanks and quack-doctors, comedians and musicians, left no space unoccupied."

Such, according to Mr. Barrow, is the scene exhibited in a street in Pekin.

There is no navigable river, worthy the name; and for good fresh clean water, the people have to proceed to the wells outside the city on the north. Coal is obtained at no great distance to the north-west of the city. But while Pekin may glory in its advantageous position, and boast of the colossal dimensions of its brick and granite walls, it has historical precedent that its population is at the mercy of any such exterior force as may be able to stop the supplies which come in by the canals.

The taking of the city of Canton, and the moral superiority of European troops over natives having become known to the southern Chinese, a large number of them would not object to see the city for ever in possession of their conquerors; and instead of continuing in their ignorance, many young men pay from three to five dollars per month for acquiring that barbarous English so peculiar to the Chinese and their helpless tongue. Besides that, almost all the old-fashioned teachers of the Mandarin dialect are summoning up their little heterogeneous knowledge, and

count among their pupils ; even here in Hongkong, a number of shrewd Chinese, who are anxiously preparing for service under a foreign government in Canton. While the literati of that city have in a great measure forsaken their home, and while the school-rooms and colleges are undisturbed by the voice of pupils, the Examination Hall is overgrown with grass, and many of the gentry have left for the Ninety-six Villages or Fatsan, not so much because they were displeased with the foreigners, as because a government to which they were necessarily attached and responsible was instituted there—whilst all these things are going on, the mercantile population of Canton are anxiously waiting for the moment when a foreign rule shall for ever remove this anomalous state of things, and convince them that there is only one government to which they are responsible for their actions.

Many of these have made an effort to open the foreign trade, but they look forward with great apprehension to the time when the Allies will evacuate the city ; and it is certain, that a large number of Chinese with their families will then proceed to Hongkong, as the only place where the Chinese government dares not openly commit an act of violence upon them.

To the Editor of the "CHURCH WARDER."

SIR,—A curious phenomenon was observed on the evening of the 16th instant, between seven and eight o'clock, about the time of the moon's southing, a luminous and well-defined cross, of large proportions, could be seen for a considerable time. The upright part, which was in a line with the moon's diameter, extended about a yard above the apex, and as far below ; while the transverse part, seemingly in contact with the upper limb, was of the same extent on each side at right angles with the perpendicular shaft. It is supposed to have been caused by some particular state of the atmosphere at the time, and was viewed by the spectators with a great deal of interest. It would be gratifying if some of your learned readers would give some explanation of the cause of this singular appearance.

I am, SIR, your most obedient,

A CONSTANT READER.

Fulham, Sept. 17.

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Vol. XII.

HEATHEN MYTHOLOGY.—No. II.

To the Editor of the "CHURCH WARDER."

SIR,—Having had an opportunity of consulting other authorities, and prosecuting farther still my search after profane testimony to the accounts of Scripture, I venture to send you a second letter on "Heathen Mythology." I do not of course pretend to any originality in this article. Much has been written, and much may doubtless still be written on the subject. This is merely the result of what I have lately been able to read on the heathen adaptation of the traditional knowledge of *Paradise*.

I will first of all quote the words of Scripture with reference to the Mosaic account of "the garden of Eden;" and then simply cite the descriptions given by various heathen writers, of some of their most celebrated sacred places.

We read then in Gen. ii. 8-14: "The LORD God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground, made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone.

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And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."—Cap. iii. 24. "He drove out the man; and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

We have, then, here displayed before us "the garden of Eden," with its two sacramental trees "in the midst of the garden," watered by a river, which "was parted, and became into four heads;" and the Cherubim, and the "flaming sword, which turned every way, to keep the way of the tree of life."

After the transgression of our first parents, and their expulsion from paradise, they doubtless retained a regretful recollection of all that they had once enjoyed. A description of the beauties and the delights of Eden would, we may be sure, be handed down from generation to generation; and we may well believe that it was from such tradition that the consecration of gardens and groves, before ever temples were erected, was originally derived.

The patriarchs, we know, worshipped the true God in places of such a kind. Thus, Gen. xxi. 33.—"Abraham planted a grove in Beersheba, and called there on the name of the LORD." And again, c. xlv. 1, 2.—"Israel took his journey with all that he had, and came to Beersheba and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night." So that the grove was not only a place of worship, but a place at which the patriarchs were in the habit of seeking, as it were, oracular responses from heaven for their direction. So widely, or rather so universally, did the consecration of groves afterwards obtain throughout the world, that the Jews were especially enjoined—"Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God."—(Deut. xvi. 21). And they are repeatedly commanded, when they should have conquered any nation, to "destroy their altars and cut down their groves," lest they should be tempted to turn away after other gods. (See Exod. xxxiv. 13; Deut. vii. 4, 5.)

Apuleius places "a grotto shaded by trees" among those things which should be worshipped by passers-by.

Tacitus relates that the "Germans consecrated groves and woods, and called them by the names of their gods."

Pliny says—"We adore groves and the silence that reigns in them."

When the children of Israel were spoken of by the prophet Isaiah as provoking God to anger by their idolatry, it is especially said (i. 29)—"they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen." And that these gardens were symbolical of the garden of Eden is evident enough; for the same prophet speaks (lxvi. 17) of there being one tree in the midst,"—which could scarcely be anything else than a representation of one of the two trees which stood in the centre of Paradise.

Of particular trees of special sanctity we read in many places. Thus, Gen. xii. 6—"Abraham passed through the land unto the place of Sichem, unto the plain (or, as it is otherwise rendered, *the oak*) of Moreh." We read of this very oak repeatedly. It was here that Jacob hid the strange gods (xxxv. 4);—that Rebekah's nurse was buried (v. 8);—that Joshua set up a great stone (Joshua xxiv. 26);—and that Abimelech was made King (Judges ix. 6). In heathen mythology nearly every deity had a tree sacred to him; as for instance, the vine was sacred to Bacchus, the laurel to Apollo, the myrtle to Venus, &c.

As was said in letter No. 1, "the knowledge possessed by the heathen world of the Creation, the Fall, the Deluge, and so forth, was derived solely from tradition. Hence the great confusion which we constantly find in the histories of persons and events. The histories of Adam and Noah are of course frequently intermixed. There is too much similarity in the positions of the two for such confusion to be prevented. The first man after the Creation and the first man after the Deluge—the father of the old and the father of the new world—would naturally be mistaken, the one for the other, by those who had but such vague knowledge of the actual truth. Hence, if we find, as we almost invariably do find, *water* as one necessary appendage to a *paradisos* or sacred grove,—which water may have been symbolical to a certain

extent of the river of the Garden of Eden—yet we also frequently find an island *floating* upon this water, symbolical of the ark of Noah.*

We will now proceed to give as briefly as possible a description of a few of the more celebrated of the sacred places of the ancient heathen world; and we shall see how very many *details* of Paradise had been preserved in the memory of man.†

The town of *Cadix* in Spain derives even its very name from one of these paradisaical gardens. By the Romans it was called *Gades*, by the orientals *Kades*, which, in fact, is the same as *Hades*, pronounced with a guttural; just as in the first letter *Ham* and *Cham* were shown to be the same. There was here in ancient times a delightful garden, consecrated by solemn rites and ceremonies to religious worship. *In the midst* of the garden were two remarkable trees, the like of which could no where else be found. They grew out of the tomb of Geryon, a monster slain by Hercules, said by Hesiod to have had three heads, and by Euripides three bodies. Near by was a lake, with an island in the centre, in which stood a temple dedicated to *Hercules the Saviour*. The wood of which the temple was built is said by Silius Italicus to have been incorruptible, and to last for ever. In the middle were two fountains; and between the fountains a golden olive tree, which for fruit bore emeralds. (The olive, as we know, was sacred to Minerva, the goddess of wisdom, and will therefore appear to have represented in this case *the tree of knowledge* in the midst of Eden, whose fruit was (Gen. iii. 6) “pleasant to the eyes.”) Women were strictly prohibited from entering this sacred enclosure,—whether on account of any traditionary knowledge of the origin of evil, through the transgression of the

* Some say that the shrine of a temple, *naos*—which also signifies a *ship*—was so called from Noah, and represents the ark in which he was saved. Hence, too, the name for the body of our churches, the *nave*, from *navis*, a *ship*.

† See Bridges’ “*Testimony of Profane Antiquity*.” London: Seeley, 1825. To this book I am indebted for much of the information contained in this article. It is an interesting and an useful work, though the author is not always quite correct in his citation of authorities.

first woman, I cannot say;—and, lastly, the whole was guarded by lions, hydras, and compound animals,—representing doubtless the guard of cherubim* at the east of Eden,—and “by a flaming fire, which turned every way to forbid the approach of the profane and unholy.”

There was also a Hades of still greater celebrity in Campania—supposed to be the abode of departed spirits. There was *one tree in the midst*; and around it, as Virgil tells us, flames, and gorgons, and harpies, and compound figures, representing, as in the last case, the flaming sword and the guard of Cherubim, who kept the way of the tree of life. There was also a river, as in Eden, “parted into four heads,” and called the Styx, Phlegethon, Acheron, and Cocytus, respectively.

Here, too, as we shall presently see, was also the case elsewhere, were “the Elysian fields;” for not only were these sacred enclosures intended to represent the paradise of our first parents, but the groves and gardens themselves were supposed to be the places for the existence of the souls of men after death.†

Before any one could enter the sacred precincts of which we are now speaking, or hold any intercourse with the invisible world, a peculiar sacrifice had to be offered. Æneas (book 6, 38) is commanded to slay *seven* heifers and *seven* sheep; the sabbatic number; which will doubtless remind the reader of the patriarch Abraham’s covenant of Beersheba (Gen. xxi. 28) and Balaam’s sacrifice on the high places of Moab. (Numbers xxiii. 1, 2.) There was yet another requisite, however, before the transit of the rivers of death could be effected;—the possession of a golden branch from a tree which lay hid in the midst of a thick wood—without which branch it was impossible to gain entrance into the happy region.

The sacred branch is of common occurrence in heathen mythology; and the tree from which it was chiefly gathered was the palm. “The palm from its wonderful longevity and the perpetual flourishing of its leaves, was looked upon as a proper emblem to represent the *Tree of Life*. The Greeks

* It is hardly necessary to remind the reader that the cherubim are represented as being compound figures. See Ezek. c. i.

† For a beautiful description of Elysium, see *Odyssey*, 4, 568; and *Æneid*, 6, 688.

called it *Phoenix*; and they also gave the same name to the fabulous bird, so famous in all antiquity, as representing the revivification and immortality of the soul."

The Hades of Campania was also defended by compound animals, half man, half fish, which may doubtless be explained as before.

There was moreover another famous Hades in Egypt, situated to the south of Memphis, where was a lake Acherusia on the banks of which stood the Temple of Hecate. When a person died, his body was placed in a boat, and wafted across the lake to the other side, where it was solemnly arraigned before certain judges, and a strict enquiry made into the life of the deceased. If the person was condemned, his body remained unburied; if acquitted, it was interred in the Elysian fields. The ferryman's name was Charon; the judges were Minos and Rhadamanthus. Albricius, who lived in the eleventh century, represents the judge as a god seated upon a throne of sulphur, from which issue four streams, or rather a stream "parted into four heads." Round about stand several *compound* figures, symbolical again of the cherubim of Eden.

In Ethiopia, and on the extreme border of it, (as Virgil tells us, *Æn.* 4, 481), lay the garden of the Hesperides. *In the midst* of it stood a fountain of ambrosia, or *immortality*, (as the name imports,) and a mysterious tree, with golden apples, which, according to an oracle, would be carried off at a certain time by the Son of the Deity. The garden itself was surrounded on all sides by lofty mountains. "There is a very curious antique yet extant, in which Hercules is represented standing with an apple in his hand before the tree, *around which a serpent* is enfolded," (as described by Lucretius, v. 33). This serpent was called Python, and also Ladon, which the author, to whose work I have alluded above, makes to be a contraction of *El-Adon, the god of Eden*. Apollonius Rhodius thus speaks of the matter. "They came to the sacred place, where Ladon ever kept watch over the golden apples, the serpent of the land of Atlas;—and round about the Hesperides busied themselves, singing a pleasant song; until at last he fell, subdued by Hercules."

Belonging to the garden was a temple, kept by the Hea-

perides. Here, too, were the Gorgons, with golden wings and brazen hands, guarding the sacred precincts, and representative, as in the other cases, of the guard at the gate of Paradise.

There is an Egyptian oracle mentioned by Herodotus (ii. 155, 156), at which traditions of paradise and of the deluge were strangely intermixed. "It is sacred," he says, "to Latona, and is situated in a large city called Butos. It is very magnificent, having porticoes forty cubits high. What most excited my admiration was the shrine of the goddess; it was of one solid stone, having equal sides; the length of each was forty cubits; the roof was of another solid stone, no less than four cubits in thickness. . . . Next to this is the island of Chemmis," (evidently from Cham or Ham, the son of Noah,) "which stands in a deep and spacious lake. The Egyptians affirm it to be a floating island. . . . In this island is a large edifice sacred to Apollo, having three altars, and surrounded by *palms*, the natural produce of the soil. . . . The circumstances of the island's floating, the Egyptians thus explain: it was once fixed and immovable, when Latona, who has ever been esteemed one of the *eight* primary deities, dwelt at Butos." (The originals of the *eight* primary deities were, of course, the *eight* persons saved in the ark. *Butos* is, I believe, one of the names of the *ark*.) "Having received Apollo in trust from Isis, she consecrated and preserved him in this island, which, according to their account, now floats. This happened when Typhon, earnestly endeavouring to discover the son of Osiris, came hither." (The monster Typhon, whose persecution of Apollo was the cause of the island's floating, may probably be symbolical of the Deluge. In fact the Arabs at this day are said to call the deluge *At-Tufan*.)

But I suppose that this letter is now long enough. The well-known oracles of Dodona and Delphi, and one or two others of equal interest, must be left for the present; and I shall take the liberty of sending a brief description of them for your acceptance in some future number.

I am, dear sir,

Yours faithfully,

H. C. H.

September 17th, 1858.

WATERLAND ON JUSTIFICATION.

(Continued from page 331.)

It appears to be a just observation, which Dr. Whitby makes (pref. to Ep. to Gal. p. 300) that Abraham had faith (Heb. xi. 8) before what was said of his justification in Gen. xv. 16; and afterwards more abundantly when he offered up his son Isaac; but yet neither of those instances was pitched upon by the Apostle, as fit for his purpose, because in both obedience was joined with faith. Whereas here was a pure act of faith without works, and of this act of faith it is said, "it was imputed to him for righteousness."

The sum is, none of our works are good enough to stand by themselves before Him who is of purer eyes than to behold iniquity. Christ only is pure enough for it at first hand, and they that are Christ's at second hand in and through Him. Now because it is by faith that we thus interpose, as it were, Christ between God and us, in order to gain acceptance by Him; therefore faith is emphatically the *instrument* whereby we receive the grant of justification. Obedience is equally a *condition* or *qualification*, but *not an instrument*, not being that act of the mind whereby we look up to God and Christ, and whereby we embrace the promises.

Faith, by St. Paul's account of it, is the substance of things hoped for, as making the things subsist as it were, with certain effect in the mind. It is the evidence of things not seen (Heb. xi. 1), being, as it were, the eye of the mind looking to the blood of Christ, and thereby inwardly warming the affections to a firm reliance upon it, and acquiescence in it (Rom. iii. 25). But this is to be understood of a *firm* and *vigorous* faith, and at the same time *well grounded*. Faith is said to embrace (salute, welcome) the things promised of God (Heb. xi. 13, 14), as things present to view, or near at hand. There is no faculty, virtue, act, or exercise of the mind, which so properly does it, as Faith does. Therefore faith particularly is represented as that by which the Gentile converts laid hold on justification (Rom. ix. 30-32), and brought it home to themselves. And as faith is said to have healed several in a *bodily* sense; so it may be also said to *heal* men in a spiritual way; that is to justify, being immediately instrumental in the

reception of that grace, more than any other virtues are. For as when persons were healed by looking on the brazen serpent, their eyes were particularly instrumental to their cure more than the whole body: so *Faith*, the eye of the mind, is particularly instrumental in this affair, more than the whole body of graces with which it is accompanied; not for any supereminent excellency of faith above every other virtue (for Charity is greater), but for its particular aptness in the very nature of it to make things distant to become near, and to admit them into close embraces. The Homilies of our church describe and limit the doctrine thus: "Faith doth not shut out Repentance, Hope, Love, Dread and the Fear of God to be joined with Faith in every man that is justified; but it shutteth them out from the office of justifying." That is to say from the office of accepting or receiving it. For as to the office of justifying in the *active* sense, that belongs to God only, as the same homily elsewhere declares. The doctrine is there further explained thus: "Because faith doth directly send us to Christ for remission of our sins; and that by faith given us of God we embrace the promise of God's mercy, and of the remission of our sins, (which thing none *other* of our virtues or works properly doth), therefore the Scripture useth to say, that faith without works doth justify." Not that this is to be understood of a man's being confident of his *own* election, his *own* justification, or his *own* salvation in particular (which is quite another question, and to be determined by other rules), but of his *confiding* solely upon the covenant of *grace* in Christ (not upon his own deservings) with assurance that so, and so *only*, he is *safe* so long as he behaves accordingly.

The covenant of grace has *conditions* annexed which I am next to consider.

6. The *conditions* of justification are of great weight; for without them, no *instruments* can avail. Those conditions are FAITH and OBEDIENCE; as St. James hath particularly maintained, (ii. 14-25). St. Paul had before determined the *general* and *previous* question, as to the tenure whereby we are to hold, or the plea by which we ought to abide; namely, by *grace* in opposition to *claims*. And when some libertines had perverted (as is probable) his doctrine very widely and strangely, and made an ill use of it; then St. James shewed

that that very faith which was to rest in a covenant of grace supposed a *conformity* to the terms of it; otherwise it would be found but a dead faith, no Christian faith at all. For a cordial belief of the divine promises, and a cordial acquiescence in God's covenant, implies and includes a cordial *submission* to the terms and conditions of it; otherwise it is nothing but empty ceremony.

Upon the whole, the perfect agreement between St. Paul and St. James in the article of justification, appears very clear and certain. St. Paul declares that, in order to come at justification, it is necessary to stand upon *grace*, not upon *merit*; which St. James does not deny, but *confirms* rather in what he says of "the perfect law of liberty," (i. 25, ii. 12). St. Paul makes faith the instrument of *receiving* that *grace*; which St. James does not dispute, but approves by what he says of Abraham (ii. 2, 8), only he maintains also that, in the *conditionate* sense, justification depends equally upon *faith and good works*; which St. Paul also teaches and inculcates in effect, or, in other words, through all his writings. If St. Paul had had precisely the same question before him which St. James happened to have, he would have decided just as St. James did. And if St. James had had precisely the same question before him which St. Paul had, he would have determined just as St. Paul did. Their principles were exactly the same; but the questions were diverse; and they had different adversaries to deal with, and opposite extremes to encounter, which is a common case.

It may be noted, that faith which I here call a *condition*, is of much wider compass than that *particular* kind of faith which is precisely the *instrument* of justification. For faith, *as a condition*, means the whole complex of Christian belief as expressed in the creeds; while faith, *as an instrument*, means only the laying hold of grace and resting in Christ's *merits*, in opposition to *our own deservings*. Though this also, if it is a vital and operative principle (and if it is not, it is nothing worth) must of course *pre-suppose*, carry with it, and draw after it, an hearty submission to, and observance of all the necessary conditions of that covenant of grace, wherein we repose our whole trust and confidence. To that St. Paul might well say, "Do we then make void the law (the moral law) through faith? God forbid; yea, we establish the law

(Rom. iii. 31). We exempt no man from religious duties which are duties still; though they do not merit, nor are practicable to such a degree as to be above the need of pardon. They are necessary *conditions* in their measure of justification; though [they are] not sufficient in themselves to justify, nor perfect enough to stand before God, or to abide trial. Therefore Christ's *merits* must be taken in to supply their defects; and so our resting in Christ's atonement by an humble, self-denying *faith*, is our last resort; our anchor of salvation both sure and stedfast, after we have otherwise done our utmost towards the fulfilling God's sacred laws, towards the performing all the *conditions* required.

That good works, internal and external, are, according as opportunities offer, and circumstances permit, *conditions* properly so called, is clear from the whole tenour of Scripture, as hath been often and abundantly proved by our own divines, and is admitted by the most judicious among the foreign reformed.

Yet some have been very scrupulous as to this innocent name, even while they allow the *absolute necessary* of good works as indispensable qualifications for future blessedness. Why not conditions, therefore, as well as qualifications? Perhaps, because that name might appear to strike at absolute predestination, or unconditional election; and *there* may lie the scruple; otherwise, the difference appears to lie rather in words than in things.

Some will have them called, not conditions, but fruits or consequents of justification. If they mean by justification, the same as the grace of the Holy Spirit, and the *first* grace of faith springing from it, they say true; and then there is nothing more in it than an improper use of the word justification; excepting that from abuse of words very frequently arises some corruption of doctrine.

But if they mean that justification is ordinarily given to adults without any preparative or previous conditions of faith and repentance that, indeed, is a very *new* doctrine, and *dangerous*; and it opens a wide door to carnal security and to all ungodliness. But enough of this matter.

The sum of what has been offered under the present head is, that we are justified by God the Father considered as Principal and first Mover; and by God the Son, as the me-

ritorious Purchaser; and by God the Holy Ghost, as the immediate efficient; and by Baptism as the ordinary instrument of conveyance; and by faith of such a kind, as the ordinary instrument of reception; and lastly by Faith and Holiness as the necessary qualifications and conditions in adults, both for the first receiving, and for the perpetual preserving it. Such and so many are the concurring causes, operating in their order and degree, towards man's first or final justification. It would be altogether wrong to separate them, or to set them one against another, or to advance any one or more to the exclusion of the rest.

I may observe farther, for the preventing any mistake or misconception, that I might have considered baptism as an *external* instrument of reception in the hand of man, as man bears a part in that sacrament; and so there would be two instruments of reception, external and internal. Baptism and Faith; and if any one chooses so to state the case, I shall not object to it. But having mentioned baptism before, as the instrument of conveyance on God's part which is most considerable, I thought it of less moment to bring it up again under a different view, because that would be understood, of course.

I cannot dismiss this head without throwing in a word or two of the wise provisions made by our church in bringing children to baptism, that they may be both *regenerated* and *justified* from the first. It is right and safe for the children themselves; and not only so, but the very doing it, is further of use to prevent, or remove the perplexities raised by contentious men on the subject of justification.

(To be concluded in our next.)

ON AURICULAR CONFESSION.

To the Editor of the CHURCH WARDER.

DEAR SIR—Perhaps the enclosed extracts may be useful to your readers at a time when men's minds are so excited by the subject of confession; would to God that each individual would lay to heart his own sin, so as to repent of it

and forsake it, and not talk so lightly on so sacred a subject.

I remain, your faithful servant,

THO. FENTON.

P.S.—The extract is made from page 586 of "An Exposition of the 39 Arts.," by E. Harold Browne, B.D. JOHN W. PARKER & SON.

The reformed churches have generally abolished auricular confession, as obligatory and sacramental. The Lutherans, indeed, still retain it, as a regular part of church order and discipline. The Augsburg Confession (1580) declares concerning confession, that it is right to retain private absolution in the church, but that it is not necessary in confession to enumerate every individual sin. Calvin also recommended both private confession to a pastor, and private absolution, when needed for the remedy of any special infirmity, but he says it should not be made obligatory upon all, but only commended to such as need it. Our own reformers appear to have taken the same wise and moderate view: Ridley, the greatest light of the English Reformation, writes shortly before his death: 'Confession unto the minister, which is able to instruct, correct, comfort and inform the weak, wounded and ignorant conscience, indeed, I ever thought might do much good in Christ's congregation, and so, I assure you, I think even to this day.' So the second part of the homily of Repentance, after condemning the auricular confession of the church of Rome, says, 'I do not say, but that if any do find themselves troubled in conscience they may repair to their learned curate or pastor,' &c. The exhortation to the communion bids those who cannot quiet their own consciences come to the curate, or some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness. In the service for the Visitation of the Sick, it is enjoined on the minister that he shall move the sick person 'to make a special confession of his sins if he feel his conscience troubled with any weighty matter;' and a form of absolution is appointed to be used, after such con-

fession to those who humbly and heartily desire it. Thus the Church of England provides for all troubled consciences, the power of relieving themselves, by making confession of guilt to their pastor, or any other discreet and learned minister; and so gives them comfort and counsel; but does not bind every one of necessity to rehearse all his private sins to man, nor to elevate such useful confession into a sacrament essential to salvation.

The chief Scripture ground for private confession, is to be found in St. James, v., 14-16. There the Apostle counsels the sick to send for the presbyters of the Church, who are to pray over them; and it is promised, that such prayers shall be especially effectual for the pardon of sins. It is there, confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. And this is illustrated by the efficacy of the prayers of the prophet Elijah, at whose intercession rain was first withheld, and then given again. The context in which all this occurs, compared with the promise given by our Lord to His ministers, (St. Matt. viii., 18, St. John, xx., 23,) and with the custom of the Church from the earliest times, has been ever considered as a ground for the practice continued in the Church of England, that the sick should be especially visited by the clergy, should be moved to confession of sins, and should look to the prayers of the minister, as means for obtaining from God pardon, grace, and if it be His will, restoration to health and strength.

There can be no doubt, that a distressed conscience may be soothed and guided by confidence in a spiritual adviser. Most people much in earnest, and much oppressed with a sense of sin, have yearned for such a confidence. Hence the Church should always afford to the sin-stricken soul, the power of unburdening itself. But on the other hand whatever tends to lead the people to substitute *confession to man* for *confession to God*, and to make the path of repentance less rugged than the Gospel makes it, must be dangerous. Such is the systematic and compulsory confession of the Church of Rome, followed, as it is, by absolution and penance, which too often seem to speak peace to the soul, perhaps before its peace is sealed in Heaven. The penitent finds it far easier to unburden his soul to the priest, than to seek day and night with

broken spirit, for pardon from God; and when he has once confided his griefs to his spiritual guide, he easily substitutes that guide's counsels for the dictates of his own conscience. And no counsels from without can speak as fearfully as the whispers of remorse within. Hence the danger of healing the wound lightly—of substituting false peace for that peace which can come only from a true penitence, and from a sense of God's pardoning love through Christ. Confession has been well called 'the luxury of repentance.' Access to it is not to be denied to the dying, the perplexed, or the broken-hearted; but it is to be feared for the morbid spirit, and still more to be feared as a mere routine of ordinary life, as a salving over of the conscience stained by sin, and seeking an easy deliverance from its warnings and reproofs.

DEATH OF A FALSE PROPHET.

The *Northern Ensign* announces the death of Alexander, or familiarly *Sandy* Bremner, tailor; but better known by many as "the *Sarclet Prophet*," who was for many years distinguished for the singularity of his dress and manners, the length and colour of his beard, and for other eccentricities.

A good many years ago, while residing at Sarclet, Sandy took it into his head to adopt certain theological theories, and like many other theorists here and elsewhere, he could tolerate no opposition. Among other characteristics of his religious creed, were his own absolute and infallible perfection in thought, word and deed, and the certainty of his getting to Jerusalem, along with all his disciples, with gold, silver, precious stones, and drink *ad libitum*; where they were to enjoy immunity from pain, disease, and death, as well as a plurality of good-looking wives; while the "bachelors" who dared dispute his sentiments—on whom he many a time and oft wielded his stick to good advantage—would be consigned to the bottomless pit. He also maintained, and practically carried out, as far as his finances would admit, that the godly, such as himself, should dress in white; and with his white hat, coat, neckcloth, shirt, trousers, stockings, and shoes, along with his long white beard reaching nearly to the skirts of his garments, and

white locks streaming behind, Sandy presented in his own estimation, at least, the *beau idéal* of a veritable pilgrim to the celestial city. He always carried his Bible about with him, delighting in the denunciations of the prophets; and flinging at his opponents thunderbolts of vengeance, followed by pretty severe applications of his rod. His command of Scripture phrases was surprising, and at times threw his resisters completely at bay; whilst at other times the appropriation of certain texts was ridiculous in the extreme. Light and nimble in his step, and uncommonly volatile in his disposition, Sandy bade fair to enjoy the fulfilment of his exemption from disease theory for a long series of years; but it came at last, although his wonderful flow of spirits made him keep up long against the attacks of age and disease.

Sandy's views on faith were original. He maintained at one time that he could walk on the sea, and asserted, with more truth than tolerance, that Peter was "a poor faithless bachle" for letting himself sink. On one occasion he was challenged to prove the strength of his faith, when he was out fishing. Sandy, however, was not to be caught, and promptly replied that he was not such a fool as to cast his pearls before "such a pack o' swine," but that if they liked to upset the boat, and give the whole crew an opportunity of testing their faith, he was quite agreeable. On another occasion, when applying to the Parochial Board for relief, Sandy was accused with the want of due care after the needful sustentation of his better half, when he answered—"It's a poor hen that canna pick for hersel'." Up to within the last few weeks Sandy continued to maintain his usual appearance, and to run about as formerly, endeavouring to spread his peculiar views, maintaining their soundness to the last, and treating with contempt all gainsayers. For some years, however, since he unfortunately allowed himself to be denuded of a portion of his beard, after rather an unusually liberal use of "the good creature," a circumstance to which he declined reference in conversation, his visits to Wick from Pultneytown, where he has resided for several years, were less frequent than before, and his name and fame gradually died away, except in his own immediate locality; where his memory will be long remembered; though in the Article of death he was proved a false prophet; for

death overtook and claimed him for his own in the usual way.

THE DUKE AND THE LEWES ELECTOR.

ON the close of an election at Lewes, in Sussex, in the reign of George II., the then Duke of Newcastle was so delighted with the conduct of a casting voter, that he had almost embraced and kissed him.

"My dear friend," exclaimed the duke, "I love you dearly you are the best man in the world. I long to serve you. What can I do for you? Only say the word, and it shall be done."

To this warm address the honest voter replied :

"May it please your grace, an exciseman of this town is very old. I would beg leave to succeed him as soon as he shall die."

"Aye," said the duke, "that you shall with all my heart, and I wish for your sake he were dead and buried now. As soon as he is, set out to me, my dear friend; be it night or day, sleeping or waking, insist upon seeing me. If I am not at Claremont, come to Lincolns-Inn-Fields; if I am not at Lincolns-Inn-Fields, come to Court; if I am not at Court, never rest till you find me; no place whatever shall be kept sacred from such a dear, worthy, good soul as you are. Nay, I will give orders for you to be admitted, though the King and I were talking secrets together in the Cabinet."

The voter swallowed everything with ecstasy, and treasured them up in his remembrance; and scraping down to the ground with his fore-lock in hand, he retired, to wait with patience for the death of the old exciseman, who took his leave of this wicked world in the following winter. The moment that the duke's "dear friend," as his grace was pleased to call him, was apprised of it, he set off for London, and reached Lincolns-Inn-Fields about two o'clock in the morning.

About this time the King of Spain had been seized by a disorder which, from particular expresses the English ministry had been induced to believe, he could not possibly survive. Amongst these the noble duke was the most credulous and

possibly the most anxious. On the very first moment of receiving his intelligence he had despatched couriers to Madrid, who were commanded to return with unusual haste as soon as ever the death of His Catholic Majesty should be announced. Ignorant of the hour at which they might arrive, and impatient of the fate of every hour, the duke could not retire to rest, till he had given the most strict orders to his attendants, to send any person to his chamber who should desire an admittance. When the voter arrived and asked if the duke was at home, he was courteously answered by the porter :

"Yes : his grace has been in bed some time ; but we were directed to awaken him as soon as ever you came."

"To be sure, I know that ; for the duke told me that I should be welcome by night or by day ; pray shew me up."

The happy elector was scarcely conducted to the door of his grace's chamber, than he rushed into the room, and in a transport of joy, cried out :

"My lord he's dead !"

"That's well, my dear friend ! I'm glad of it with all my heart ; when did he die ?"

"The morning before last, an't please your grace."

"What ; so lately ? Why, my worthy, good creature, you must have flown ; the lightning itself could not travel half so fast as you. Tell me, you best of men, how shall I reward you ?"

"All I wish for in this world is, that your grace would please to remember your kind promise, and appoint me to succeed him."

"You, you blockhead ! you King of Spain ! What family pretensions can you have ? Let's look at you."

By this time the astonished duke threw back the curtains, and recognised the face of his electioneering friend, with rage and disappointment. To have robbed him of his rest might have easily been forgiven ; but to have fed him with a groundless supposition that the King of Spain was dead, became a matter of resentment ; and he was at once dismissed with all the violence of anger and refusal. At length, however, the victim of his rage became an object of his mirth ; and when he felt the ridicule which marked the in-

cident, he raised the supposed candidate for the throne of Spain to the height of his ambition, the office of an excise-man.

KENNILWORTH AND THE FIVE POINTS.

1. **FIVE Sermons on the Five Points**, preached during Lent, 1856, by William Parks, B.A., Incumbent of Openshaw, Manchester. 2nd Edition, enlarged. London: Collingridge.
2. **A Plea for Kennilworth**; being an account of the treatment received from several dignitaries by the Rev. John P. Wallis, with an appendix and explanatory Notes. 2nd Edition. London: Collingridge.

We have joined these two tracts together because they are fowls of a feather; both pretend to declare the whole mind of Christ; both are assured of election, particular redemption, and effectual calling; and both most dogmatically "vindicate the ways of God to Man."

1. The five points of Calvinism here discussed, are: 1. Fall of Man; 2. Election; 3. Particular Redemption; 4. Effectual Calling; and 5. Final Perseverance.

These five points are founded on the writings of John Calvin, who was the instrument used by Satan to introduce and perpetuate more soul-destroying heresies, divisions, and uncharitableness into the Western Church, than any man since the first heresy of Simon Magus. His "eternal decree," which he himself calls "a *horrible* decree," represents the atonement and redemption of God the Son, as of no avail for the salvation of fallen man; the commandments of God the Father a mere mockery, of no value; and the keeping of them with the promised assistance of the Holy Spirit, a mere matter of taste or indifference. Supposing the horrible decree to be as true as the believers in it imagine, to what good purpose would it be for the doomed reprobate to shew his faith by his works, and to keep and walk in the commandments and ordinances of the Lord blamelessly; or what evil consequences would result from the *presumed elect* wallowing in all the works of the flesh. Now it seems by this horrible decree that "some men and angels are predestinated unto everlasting life; and others are fore-ordained to ever-

lasting death." Therefore both the elect and the reprobate may say with equal truth, "let us eat and drink for tomorrow we die," and each will go to his own place; for it is said by the Westminster Confession that "*neither are anyone redeemed by- Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only*; the rest of mankind, God was pleased *to pass by*, and to *ordain* them to dishonour and wrath *for their sin*, to the praise of *His justice*." For their sin! but we have been supposing them to have led, what God is pleased through the merits of Christ, to accept as a blameless life; yet the ultra Calvinist considers that in the supposed reprobate, a blameless life is *sin*!

As a system of doctrine, Calvinism is the masterpiece of Satan; and it has drawn more souls into his net, than any of the other opinions and heresies that have disturbed the Christian Church. Its leading features are, that in the exercise of His arbitrary sovereignty and from mere caprice, God *chose* from all eternity, and before the world was framed, a certain number of men and women as monuments of his mercy; and that, too, "without any foresight of faith or good works or perseverance in any of them," and these, whether they did good or whether they did evil, are to enjoy everlasting happiness in Heaven. These Calvin called *the elect*; but he has given them no other means of ascertaining their election, than *their own imaginations*; hence, under the misgivings of their own consciences, they are continually uttering a wailing cry for *assurance*! But the Christian man is elected in baptism; and he has an infallible assurance in the promise of God, that if he believes and trusts in the complete satisfaction and atonement which Christ made for all his sins, and if he truly repents of them, he shall assuredly be saved.

All the rest of mankind God "*passed by*," and doomed them to an inevitable and *never-ending* (Maugre Maurice's opinion, notwithstanding) torment in hell fire; and this without any reference to their good or evil life during their passage through this world. These, it is said, God stupifies, hardens their hearts, renders them deaf to every invitation and entreaty, and prepares them as faggots for eternal fire. In short this horrible termination of the short lives of those who have been "*passed by*," was signed and sealed before the world was made, or Adam and Eve were created.

In short the devil must have distilled the ink with which Calvin wrote his horrible decree, which is not God's decree; for He swears by Himself that *He has no pleasure in the [eternal] death of the wicked*; so much the contrary that he graciously expostulates with all sinners, that it would be pleasing to Him that the wicked person should turn from his [wicked] way and LIVE eternally; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel. Ezek. xxxiii.

ii. And the same prophet was inspired by the Holy Spirit to write when the RIGHTEOUS man turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall NOT BE MENTIONED; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

THIS is the decree of God, and it is entirely conditional; the other is Calvin's horrible decree, and it contains neither justice, nor mercy nor condition; for we are informed by the unerring authority of the Westminster Confession, that those who are "predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain, that it cannot be either increased or diminished." No, not even by Almighty power! and that, too, after He has sworn by Himself, that WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, HE SHALL SAVE HIS SOUL ALIVE. But, says Calvin, it is not the soul that sinneth, but the soul that is predestinated to be "passed by" that shall die, whether he commit sin or not.

Whereas of the decree of God, His own words may be cited—*The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.* He declares that it is only the soul that sinneth that shall die. Repent, He says, and turn yourselves from all your transgressions whereby ye have transgressed; and make you a NEW HEART, and a NEW SPIRIT; for why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God: Wherefore TURN YOURSELVES AND LIVE YE.

We know not whether the transubstantiation of the papist,

or the eternal decree of the Calvinist be the greater piece of folly and wickedness. Both are adopted and defended on the plea of Scripture ; as if the word of the Lord spoken in condescension to our limited faculties and understandings were to be always taken in a strict and literal sense. The one is the *burning* article at Rome ; as the other was at Geneva, and would be still, had ultra Calvinists the same power that the continental papists have ; it is no wonder, therefore, that the votaries of each dogma are so fierce and malignant to the rest of the Christian world.

The first of the "Five Points" in Mr. Park's book is the "Fall of Man ;" over which he gloats with unalloyed satisfaction. Adam, he says, *p.* 15, "literally squandered away our stock of ability [to serve God] and left us without strength (Rom. v. 6), and though ten thousand hells were threatened, we are so vitiated and ruined by the Fall, that we could not keep one of God's commandments perfectly for a single hour." This is a sad picture ; but what occasion is there to keep commandments, when men *must go* to one of the "ten thousand hells," whether or not he serves God and keeps His commandments ; for in vain, it seems He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? (Micah. vi. 8). But in the teeth of the above, and of our Lord's rule for admission into heaven, our author "asks in all solemnity—if what has been stated is truth, what is the meaning of man-power, or free-will-to-do-good ? If man is fallen, so fallen as to be *dead* to all good, what can these harangues mean, to be up and stirring, and make their peace with God, of which we so often hear ?" To be sure this is a very pertinent question, and we "commend the poisoned chalice to his own lips ;" for if he and his hearers have no free will, what good could they do by attempting to make their peace with God ? we should like to know whether or not Mr. Parks be in the number of Calvin's elect ; most likely he is, as he will be kind to himself. But, he continues, "How can that endeavour to do good which is death ? How can that power which is contrary to God, and which makes him a liar, endeavour after that which is good ? How can a man dead in trespasses and sins consult his own eternal interest ?" What is the good of

thus preaching to men that are already doomed? especially as he says men have no free-will-to-do-good.

Mr. Parks is continually hammering on free-will; that mankind have no free will, but must do or not do what they have been ordained to do from all eternity. Without freedom of will we are incapable of sinning; for sin is the inclination of the will to evil; and if we have not the power to will as well as to do, neither have we the power to do good or evil: consequently we can neither have a title to reward, nor are we liable to punishment. And therefore the loving and pathetical expostulation—why will ye die? turn you from all your sins and live (to speak with reverence) becomes a mockery. In short it is the Calvinist that would make God a liar; for their horrible decree gives the lie to His most solemn oath, *as I live*, He says, He has no pleasure in the death of the wicked, but **RATHER** that he would *turn from* his wickedness and live. We must return to the other points.

2. It would appear that neither the curate nor the vicar of Kennilworth, neither the Bishop of Worcester nor the Archbishop of Canterbury have any "free-will-to-do-good;" for by the irreversible decree Mr. Wallis had been divinely planted in that parish as its elect curate; and out of it he says he will not go; or, as Mr. Brock writes to him, "*of course you must not move from your present position until the Lord Himself of the Vineyard has opened the door out of that portion of it in which you labour, as he opened for you into it.*" Mr. Wallis, however, will find to his cost, that the law will pay small respect to the "Eternal Decree," by which he fancies he was placed as curate of that parish: but if the vicar has no free-will, he could not help opening the door for his rebellious and self-conceited curate. By the correspondence, however, it appears that the vicar is possessed of so much free will as to be determined to open the door for him to go out, whether he will or not. Mr. Wallis seems to think that he is as firmly fixed in the curacy as Mr. Bickmore himself is in the vicarage. This conceited follower of Calvin seems to think the very existence of the Church of England depends on his remaining curate of Kennilworth. "If," he says, "I were to accede to the wishes of the people, the consequences to the Church of England in this parish would be fatal. If I leave the parish, the consequences apparently *would*

be worse,"—*than fatal!* There is a great deal more of the same egotism mixed up with the usual cant of the party, that their "vindication" of the decree of Calvin, which they impiously call "the ways of God," is *the Gospel*; in comparison with which, not even the Sermon on the Mount is to be considered the gospel.

Perhaps Mr. Wallis never did a more injudicious thing, than to publish his Plea and the correspondence with the Archbishop and several other bishops, who all throw him overboard as a Jonah in the ship of the church. He will be a bold vicar or rector whose freedom of will will appoint Mr. Wallis to be his curate. He will "be more than ever a stumbling-block" in the way of their people, whom he will alienate from the Church, as he acknowledges that he has done the parishioners of Kennilworth. In short Mr. Wallis has committed curatical suicide; for we venture to predict that not even his fellow-saint the Rector of Bishop's Waltham, will venture "to open a door" for him into his parish. If he does we shall consider him not quite so wise in his generation as the children of the Calvinian gospel generally prove themselves to be. We would strongly recommend Mr. Wallis not to expose his own infirmities any farther; nor encourage his respectable publisher to send out another edition of this ill-starred and one-sided Plea. A nod is as good as a wink to a blind man.

Mr. Wallis' theology says little for the teaching of Kings' College, London; but we suppose Mr. Wallis enjoyed the benefit of Mr. Maurice's indoctrination; for the Principal of that College is no teacher of Calvinism, but of sound doctrine.

NICHOLAS THE SICILIAN DIVER.

In the time of Frederick, King of Sicily, (says Kircher) there lived a celebrated diver, whose name was Nicholas; from his amazing skill in swimming and perseverance under water, he was surnamed *the Fish*. From his infancy Nicholas had been used to the sea; and he earned his scanty subsistence by diving for corals and oysters, which he sold to the villagers on shore. His long acquaintance with the sea, brought it at last to be almost his natural element. He was

frequently known to have spent five days in the midst of the waves, without any other provisions than the fish which he caught there, and ate raw. He often swam over from Sicily to Calabria, carrying letters from the King across that tempestuous and dangerous passage. He was known frequently to swim among the gulfs of the Lipari islands, no way apprehensive of danger.

One day some mariners out at sea observed something at some distance from them, which they regarded as a sea monster, and were heartily terrified; but upon its approach it was discovered to be Nicholas, whom they took into the ship. They asked him whither he was going in so rough a sea, and in such stormy weather, and at so great a distance from the land; he shewed them a packet of letters which he was carrying to one of the towns of Italy, exactly done up in a leather bag in such a manner as that they could not be injured by the sea. He remained with them for some time on their voyage conversing with them and asking them questions; and after partaking of a hearty meal, he took leave of them, and jumping into the sea, he pursued his voyage alone.

In order to aid these powers of endurance in the deep, nature seems to have assisted him in a very extraordinary manner; for the spaces between his fingers were webbed like those of geese: and his chest became so very capacious that he could take in as much breath at one inspiration as would serve for a whole day.

The account of such an extraordinary person did not fail to reach the King himself, who commanded Nicholas to be brought before him; but it was no easy matter to find this denizen of the deep; at last, however, after much searching, he was found and brought before His Majesty. The curiosity of this monarch had been long excited by the accounts he had heard of the bottom of the Gulf of Charybdis; and he now conceived that it would be a proper opportunity to obtain more certain information. He therefore commanded Nicholas to examine the bottom of that dreadful whirlpool; and as an incitement to his obedience, he ordered a golden cup to be flung into it.

Nicholas was not insensible of the dangers to which he was exposed, dangers known only to himself; he therefore

presumed to remonstrate; but the hope of the reward, the desire of pleasing the King, and the pleasure of showing his skill, at last prevailed. He courageously jumped into the gulf, and was instantaneously swallowed up in its bosom. He continued below for three quarters of an hour; during which time the King and his attendants remained most anxious for his fate; but at last he appeared, holding the cup in one hand, and making his way through the waves with the other. It may readily be supposed that he was received with applause when he came ashore; the cup was made the reward of his adventure; the King ordered him to be taken proper care of; and as he was somewhat debilitated by his labour, after a hearty meal, he was put to bed to enjoy the refreshment of sleep. When his spirits were thus restored, he was brought to the King to satisfy his curiosity with a narrative of the wonders he had seen; his account was to the following effect:—

He said he would never have obeyed the King's commands had he been apprised of half the dangers that were before him. There were, he said, four things which rendered the gulf dreadful, not only to men, but to the fishes also. 1. The force of the water bursting up from the bottom, which required great strength to resist; 2. the abruptness of the rocks that threatened destruction on every side; 3. the force of the whirlpool dashing against these rocks; and 4. the number and magnitude of polypus fish, some of which appeared as large as a man; and which everywhere adhering to the rocks, projected there fibrous arms to entangle him. Being asked how he was able so readily to find the cup that had been thrown in; he replied, that it happened to be flung by the waves into the cavity of a rock, against which he himself was dashed in his descent. This account, however, did not satisfy the King's curiosity. Being requested to venture once more into the gulf to make further discoveries, Nicholas at first refused; but being desirous of obtaining the most exact information possible of all things to be found in the gulf, the king repeated his solicitations; and to give them still greater weight, he produced a larger cup than the former, and added also a purse of gold. Upon these considerations the unfortunate diver once more plunged into the dreadful whirlpool, and was never more seen or heard of.

HYMN.

BLESS us, mighty Saviour, bless us,
 Make our hearts both pure and free,
 Full of love to God in Heaven,
 Full of thankfulness to Thee.
 Soothe us in our hours of sadness,
 When we mourn our sinful hearts,
 Cheer us with the holy gladness,
 That true faith in Thee imparts.

From all earthly perils guard us,
 Shield us from the shafts of sin;
 From the foes that camp around us,
 From the falsèr foes within.
 Guide us through the sombre valley
 One by one, we all must tread.
 Teach our fainting hopes to rally,
 Round the Cross where Thou hast bled.

E. M. STEVENS.

London, September 19th, 1858.

OINA MORUL:

A POEM OF OSSIAN'S.

Argument.—After an address to Malvina, the daughter of Toscar, Ossian relates his own expedition to Fuärfed, an island of Scandinavia. Mal-orchol, king of Fuärfed, being hard pressed in war by Ton-thormod, chief of Sar-dronlo, (who had demanded in vain the daughter of Mal-orchol in marriage,) Fingal sent Ossian to his aid. Ossian, on the day after his arrival, came to battle with Ton-thormod, and took him prisoner. Mal-orchol offers his daughter Oina-morul to Ossian; but he, discovering her passion for Ton-thormod, generously surrenders her to her lover, and brings about a reconciliation between the two kings. (See Macpherson's Version.)

As flies the unconstant god of day o'er Larmon's grassy
 hill,
 So with their light the tales of old nightly my soul refill.
 When the harps are hung in Selma's hall, nor a bard is left
 behind,
 Then comes a voice to Ossian, and awakens all his mind.

It is the voice of years gone by ; and, as they roll along,
I seize the memories as they pass, and pour them forth in
song.

Not like a troubled stream is then the song the hero sings,
But like the music rising from Lutha of the strings.

O Lutha of the many strings, nor rock nor stream is mute,
When the light hand of Malvina moves lightly o'er the lute.

O light of all the shadowy thoughts that fill my memory,
say,

Daughter of warlike Toscar, wilt thou not hear my lay ?

Thus, maid of Lutha, call we back years that have roll'd
away.

'Twas in the days of Fingal, while still my locks were
bright,

That I gaz'd upon Con-cathlin* from ocean's wave by night :

For the wild isle of Fuärfed with lofty forests crown'd,

Woody mid-dweller of the seas, our armaments was bound ;

To the aid of King Mal-orchol did my sire his warriors
send,

For war was raging round him, and Fingal was his friend.

I bound my sails : I sent my sword to Mal-orchol of the
shells ;

He knew the sign of Albion ; with joy his bosom swells.

He came from his own high towers, and my hand in grief
did wring ;—

“Why comes the race of heroes unto a falling king ?

“Ton-thormod, young and valiant, chieftain of many spears,

“King of sea-girt Sar-dronlo,—he's the author of our fears.

“He saw my Oina-morul,—love in his heart arose ;

“He sought, but I denied the maid, for our fathers had
been foes.

“Now with battle he has come to us, and my men are roll'd
away :—

“Why comes the race of heroes to a falling king to-day ?”

“I come not, O Mal-orchol, to gaze in idle rest ;

“For Fingal—he remembers thee, and thy hall for stranger-
guest.

* Literally, *mild beam of the wave*. Some now distinguish the pole-
star by this name.

"For when erewhile the warrior anchor'd thy woods among,
 "Thou wert no cloud before him; thy feast was spread with
 song.

"For this, O king, I've come to thee, with my bright sword
 in my hand;

"For our friends are not forgotten, though distant is our
 land."

"Son of the daring Trenmor, thy words are bold and high,
 "Like the voice of great Cruth-loda, strong dweller of the
 sky:—

"Like the voice of great Cruth-loda, when he speaks from
 his parting cloud,

"So to my trembling heart thy voice speaks cheering words
 and proud.

"In vain I've looked to all the winds, but no white sail drew
 nigh;

"For the sound of war is in my halls, and not of revelry.

"Now go we to my dwelling; dark-skirted night is near;

"From the maid of wild Fuärfed the voice of songs we'll
 hear."

We went: and as the maiden to her harp essayed to sing,
 She wak'd her own sad story from every trembling string.
 Silent I stood. Bright in her locks was Mal-orchol's beau-
 teous child;

Her eyes like stars, when, through a shower, they shine
 serene and mild;

And the mariner looking upwards, as they refulgent gleam,
 Feels his heart glad, and, as he looks, blesses the lovely
 beam.

With morn we rushed to battle: at Tormul's sounding flood
 Ton-thormod's shield the signal gave: the foe in order stood:
 From wing to wing the strife was mixed: I sought the king
 alone—

We met—wide flew his broken steel—the victory was won.
 I seized the king, and bound his hand fast with the captive's
 thongs,

And gave him to Mal-orchol, the king of feasts and songs.
 The foe had failed; and notes of joy each breast with
 rapture move;

The chieftain dared not raise his eyes to the maiden of his
 love.

Then said the king : " Great Fingal's son, rewarded must thou be ;

" My beauteous Oina-morul in thy ship shall sail with thee :

" From her within thy mighty soul shall joy and gladness spring,

" Nor unheeded shall the maiden move, in the dwelling of the king."

In the hall at night I lay awake, and yet in part I slept,
When through the silence to my ears the sound of music crept ;

" 'Twas like the rising breezes, that whirl, as first they pass,
The thistle's beard, then fly along dark-shadowy o'er the grass.

" 'Twas the maid of wild Fuärfed, and thus she sang to me,—
For she knew my soul was a stream that flow'd at the sound of melody.

" Whose gaze," she said, " from his lone rock, o'er ocean's wave is cast ?

" His long locks, like the raven's wing, are wandering on the blast.

" Stately his step, but deep his grief; and tears from his eyelids roll,

" And his manly breast is heaving over his bursting soul.

" Ah me ! I am an exile, wandering in lands unknown ;

" Though the race of kings is round me, my heart is dark and lone :

" My heart is dark and lonesome, and helpless are its woes :

" Why, O Ton-thormod, love of maids,—why were our fathers foes ?"

" Sweet singer of the streamy isle, no longer mourn," I said,

" Kind are the sons of Trenmor, though in battle they be dread.

" Thou shalt not, Oina-morul, wander by streams unknown,

" Nor thy Ton-thormod mourn and pine upon his rock alone.

" Within this bosom is a voice, which others may not hear,

" Bids me listen to the hapless, and ease them of their fear."

The morning came : I loosed the king, and gave the long-hair'd maid ;

Mal-orchol in his echoing halls, he heard the words I said :

"King of the wild Fuärfed, why should Ton-thormod
mourn,

"Ton-thormod, strong in battle, of the race of heroes born?

"What, though your fathers have been foes? they now to-
gether dwell,

"And in Loda now, in brotherhood, drink of the self-same
shell.

"Forget their rage, ye warriors,—'twas the cloud of years of
yore;

"Henceforth let love reign in those hearts, where hatred
ruled before."

Such were the deeds of Ossian, while yet his locks were
gay,

Though the maiden, in her loveliness, was bright as is the
day;

Thus, maid of Lutha, call we back, years that have roll'd
away.

POOLE AND BARING.

BELIEVE me, friend, quoth ALFRED POOLE,

I tell you, greatly daring,

Much as I hate an *idle fool*,

I hate still more TALE BARING.

Notices of Books.

A PASTORAL LETTER. (J. H. & J. Parker). This is a pastoral letter addressed by the Bishop of Glasgow to the clergy and the laity of his diocese, on the subject of the Bishop of Brechin's primary charge, and the proceedings which it has occasioned. It is with deep regret that we see the divisions which the Denison doctrines have created in so small a church as the episcopal communion in Scotland; consisting only of seven bishops and not two hundred priests. Six of these bishops have stated, in a pastoral letter, their dissent from the opinions of the Bishop of Brechin; and Bishop Trower has warned the clergy and laity of his diocese against the doctrines propounded by the bishop of Brechin which he says are *opposed to those of the Prayer-Book*. As we have not seen the Bishop of Brechin's charge we cannot form any opinion of its alleged errors; but in this letter, Bishop Trower says: "I considered in my conscience that the charge was as likely as any treatise that had lately fallen in my way, to lead people on, imperceptibly, step by step, into a condition of mind and feeling which could only satisfy its cravings in the church of Rome."

That is bad enough ; but Rome is now reaping her best crop of apostates by Protestant instruments. In Bishop Trower's Pastoral, the whole history of this distressing case is given with the declarations of his episcopal brethren : and he has minutely criticised the charge, intermixed with much faithful admonition to his diocese. The perusal of this Letter will give English readers a general sketch of the case as it at present stands ; but we fear the Denisonian opinions will break the peace of both that church and also of the Church of England ; which is just effectually to do Rome's work ; for it is by fomenting heresies and schisms that she succeeds in extending her apostacy. We recommend it to the perusal of our readers in England.

GOSPEL UNITIES. (Wertheim & Macintosh). This is a small volume of practical remarks on Ephesians IV., 4-6, by the Rev. John Richardson, Incumbent of St. Mary's, Bury St Edmunds ; consisting of seven chapters :— 1. Our Body ; 2. Our Spirit ; 3. Our Hope ; 4. Our Lord ; 5. Our Faith ; 6. Our Baptism ; 7. Our God and Father. On the subject of our baptism we are compelled to differ in some degree from Mr. Richardson ; there is much in the book and in that chapter that is good ; but the conclusions which he draws are a sort of compromise between the truth and Mr. Ryle's opinions, which we need not repeat. He admits that baptismal regeneration is the doctrine of the church. He points to the case of the penitent thief, which is *not* a case in point ; for Christian baptism was not then instituted. He says :—"when our Lord says, 'except a man be born of water and of the spirit, he cannot enter into the kingdom of God, does he intend us to understand that the two are so intimately and inseparably united that the baptism of water, (say by a lawful minister) is never unaccompanied by the baptism of the Spirit, and that the baptism of the Spirit is never imparted except in and by the baptism of water. The question is an important one, and our whole theological opinions will be modified by the answer which we give to it Do we, may we, must we gather from holy Scripture, that they who are baptized with water are always baptized with, and born of the Holy Spirit ? The following considerations compel us to affirm that such is *not the doctrine of holy writ.*" It is not for man to put asunder that which God hath joined together ; and it is certain that He hath "intimately and inseparably united" regeneration by the Spirit with the washing of water in baptism as the instrument by which He regenerates and unites us to Christ. It is a pity that a good book is so much marred by mistaken notions on baptism ; otherwise we could recommend it to our readers ; but we do not wish their theological opinions to be modified by false doctrines.

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Vol. XII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from our last.)

WITH respect to the restoration of the king, General Monck maintained an impenetrable silence; and he allowed himself probably to be guided by the course of events. He entered into negotiations with the Committee of Safety, at Edinburgh; summoned a Convention of the Estates whom he required to provide funds for the subsistence of his troops; and began his march for the south on the 18th of November, 1660. He halted at Coldstream, and sent to Crail for Mr. Sharp, to whom he communicated his design. At his request, Mr. Sharp drew up an able manifesto, declaring for a free Parliament, and it proved most efficacious in England. It was read to his own army, and confirmed their loyalty to their commander; falling into the hands of Lambert's army, it caused the men to desert in great numbers, and to join that commanded by Monck. He reached London on the 4th of February, put a period to the Rump, and summoned a free Parliament to meet on the 25th of April, which was a prelude to the Restoration.

Six of the resolutioner ministers met in presbytery at Edinburgh on the 6th of February, 1661, and drew up a set of instructions for Mr. Sharp, whom they had commissioned to attend on Monck as a sort of ecclesiastical councillor. These consisted of five articles, one of which was to represent to the general the *sinfulness and offensiveness of toleration* in religious affairs. There appears nothing in Mr. Sharp's subsequent conduct or correspondence with these ministers

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to show that he ever violated their instructions except in the article of *toleration*, as the remonstrators were allowed that liberty of conscience which the resolutioners called *sinful and offensive* when allowed to the episcopalians. When the king asked Mr. Sharp's advice at Breda, how he should act towards the remonstrators, he replied:—"Though it be not fit, that your majesty should put power into their hands, yet I think we will all be suitors to your majesty, that pity and pardon may be their measure."

Mr. Douglass, a resolutioner minister, kept urging Mr. Sharp to procure the establishment of Presbyterianism both in England and Scotland; whilst the latter as regularly assured him that there was not the most remote prospect of that being established in England. Douglass himself admitted, in one of his letters, that "the generality of this upstart generation [in Scotland] have *no love* to presbyterial government, but are *wearied* of that yoke, feeding themselves with the fancy of episcopacy." In June, Sharp wrote to Douglass that "for any observation I can make, the presbyterian cause *is wholly given up and lost*;" and again, "The king and the [Scottish] grandees are wholly for episcopacy . . . the Parliament, when it meets, will make all void since 1639." As the agent of the resolutioners, it was natural that Mr. Sharp should communicate to the king the fact which had been conveyed to him by one of the chiefs of the presbyterian party, that the rising generation were *wearied* of the yoke of presbytery, and were *feeding* themselves with the fancy of episcopacy.

Guthrie, a presbyterian author, who was no ways favourable to Mr. Sharp, says:—

"The King . . . artfully evaded all propositions laid before him by Sharp as agent of the resolutioners, for settling the Church government in Scotland, while episcopacy was fully established in England. Sharp, in his letters, often reminds his constituents that moderation and forbearance would do them more service than an ill-timed importunity; but nothing is to be met with in any of the advices he gave them *that was not confirmed by after events; nor can there be any the least suspicion* that, at this time, he had betrayed their interests. It is probable, however, that he had so far reconciled himself to episcopacy that, as the introducing of it was *inevitable*, he was willing to accept a bishoprick if it was offered to him. The other *atrocious charges* against him *are certainly exaggerated*. Sharp, by his letters, appears to be a man of business and address, well-fitted for a court, and versed

in the management of parties: but he was *not a person* of such consequence as, either by his compliances or counsels, to have unhinged the whole frame of Church government in Scotland. Charles, notwithstanding his gentle and moderate behaviour, had, from the mortifications he met with in Scotland, conceived a *rooted detestation* of presbyterianism in all its forms. He was encouraged in this by the Earl of Clarendon, who was by principle an episcopalian almost to enthusiasm. The cavalier party (as they were called) in the council were zealous for the abolition of presbyterianism, and its friends were entirely *passive, if not forward* to obtain friends *by restoring the bishops*. The Scotch lords who were at court, many of whom had been zealous and declared friends to the covenant, were men of broken fortunes or abandoned principles. Their estates had been dissipated in the late times of confusion, and they sought to repair them by every possible compliance with the court, or rather with the king, who was at this time considered as the absolute sovereign of Scotland, unfettered by any terms, and at liberty to gratify his most inveterate resentments." But it must be said to his honour, that he never did gratify those resentments which he must naturally have felt. "Upon the whole, therefore, we have *no occasion to have recourse to the apostacy and treachery of Sharp* to account for the re-establishment of episcopacy in Scotland, *as it was an almost inevitable measure*, in whatever manner he had acted."

Both the remonstrators and resolutioners met in their own provincial synods, and the impending danger effected a sort of temporary harmony between them. But, at these synods, they inveighed so bitterly against diocesan bishops, but especially Douglass, the chief of the resolutioner presbyterians, as to excite fears of their renewing their former violences. Of the acts of the other party, Principal Baillie says:—"The remonstrance, the Act of Assembly of the West Kirk, the Protestation, I abhor as *very base and intolerable pranks*, but God forbid that any should be put to suffer for them who will play fair in time to come."

On the 31st of August, the presbytery of Edinburgh met, and received Mr. Sharp's report of his own proceedings and also a letter from the heads of the English presbyterians, in which they assert that "the general stream and current is for the old prelacy;" but there is not a word in it to inculcate Mr. Sharp or to create suspicion of his integrity. At this meeting, he resigned the commission which he had received from the presbytery when he went to attend at court, when the thanks of the presbytery were unanimously voted to him for the fairness with which he had conducted their affairs, and the honest representations which he had made of the

disposition of the king and his ministers respecting ecclesiastical affairs.

From the battle of Dunbar till his death, Oliver was the head of the Kirk, and he exercised a more vigorous executive than either the king or the bishops had ever attempted—in fact, his little finger was thicker than their united loins. Usurpers have always been more tyrannical and arbitrary than the lawful sovereign, and they have always been better obeyed. Charles I. was considered a merciless tyrant because he conceded all the desires of the presbyterians; whereas Oliver was called a saint, although he never suffered them to meet in assemblies, but dispersed them by military force.

The presbyterian discipline consists of a series of courts from parochial kirk sessions, to presbyteries, synods, and national assemblies, each of which are declared to be indispensable to the working of the system and to the divine institution of presbytery. But Oliver unceremoniously put an entire stop to general assemblies in the year 1653, and there never was another convocation till 1692. During his headship over the Kirk, their provincial synods and presbyteries were never allowed to meet openly, so that, in this maimed and mutilated state, it is doubtful whether or not presbyterianism was in existence at the Restoration. When any of these courts did meet, it was clandestinely, in the most secret manner possible. The remonstrators and resolutioners had rival synods and communions, like the popes and antipopes of Rome, which they closely imitated in the article of cursing and excommunicating each other, and in deposing the ministers which the opposite party had inducted. In consequence, there was a decided and inveterate schism in the Presbyterian body which no establishment could have healed; and now that presbytery is established, that schism exists as invincibly as it did in the days of Guthrie and Gillespie.

At the Restoration, the kingdom was divided into *three* distinct religious parties. The majority, which lay chiefly beyond the river Tay, had been throughout the rebellion attached to episcopacy; the second were the moderate presbyterians, the resolutioners, who were thinly scattered over the dioceses of St. Andrew's and Edinburgh; and thirdly, the remonstrators, or ultra-presbyterians, who were the most

numerous party of the presbyterians, and who were in possession of the dioceses of Glasgow, Galloway, and Argyle. Of these, the episcopalians were more numerous and influential than the other two parties united; and setting aside the other and better motives, were the best entitled to a preference; for it would have been an act of madness to have established the remonstrators. With Charles' own personal knowledge of the three parties to guide his choice, it is not surprising that he should have selected for establishment that party which had proved loyal to his father and grandfather, and had shown as much loyalty and attachment to himself as the tyranny and oppression of the presbyterians would permit.

Argyle was arrested, and committed to Edinburgh Castle; Johnston of Warriston got private intimation, and made his escape to the Continent; Stuart, late provost of Edinburgh, and Sir John Cheesley were also arrested. These arrests alarmed the covenanters, who began to hold "privy meetings," against which the Committee of Estates issued a prohibitory proclamation; and a proclamation against the publication of seditious papers ordered the Solemn League and Covenant, and several others, to be burnt by the common hangman.

On the 23rd of August, 1660, the Committee commenced their business of reconstructing the Constitution; and Wodrow admits that they were all hearty in the cause; but thanks to Cromwell's sagacity, there was now no domineering Commission of the Kirk to mislead and overbear their proceedings. An attempt was made by Guthrie and other remonstrators to revive the Commission under the pretence of petitioning the king, to remind him of his covenant-oath to *extirpate* bishops and ceremonies in England as well as in Scotland. The Committee arrested the whole body of them, and sent them to the Castle. Their chiefs were called on to subscribe a paper renouncing the remonstrance, which most of them did, and were released. Mr. Baillie says, "Surely they had no warrant to meet, being *no kirk judicatory*;" and again, "that whole party was clean run down, to the contentment of the most; for they have been *ill instruments of irreconcilable division*." Baillie corroborates Douglas's evidence respecting the reaction in public opinion concerning

the episcopal order. "Our State," he says, "are very averse to hear of our League and Covenant. *Many of our people are hankering after bishops.*" Douglass said that the people had not only *no love* for presbyterial government, but that they had *a heart hatred to it*. Here are two of the most respectable of the presbyterian ministers sorrowfully acknowledging that, of their own accord, the people were anxiously desirous to escape from the intolerable tyranny of the "*godly discipline*," and to have the episcopal regimen restored to them. Consequently, the bold assertion that presbytery was the national choice *is altogether without foundation*.

Mr. Sharp was the bearer of a royal letter to Mr. Douglass, in which the king says, "We do also resolve to protect and preserve the government of the Church of Scotland as it is settled by law, without violation." Charles has been very unjustly accused of duplicity in directing this letter to be written to the presbytery; but nothing can be farther from the truth. At the Assembly of 1638, the bishops—a constitutional branch of the assembly—were forcibly prevented from sitting and voting; and they made a solemn protest, that all the acts and deeds of that assembly "*shall be reputed and esteemed unjust, illegal, and null in themselves*," and *not to "be reputed a deed of the Church of Scotland."* Parliament also declared the sitting of that assembly to be *high treason*, and protested against whatsoever acts they might enact. Here, then, had Church and State protested against the acts of the Glasgow Assembly of 1638, which overturned the Church and established Presbytery. Although a *successful* rebellion gave presbyterianism the semblance of lawful authority for the time being, yet the Act Rescissory broke down all that had been illegally done in favour of presbytery at one blow; therefore the Act of Assembly, 1610, which was ratified by Parliament in 1612, recovered its original force, and in just effect it stands unrepealed till this day. Charles could have no other meaning than that he would re-establish and maintain that Church which had been established previous to the late rebellion, every act against which had been repealed by the Act Rescissory, passed in Parliament since the Restoration. Besides, neither Charles I. nor the bishops, who were constituent members of the assembly, ever assented to the acts of the Glasgow Assembly; and his

minister Traquair tranquilised Charles' agonised mind by the assurance that "*bishops being, by all the laws of Scotland, one of the three Estates of Scotland, no act that passed without them could have force in law, much less the Act that abolished them, especially when they were not appearing, nor consenting, BUT PROTESTING against it.*"

It will be necessary to explain the nature of the "Act Rescissory." It will be recollected that, in the year 1640, the rebel parliament repealed all the fundamental laws of the kingdom by a series of thirty-nine ordinances, which Balfour, himself a covenanter, declared to be "*the real greatest change at one blow that ever happened to this Church and State these six hundred years past; for, in effect, it overturned not only the ancient State government, but fettered monarchy with chains, and set new limits and marks to the same, beyond which it was not legal to proceed.*" The Act Rescissory repealed all those acts and struck off those fetters which the rebels had placed on the liberties of the Church and State; for had not these fetters been struck off, it would have been impossible to have carried on the government, but, in subjection to a junta of ministers and elders, called a commission of the Kirk.

All throughout the southern and western division of the kingdom, the presbyterian synods met with the view of intimidating the government, but they were forcibly dispersed, and not allowed to meet. But beyond the river Tay, episcopacy had taken deep root, and which had not been extirpated during the rebellion, but where the clergy and the people quietly succumbed to the pressure of the times; they now waited with quiet satisfaction for that change to which all parties looked forward as inevitable. The resolutioners joined with the episcopalians in anticipating the restoration of the Church; and the extensive synod of Aberdeen met, and unanimously petitioned for the re-establishment of episcopacy. The history of this period clearly indicates that the moderate presbyterians had no objections to episcopacy; for, with a very few exceptions, they all conformed, and some of them became bishops.

The Act Rescissory having cleared the way, and restored the ancient episcopal Church, it now only remained to fill up the bishopricks. From his remembrance of men during

his mock royalty, the king selected four men, and summoned them by letter, dated August 14, 1661, to repair to London for consecration. Dr. Sharp, minister of Crail, was a layman, as likewise was Dr. Leighton, principal of Edinburgh College, for they had only presbyterian ordination; Dr. Fairfoul and Mr. Hamilton were both in priests' orders, having been ordained previous to the suppression of episcopacy. Drs. Sharp and Leighton were previously ordained deacons and priests; and the four Scottish prelates elect were consecrated in Westminster Abbey, by Gilbert Sheldon, bishop of London; George Morley, bishop of Worcester; Richard Sterne, bishop of Carlisle; and Hugh Lloyd, bishop of Llandaff, on December 15, 1661. The king entertained at dinner these prelates, with all the Scottish nobility that were then in London, with many of the English peers and bishops, in Westminster Hall. Bishop Sydserf, of Galloway, only survived the extirpatory obligations of the Solemn League and Covenant; but he did not assist at this consecration. Sharp was appointed archbishop of St. Andrew's; Andrew Fairfoul to the archiepiscopal see of Glasgow, James Hamilton to the bishoprick of Galloway, and Robert Leighton to the see of Dunblane.

The remonstrators in the diocese of Galloway made repeated attempts to meet in presbyteries and to induct ministers into vacant parishes; but government speedily dispersed them, and issued a proclamation prohibiting the meeting of any presbytery or synod until they were reconstituted by the bishops. On the 5th April, 1662, the four prelates arrived at Berwick. The Lord Chancellor and all the nobility and gentry, with the provost and magistrates, went out about thirty miles to meet and welcome them, also a vast assemblage of pedestrians of the humbler classes went as far as Musselburgh, where a procession was formed; and the bishops were escorted into the capital "with all reverence and respect, received and embraced in great pomp and grandeur, with sound of trumpet, and all other courtesies requisite." Baillie says their reception was "*magnifick*; the commissioner's lady feasted them and the nobility that night, as the Chancellor did the morrow after."

This triumphant and joyous reception of the fathers of the Church is an undeniable evidence of the reaction in the

minds of the people of all classes after the unnatural excitement, bloodshed and anarchy of the covenant had ceased, and the tyranny of rigid presbytery was removed. It is a corroboration of the unwilling testimony given by two of the most respectable of the presbyterian party that the people were hankering after bishops and had no love for presbytery.

Other ten clergymen were nominated to the other bishopricks, and nine of them were consecrated by the primate; but Dr. Fletcher, who was appointed to Argyle, refused the mitre, because there were literally no revenues attached to it, having been plundered by the Earl of Argyle. The bishops were then, and always have been since, consecrated by the English Book of Consecration; and from these four, who were consecrated in Westminster Abbey, December 15, 1661, are canonically descended the present seven bishops of that Church in a regular unbroken succession; and may that succession continue unbroken by either rebellion or schism until the Great Shepherd and Bishop of Souls shall deliver up the kingdom to the Father.

The second session of Parliament was opened on the 8th of May, 1662, and the first act was for "the *redintegration* of the spiritual estate to their ancient places and undoubted privileges in Parliament, and to all their other accustomed dignities, privileges, and jurisdictions, and doth hereby restore them to the exercise of their episcopal function," &c. On the motion of the Lord Commissioner, a deputation, consisting of two earls, two barons, and two of the Commons, was sent to the primate's house, where the bishops were assembled, to invite them to take their seats. Along with the deputation, they formed a procession, two and two, and were joined by the lord provost and corporation of Edinburgh, in their robes and ensigns of office. Crowds of people witnessed the procession, and heartily cheered them. When the bishops had taken their seats, the lord commissioner addressed them in a complimentary speech; after which the act of *redintegration* was read, and the house adjourned.

The unanimity of Parliament and the rejoicing of the people show that the restoration of the Church was a *national act*, so cheerfully agreed to, that the solitary opposition of Leslie, the old covenanting general, only excited the laughter

of the house; and the primate asserted, in a letter to the Earl of Kincardine, that "the episcopal government was restored by *as solemn and full consent and unanimous vote* of the representatives of the kingdom in two sessions of Parliament as ever any public act of justice was done since Scotland was a nation."

ENGLAND AND ROME.

(Continued from page 212.)

CHAPTER XI.

Art. 16 of the Creed of Pope Pius IV. concluded.

ART. 16.—*I embrace and receive all and everything, which in the holy Synod of Trent has been defined and declared concerning original sin and justification.*

In our number for September, we endeavoured to show the difference which exists between the teaching of the Churches of England and Rome on the subject of *original sin*; we now proceed to the last part of this article of the Creed of Pope Pius IV., and shall make it our object in this chapter to show the difference which also exists between the two Churches on the subject of *justification*.

The doctrine of the Church of England with regard to justification may be learned from Articles xi., xii., and xiv.: that of the Church of Rome from the decree enacted at the sixth session of the Council of Trent, held January 13, 1547, chapter xvi., and canon xxxii.

CHURCH OF ENGLAND.

Art. xi. "*Of the Justification of Man.*—We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is ex-

CHURCH OF ROME.

Decree, c. xvi.—"Unto them who work well unto the end, and hoping in God, life eternal is to be proposed, both as a grace mercifully promised to the sons of God through Jesus Christ, and as a recompense which is to be faithfully rendered to their good works and merits according to the promise of God Himself. . . . For

pressed in the Homily of Justification."*

Art. xii. "*Of Good Works.*—Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit."

Art xiv. "*Works of Supererogation.*—Voluntary works, besides, over and above God's commandments, which they call works of Supererogation, cannot be taught without arrogance and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake, than

whereas Jesus Christ Himself, as the head into the members, and the vine into the branches, continually causes His virtue to flow into the justified, which virtue always precedes and accompanies and follows after their good works, and without which it could not in anywise be pleasing and meritorious before God,—we must needs believe that to the justified nothing farther is wanting, but that they be accounted to have, by those very works which have been done in God, fully satisfied the divine law according to the state of this life, and truly to have merited eternal life, to be obtained also in its due time; if so be, however, that they shall have departed in grace; forasmuch as Christ, our Saviour, saith,—*If any man shall drink of the water that I shall give him, he shall not thirst for ever; but it shall become in him a well of water, springing up into everlasting life.* (John iv. 13, 14.) Thus neither is our own righteousness established as our own (Rom. x. 3.) as from ourselves; nor is the righteousness of God denied or repudiated: for that righteousness which is called ours, because we are justified by its being inherent in us, that same is (the righteousness) of God, because it is infused into us of God, through the merit of Christ."

Canon xxxii. "If any one shall say that the good works of a man that is justified are in such wise the gifts of God, as that they are not also the good merits of him that is justified; or that the said justified, by the good works which are performed by him through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace, eternal

* There is no Homily which actually bears this name. The one alluded to is supposed to be that entitled, *Of the Salvation of all Mankind*, which is the third of the first book of Homilies.

of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded you, say, We are unprofitable servants."

life, and the attainment of that eternal life,—if so be, however, that he depart in grace,—and, moreover, an increase of glory; let him be anathema."

We are fully aware that we are now treading upon, comparatively speaking, dangerous ground, and that there are many good and conscientious men who, to use the words of one of them, can "find no reason to depart from the opinion that ground for the condemnation of the Church of Rome, as touching the main positions of this doctrine, is not to be found in the decrees of the Council of Trent;" that "the apparent discrepancy between the Roman and English authorised doctrines is to be attributed to the paucity of our language, and its inability to express heavenly things, which obliges us to use the same word in many different acceptations;" and that "there is nothing in the Tridentine statements which cannot be fairly reconciled with the gospel doctrine." (Perceval, *Roman Schism*, p. 365.) We promised at the commencement of our task to refrain from any arguments of our own, and to confine ourselves to bare proofs: and this we will do. Not however that there is in fact the slightest need for any argument: for, to quote Bishop Mant on this subject, we should believe ourselves to be "doing wrong to any member of our Church by supposing that these declarations (of the Council of Trent, printed above) could be present to his mind, should he affirm an agreement of the Churches of Rome and England in all the fundamentals of Christianity."

We see, then, the doctrines of the two Churches upon this important subject,—we now content ourselves with merely inviting our readers—

1st. To test them by the teaching of the WORD OF GOD, as it is adduced below, A :

2nd. To compare them with the doctrines of the *primitive Church*, as cited under head B.

A.—The teaching of the WORD OF GOD.

1. Of the Justification of Man.

All have sinned, and come short of the glory of God ;

being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood. Rom. iii. 23—25.

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v. 1. Also, Phil. iii. 9.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Eph. ii. 8, 9.

2. Of good works.

Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect. Jas. ii. 18-22.

To do good and to communicate forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Every good tree bringeth forth good fruit.—Wherefore by their fruits ye shall know them. Matt. vii. 17, 20.

3. Of Works of Supererogation.

Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do. Luke, xvii. 9, 10. See also Luke, xviii. 10-14.

B.—The doctrine of the Primitive Church.

1. Of the Justification of Man.

Clemens Romanus:—"We, being called by His will in Christ Jesus, are justified not by ourselves, neither by our own wisdom, or knowledge, or piety, or works which we have wrought in holiness of heart; but by that faith by which Almighty God has justified all men from the beginning."

Polycarp:—"Knowing that 'by grace ye are saved,' not by works, but by the will of God, through Jesus Christ."

Origen :—"I can scarcely persuade myself that there can be any work which can demand a recompense from God as a debt ; seeing that even the very fact of our being able to do or think or say anything is from his gift and bounty."¶

Cyprian :—"Faith alone profits us ; and we can do only in proportion as we believe."

2. Of Good Works.

Clemens Romanus :—"What shall we do then, brethren ? Shall we cease from well-doing, and lay aside charity ? God forbid that this should be done by us : but let us hasten with alacrity and willingness to perfect every good work. . . . Let us see how that all righteous men have been adorned with good works : and moreover the Lord Himself, having adorned Himself with works, rejoiced. Having therefore this example, let us without delay fulfil His will, and with all our strength work the work of righteousness."

Justin Martyr :—"Whosoever shall not be found living as He taught, let them be known not to be Christians, even though they profess with their tongues the doctrines of Christ."

Clemens Alexandrinus :—"Faith, though, it be a voluntary consent of the soul, yet is it a worker of good things, and the foundation of right-doing."

Cyril of Jerusalem :—"The worship of God consists of these two parts, strictness in pious doctrines and in good works : and neither are doctrines without good works acceptable to God, nor does God accept works, unless they are performed in unity with pious doctrines."

3. Of Works of Supererogation.

Polycarp :—"We are all debtors in point of sin."

Cyprian :—"In nothing ought we to glory, since nothing is our own : as in the Gospel according to John, 'a man can receive nothing, except it be given him from heaven.'"
John, iii. 27.

And again ;—"Let no man glory in his own works : as saith Solomon in Ecclesiasticus, 'Boast not in the performance of thy work.' And as it is in the Gospel according to Luke, 'Which of you, having a servant plowing or feeding cattle,' &c." Luke, xvii. 7-10.

(Upon this subject we shall have occasion to enlarge still farther, when we come to consider Art. 22 of the creed

of Pope Pius IV., which treats of the *power of indulgences*.)

The difference between the teaching of the two Churches of England and Rome on the subjects of Justification and Good Works is plain enough. We consider good works as essential to the character of a true Christian, and as the necessary consequence of sincere faith in Christ; but we do not hold with the Romanists that "good works truly merit eternal life." We believe that good works are *indispensable*, but not *sufficient* for the attainment of heaven. And when we "have done all those things which are commanded us," we still say, "We are unprofitable servants," and humbly rely upon the merits and mediation of Jesus Christ for our salvation at the last. (See Tomline upon Art. xii.)

We close this paper with a passage from Bishop Burnet on the "*merit of good works*,"—a passage which will be felt and admired by every pious and humble Christian. "The word merit," he says (on Art. xii.), "has a sound that is so daring, so little suitable to the humility of a creature, to be used towards a Being of infinite majesty, and with relation to endless rewards, that on many respects it ought not to have been made use of. There is somewhat in the nature of man apt to swell and to raise itself out of measure, and to that no indulgence ought to be given in words that may flatter it; for we ought to subdue this temper by all means possible, both in ourselves and others. . . . Our readiness to sin should awaken both our diligence to watch against it, and our humility under it. For though we grow not up to a pitch of being above all sin, and of absolute perfection, yet there are many degrees of purity and perfection to which we may arrive, and to which we must constantly aspire. So that we must keep a just temper in this matter, neither to ascribe so much to our own works as to be lifted up by reason of them, or to forget our daily need of a Saviour both for pardon and intercession; nor, on the other hand, so far to neglect them, as to take no care about them. The due temper is "*to make our calling and election sure, and to work out our salvation with fear and trembling*" (Phil. ii. 12); but to do "*all in the name of the Lord Jesus, ever trusting to Him, and giving thanks to God by Him.*" (Col. iii. 17.)

WATERLAND ON JUSTIFICATION.

(Concluded from page 340.)

SOME will tell you that good works are *not* conditions of justification. It is certainly true in the case of *Infants* (which is the common case with us); for neither works nor faith are conditions required of them, They are justified without either by the free mercy of God, through the alone merits of Christ.

Some will plead that man is utterly unable to do good works before he is justified and regenerated; but they should rather say, before he receives grace, for that is the real and the full truth. But what occasion or need is there for disturbing common Christians at all with points of this nature now? Are we not all of us, or nearly all (ten thousand to one), baptized in *infancy*? and *therefore* regenerated, and justified of course, and *thereby prepared for good works*, as soon as we are capable of them by our years? Good works must in this case at least, which is our case, *follow after* justification and regeneration, if they are at all; and therefore, how impertinent and frivolous is it, if not hurtful rather, to amuse the ignorant with such notions, which, in our circumstances may much better be spared? Our church has so well provided for that case, by infant baptism, that we need not so much as enquire whether good works *precede* or *follow* justification in the case of adults, since it is not our case. We are very sure that, in *our* circumstances, good works do *not* precede, but *follow* justification; because they come after baptism, if they come at all.

The truth and the whole truth of this matter seems to lie in the following particulars.

1. Infants are justified in baptism, *without* either faith or works; *and if* they grow up in faith and obedience, the privilege is continued to them; *but if not*, it is taken away from them, *till they repent*.

2. Adults coming *fitly prepared*, are immediately justified in baptism by faith, without any outward works, without a good life, while they have not time for it; but if a good life does not ensue *afterwards*, when time and opportunities are given, they forfeit the privilege received *till they repent*.

3. Adults coming to baptism in hypocrisy or impenitency (like Simon Magus) are not justified, whatever their faith be; because they want the necessary and essential *qualifications* or *conditions*. But if they afterwards turn to God with true faith and repentance; then they would enter into a justified state and so continue all along, unless they *relapse*.

4. Neither faith nor works are required in *infants*. Both faith and inward works (a change of heart) are required in all adults. Faith and works (inward and outward) are indispensably required in all adults who survive their baptism, in proportion to their opportunities, capacities or abilities. But enough of this.

5. **EXTREMES.** Having hitherto endeavoured to explain the nature, and to set forth the *causes* and *instruments* of *justification* in as clear a manner as I could, I proceed, now, *lastly*, to point out some *extremes* which many have been found to run into, on the right hand or on the left; so hard a thing is it to observe a middle course and to pursue the safe and even road. Those extremes or deviations are many, but are reducible to two; one of which, for distinction's sake, I may call proud *extreme*, as disdaining to accept the grace of God or the merits of Christ; the other may be called the *libertine extreme*, as abusing the doctrine of grace and *satisfaction*, to serve the ends of licentiousness.

2. I shall begin with the proud extreme. The pagans, formerly, were so proud of their good morals, that they conceived they had no need of Christ, either to make them better, or to secure the Divine acceptance; and therefore they would not so much as listen to the terms of Christianity.

The Pharisaical Jews were as proud or prouder in their way, claiming, as it were, justification as a *debt* rather than a favour; as if they had no need of grace, or were too exalted to accept of pardon. This high conceit of themselves and their own perfections made them averse to Christ, and kept them from submitting to the gospel way of justification or salvation.

The Pelagians of the fifth century, by over magnifying free will and natural abilities, at the same time depreciating or slighting Divine grace, unwarily fell into the proud extreme, though not so grievously as the Jews and pagans had

done before. St. Austin, however, very justly made use of the same way of reasoning against *them*, which St. Paul had made use of against Jews and pagans; because the same general reasons concluded equally against all.

The schoolmen of later days, and the Romanists still later, one by setting up a kind of *merit of congruity* as to works preceding justification; and the other by maintaining *merit of condignity* with respect to works following and by admitting works of *supererogation*, have apparently run too far into the *proud extreme*—only differently modified, or under a form somewhat different from that of the self-assuming claimants of older times. Wherefore, the first Reformers, finding that the same *general* reasons which St. Paul had made use of in another case, must be justly applicable in this case also; they laid hold of them and urged them with irresistible force against all kinds of human merit or pretended merit, however disguised, or however set off with art or subtlety. Thus came the doctrine of justification *by faith alone*, that is to say, by the *alone* merits and cross of Christ (as Bishop Jewell interprets it) to be a distinguishing principle of the Reformation.

The Socinians, by rejecting Christ's satisfaction, and of course standing upon their own works as available to salvation, independent of it, having only chosen another way of committing the same fault, and of running into the proud extreme.

The Deists, who boast of their morality in opposition to gospel faith and gospel obedience, are in this respect so nearly allied to the pagan philosophers who lived in Christian times that they may be said to fall under the same predicament with them; excepting only the additional aggravation of their apostacy from the faith whereunto they had been baptized.

Those enthusiasts who fear not to boast even of a sinless perfection in this life; they (whatever their pretences are) are remarkably peccant in the proud extreme, even to a degree of madness, and stand condemned by many express passages both of the Old and New Testament.

Lastly, if there be any among us, as probably there may, who, though knowing themselves to be sinners, yet think that the good works of alms, or other the like bounden

duties, will satisfy for their sins, and who therefore conceive that God would do them wrong, if he should not, for their *good* deeds, pardon their *evil* deeds. Such also may be said to err in the proud extreme, not considering that all their *good* deeds are only so many *strict dues*, and that the paying off a debt in *part* entitles no man to a discharge for the remainder. God, for Christ's sake, may give a discharge for the *whole* to every penitent offender, after his sincerely performing *some part* of his duty: but a man's own good works, be they ever so many or so great, cannot in *themselves* be pleaded by way of proper atonement for his sins.

Having thus briefly enumerated the most, or the most common, mistakes or miscarriages in the matter of justification on the *assuming* side, derogating from the honour of God's free grace and from the merits of Christ, which are the valuable consideration upon which, or for the sake of which only, God justifies as many as He does justify. I shall now proceed to observe something of the common *mistakes* in the *other extreme*, which concerns the necessary essential *conditions* or *qualifications* required in every adult whom God shall accept.

2. It is a dangerous and fatal extreme so to magnify, or to pretend to magnify *grace* or *faith*, as thereby to *exclude*, *sink*, or any way *lessen the necessity* of true and sincere and (so far as human infirmities permit) universal *obedience*. There is the greater need of the utmost caution and circumspection in this particular, because corrupt nature is very prone to listen to, and to fall in with any appearing arguments, any pretexts, colours, handles for relaxation of duty, and for reconciling their *hopes* and *lusts* together. St. Paul was aware that some of ill minds might be apt to pervert his sound doctrine of justification by faith, to the purposes of licentiousness; but truth was not to be suppressed for fear some should *abuse* it (for what is there which some or other may not make an ill use of?) Neither would it have been right to let one extreme go uncorrected, only for the preventing the possible, or even probable, danger from weak or evil minded men who might take the handle to run into another. St. Paul therefore was content so to correct an error on the right hand, as at the same time to guard against a greater on the left.

Notwithstanding all his *guards*, some there were (as he supposed there would be) who, even in the Apostolical age, did pervert the doctrine of *grace* to serve the ends of licentiousness. And some or other probably have done the like, designedly or undesignedly, in every age since. St. Paul had taught that none of our works are pure, or perfect enough to abide the divine scrutiny, or to claim justification as a debt or a matter of right (Rom. iv. 4; xi. 6), which is undoubtedly true. But Libertines changed that *true* and *sound* proposition into this very *unsound* one; that good works are *not* so much as necessary *conditions* or *qualifications* for justification. St. Paul had also taught, that faith or an humble reliance upon the grace of God through the merits of Christ, in opposition to self-boasting or standing upon the perfection of *our own* performances, was our only safe plea before God, our only sure way to be justified, after doing the best we could for performing our bounden duties. This true and *important* proposition some turned into quite another, *contradictory* to the whole tenour of the gospel; *viz.*, that *faith alone*, a *dead faith*, separate from evangelical obedience, is the only *condition* of salvation. Against such dogmatizers, and against such loose principles, St. James engaged; reproving and confuting the men and their errors, in few, but very strong words (James ii. 14-26). St. Peter also and St. John, though more obscurely, combated the same error, (2 Peter, i. 5-10; 1 John iii. 7-10).

That some or other in after ages, were very prone to run into the extreme licentiousness, taking a handle from the doctrine of grace: as others were apt to run into the *proud extreme*, from the doctrine of the value and necessity of a good life; may be judged from what a father of the fifth century says in opposition to both.

It is certain that the Antinomian and Solifidian doctrines, as taught in some later times, have deviated into a *wild extreme*, and have done infinite mischief to practical Christianity. I have not room to enumerate, much less to confute, the many erroneous and dangerous tenets which have come from that quarter; neither would I be forward to expose them again to public view. They have been often considered and often *refuted*. Let them be rather buried in oblivion, and never rise up again to bring reproach upon the Chris-

tion name. But take we due care so to maintain the doctrine of faith as not to exclude the necessity of good works; and so to maintain good works as not to exclude the necessity of Christ's atonement, or the free grace of God. Take we care to perform all evangelical duties to the utmost of our power, aided by God's Spirit; and when we have so done (let us) say that we are unprofitable servants, having no strict claim to a reward, but yet looking for one, and accepting it as a favour, not challenging it as due in any right of our own; due only upon *free promise*; and that promise not in consideration of any deserts of ours, but in and through the *alone merits*, active and passive, of Christ Jesus our Lord.

THE FIVE POINTS.

ELECTION.

IN Mr. Parks' sermon on "Election," he takes two texts; first, Ephesians, i. 4, 5; and secondly, Romans, viii. 29, 30. In order to confirm and encourage the Ephesians to rely upon the gospel alone without the ceremonial law, St. Paul writes to them as if he himself had been one of themselves, accordingly, he says, as God hath chosen *us* [Gentiles] in Christ, before the foundation of the world, to make *us* His people. Now St. Paul decidedly, in this text, does not mean, as Mr. Parks does, individual Christians, but the whole Gentile world, in contradistinction to His ancient elect people, the natural descendants of Abraham. As God elected the natural seed of Abraham to be his Church, and as they rejected His high calling in Christ, so the Apostles turned to the Gentiles, to whom Christ opened the door of faith in the person of Cornelius. And we beg to remind Mr. Parks that this calling and election of the Gentiles was the fulfilment of God's promises to Adam and to Abraham, that in him *all the nations* of the earth should be blessed, "according to the eternal purpose which God purposed in Christ Jesus our Lord;" that this predestination was represented to the Jewish Church by types and figures; and that St. Paul and the other apostles fully and openly preached it to the whole world.

Our calling and election are the gifts of God; they are

two of the privileges conveyed to us in our baptism; and an apostle urges us to give diligence to make our calling and election *sure* (2 Pet. i. 10). In his former epistle, he has addressed all the Christians to whom he wrote as "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ." (1 Pet. i. 1, 2.) Now, Mr. Parks, here are the blessed Trinity engaged in the work of every one's salvation in the sacrament of baptism. We are called and elected by God the Father; our calling and election, (besides the other blessed privileges of baptism, which must not be mentioned before ears Calvinistic,) were purchased for us by the shedding of the blood of Christ, with which we are washed or sprinkled in baptism, and by the sanctifying efficacy of God the Holy Spirit, and the condition or qualification for which is sincere faith with obedience. Therefore our calling and election are as sure as the word and promise of God can make them, maugre all the Five Points in existence; to preserve them we must give diligence to make our faith perfect by our obedience, to purify our hearts by faith, and for this very reason to give all diligence to add to our faith virtue, to perform all the moral duties; and to virtue we are required to add the perfect knowledge of true Christian principles; to this knowledge, to add temperance or self-control; and to self-control patience under such afflictions as it may please God to send for our chastisement; to patience godliness, or constancy in the true worship of God; and to be charitable towards our fellow-Christians.

Mr. Parks reckons that his other text from the epistle to the Romans is still clearer than the former for his favourite doctrine of election by impulse. He says, although we never before heard of it, that the words of his text have been called "*the golden chain of salvation*;"—viz., "For whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." And he adds, "It was manifestly the doctrine announced by them that caused the apostle to break out in such rapture in the concluding portion of the chapter. He there seems to range

through all creation for an antagonist to dispute the point, and is fully persuaded that *nothing* could separate the elect soul from God."

It would not surprise us, notwithstanding this fine piece of declamation, that our preacher may be mistaken after all. Perhaps Mr. Parks will not doubt that St. Paul was an *elect soul* upon better principles than those of the Geneva philosopher; notwithstanding his having fought the good fight like a good soldier, his having finished the race that was set before him, and his having kept the faith perfect; yet he said there was a possibility that even "he himself should become a cast-away." It would be a great happiness for the Christian world, if people of Mr. Parks' mind had the same humility as actuated St. Paul; but their misfortune and their sin is, that when they have fancied that they have been elected, they straightway also fancy that they cannot become castaways; for, say they, in the words of our Lord, in another sense, "No man is able to pluck them out of my hand." And this is what St. Paul says in his rapturous language; but it is not the presumptuous sinner, but the *faithful* servant whom the Judge shall pronounce faithful that shall be retained in His holy keeping.

That which puzzles and perplexes all manner of Calvinists, are the words *fore* and *after* when applied to God, in whom there is *neither fore nor after*. No human words can properly express the infinite nature of God, for He is eternal, and we have only the language and the imaginations of time. To suppose that there were a past, a present and a future in God would be to imagine that he must have had a *beginning*, and would have an ending; but to Him all things past, present and to come, are present. "Therefore," says Leslie, "the holy Scriptures often speak to us after the manner of men—that is, to our capacities—otherwise we could not understand them. Wherever *fore* or *after* is attributed to God in holy Scripture, we must take that word as spoken to our capacities, because there is no *fore* nor *after* in God." He knows all things past, present and to come, but He *fore*-knows nothing, because all things are present with Him. He also ordains, but, for the same reason, He does not *fore*-ordain anything. Nevertheless, we must use these words, because they correspond with our capacities;

"but if we argue strictly and properly from them, we shall fall not only into many *absurdities*, but even *blasphemies*."

Words spoken to our capacities are to be understood comparatively, and with an *as if*. When it is said that God *repented* that He had made man, and that it *grieved* him at the heart, it is meant to express His great displeasure, *as if* He had repented and grieved. "The perplexities of this dispute," says an eminent author, "have arisen from taking the word predestination in the strict and literal sense, without any *as if*, or *comparison*, supposed in the case, or any allowance for a word *ad eaptum*; but downright supposing a *time past* in God, and the decree already past concerning things to come with God, which absurdity being granted, others follow *inextricable* on both sides. For example, such decree being supposed to be past, it takes away free-will; else the *will* of man might disappoint the *decree* of God. On the other hand, without free-will supposed, it will be impossible to give an account for all the promises and threatening in holy Scriptures, and the protestations of God, that He delighteth not in the death of a sinner, and His earnest invitations to repentance.*

As this is the perplexity of the dispute, so, if we remove the first absurdity, all will clear up on both sides. Let us understand the predestination of God (such as His repenting, &c.) as a word spoken in condescension to our capacity, and not to be strictly and philosophically inquired into, and consequences drawn from it; but to look to the general import and meaning of it; in which case we understand the firmness and immutability of God's promises and of His covenant made with us in Christ, which are impossible to be frustrated; *as if* they had been decreed in time past, even in eternity. But the decree of God being only present (for there is no *past* or *future* in Him), we take the expression only as a condescension to our capacities; and therefore we can see no future infraction upon our free-will from the predestination of God, the whole difficulty in the case being of our own making—that is, of there being a *fore* and *after* in God, of which we are sure that there neither is nor can be. In this dispute, let the word *fore* be left out—let us say only that God has ordained the punishment of wickedness, and the reward of faith, believing

and obeying — and the whole difficulty vanishes, as, in reality, there is no mystery in the case.

It is plain, therefore, that predestinarians set out upon a wrong foundation, by applying past and future to God, which can only be applied to us. And, says Mr. Leslie, "it is of God only we speak when we speak of His eternal decrees before man was made; for man was not then in the case, otherwise than as all *future* things are *present* with God. But if we will apply this to ourselves, then it will follow that I was born *before* I was born, even from eternity, because my birth was *then* present with God; and my death is now present with Him, therefore I am *now* dead; and when I am dead, I am *not* dead, because all live to Him. Thus we apply to ourselves what we call His *fore-decrees*, and say that the *freedom* of our *will* is now tied up by them."

It may be supposed that the Westminster Confession of Faith is the standard of Mr. Parks' theology, and that he believes as it dictates:—"Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, BUT THE ELECT ONLY!" But who are the *elect*? Those whose self-love and presumption tempts them to think so, because they wish it; but as election is with them a secret decree, without respect to their good works, how can they feel *assured* of their election? But, says Mr. Parks, "this doctrine is a terrible searcher of the heart;" and "without a knowledge of this doctrine we cannot have right conceptions of the attributes of God." He illustrates his opinion by saying, "Suppose you all are in want and destitution, and I relieve only *some*, will not those *some* laud and magnify me more than if I relieved all?" He continues, "You may depend upon it, albeit many pretend to think differently, that the boon which may be had by *every* body will be *little* thought of. The salvation that is for *all* will be appreciated by *none*. But once make it a *special* favour granted to but *few*, then hearts will be lifted up in earnest." Again, "Free-will, which stands in competition with and opposition to the grace of God, can never, without election, be thrown to the ground as it ought to be."

All this is intolerable bosh, and ought not to be listened to by Christian ears. Here is human passions and infirmities mixed up with the secret decree of God, and His merciful

kindness in and through Christ compared to the caprice and malignity of a demon. Let us ask Mr. Parks whose hearts will be lifted up in earnest? Will it be those of the reprobate, who are the "passed by?" One would fear that their part would rather be "weeping and gnashing of teeth."

W. C. P.

THE EFFECTS OF UNDERGROUND KITCHENS.

By Dr. F. J. BROWN, OF CHATHAM.

THE darkness and damp inseparable from underground apartments, and the exhaustion occasioned to those who occupy such apartments by the frequent ascent and descent of stairs, are the reasons which Dr. Brown, of Chatham, urges for using the basement story for cellar purposes simply, and not for kitchens.

He says the servant girls of London exemplify remarkably well these evil effects of damp; also the injurious results of deprivation of the solar rays; their palid condition and their breathlessness show the impoverished state of the blood under which they suffer; and the functions peculiar to women are carried on imperfectly, or are absolutely suspended. Hence the headache, the pains in the side, the palpitation, and the dropsical ankles, so frequently witnessed in this class. These circumstances are well known to the profession, and are especially familiar to those members who practice in London. Organic disease of the heart is originated by these causes in some instances.

The unhealthiness of underground tenements is shown by the statistics of the city of Liverpool; the subterranean inhabitants being in a much worse sanitary condition than the population living above ground.

Thus, then, the effects of darkness are disease, and not merely delicacy of structure; and the morbid condition is aggravated by the damp that is associated with the darkness.

The next consideration is the exhaustion attendant upon the frequent ascent and descent of stairs. The necessity of answering the front door, and of ascending to the upper part of the house in the performance of domestic duties, obliges the servant to undergo much fatigue in running up and down stairs. The carrying of a burden up stairs is attended with

a very much greater expenditure of strength than is the case in carrying it along a level. Girls that are breathless from their deficiency of blood, and oftentimes dropsical about the ankles, cannot afford the increased exertion that the circumstances necessitate. It is torture to them.

The value of land in London causes houses to rise vertically rather than to increase in dimensions horizontally. The same reason, namely, the high value of land, is slowly but surely operating on the style of building in country towns. It will inevitably, if persisted in, bring about an approximation in the death-standard between the towns of small size and the great city populations of this country.

It is the duty of physicians to point out the evil effects of subterranean apartments, and to impress upon the minds of builders, and upon the public generally, the injurious consequences of damp, dark kitchens, so placed that a multiplicity of stairs must be used in the performance of daily domestic duties.

In provincial towns, the wives of artisans, and others of the working classes, occupying houses with basement kitchens, suffer much from exhaustion due to the necessity of frequently ascending the stairs. A woman gets up from her confinement pale and weak from want of generous living, and from natural causes; she is obliged to go up and down stairs some score of times in the course of the day; and the consequence is a prolonged period of recovery, with palpitation and other distressing circumstances, and sometimes the displacement of some of the organs.

Besides these ill effects upon women, the children are apt to meet with accidental falls down the stairs, and to harrass their mothers by the watchfulness necessary to prevent such accidents. Darkness and damp produce unfavourable effects upon growing children; and scrofula and rickets, and consumption and swelled bellies are the result.

In the name, then, of humanity, let a stop be put to this sepulture of human beings, and to this tread-mill exercise of women rendered weak and blanched by their premature interment.

HEATHEN MYTHOLOGY.—No. III.

To the Editor of the CHURCH WARDEN.

DEAR SIR,—I promised in my last that I would send for your acceptance a brief description of the oracles of Dodona and Delphi, considered with regard to the derivation of many of the most important rites and ceremonies practised there, from the traditional knowledge possessed by the heathen of the one true God and of His worship.

DODONA.—Dodona was a town of Epirus. Its oracle, dedicated to Zeus or Jupiter, was the most ancient in Greece, and some say, in the world. The name of Dodona is, in the opinion of the author, quoted in letter No. 2, "in fact, the real name of the terrestrial paradise. Eden or Aden, by a reduplication of the first syllable, by no means uncommon, became Adadon; and more smoothly Dadona, or Dodona." For my own part, I must own that it is more satisfactory to my own mind to derive the name from *Dodanim* (Gen. x. 4), who is supposed to have settled in the countries afterwards called Epirus and Thessaly, and whose father *Javan*, the son of *Japheth* (Gen. x. 2), was the progenitor of the Ionians and the colonizer of the Peloponneseus.

For an account of the origin of the oracle there is, I fear, hardly space in these pages; but the curious reader may find it at length in Herodotus, book ii. c. 55-57. Homer tells us that the responses were delivered from the midst of lofty oaks covered thickly with foliage; and Æschylus speaks of the talking oaks of Dodona as great wonders. Herodotus, however, mentions beech-trees in conjunction with the oracle; and Sophocles declares that it was from a beech the voice was heard to issue. The probability therefore will be that the oracle was not supposed to dwell in any one particular or single tree, but in a grove of oaks and beeches.

Of Dodona we know but little: but we have at any rate a sacred grove as before, said to have been guarded, like the others I have mentioned, by Fauns and Satyrs and other compound animals, representative of the guard of Cherubim at the gate of Eden.

DELPHI.—Of the oracle of Apollo at Delphi we have many more particulars, and those too of a highly interesting

nature. It was the most celebrated of all the oracles of Apollo;—just as Apelle was the most celebrated of all the gods for his oracular responses.

The first habitation of Apollo at Delphi was a cottage covered with laurel: he had afterwards, however, a temple of stone, which subsisted about 700 years, and was ultimately destroyed by fire about 550 years B. C. The next temple was of marble, and stood in an enclosure of great extent. It was the grand repository of ancient Greece for treasures of art of all kinds; and it was a common custom for the different neighbouring states to consecrate the tithe of the spoil taken in war to the service of Apollo at Delphi. The front was of Parian marble, and on it were inscribed two letters which have at various times given rise to much discussion. They were EI.

Some have taken these letters to represent merely the second person singular of the present tense of the Greek verb substantive: *ei, thou art*. Others have supposed the inscription to be a contracted form of the name by which God styles Himself in the latter part of v. 14 of *Exod.* c. iii.:—*Eheiah*—rendered in our version, I AM. While others again have conceived them to be nothing else than *Jah* (*Jehovah*), with the letters, however, transposed.—The way in which this last supposition is argued out, must be explained. The Greeks, we know, had not in their language the use of the final aspirate. That therefore which the Hebrews wrote *Jah*, the Greeks would write *Ia*. It requires but a slight acquaintance with the Greek dialects to understand that *Ia* would become *Ei*. So far, good:—but how is *Ie* to become *Ei*? From Herodotus, v. 58, we learn that the first introduction of letters into Greece was due to the Phœnicians who accompanied Cadmus, and settled in Bœotia; tradition says about the year 1450, B.C. Some however, who have endeavoured to extract the truth out of the mass of fabulous matter by which the early history of Greece is obscured, have been of opinion that Cadmus and his followers were of the number of the Canaanites expelled from their country by Joshua. This is probably the truth, and it would assign to the foundation of Cadmus' city of Thebes a date only thirty years later than that given above. The Phœnicians, as well as the Hebrews, the Arabians, and

other Eastern nations, wrote from right to left. The Greeks, therefore, who received their knowledge of writing from the Phœnicians, adopted the same method. In fact, the method of writing from left to right, which was called the Ionic method, did not prevail, at least universally, for many centuries later than the period of which we are now speaking.

The Phœnicians, or rather the Canaanites (for such they were) were doubtless acquainted with and would bring with them the sacred name of *Jah*, or, as the Greeks would write it (as we have shown above), *Ia* or *Ie*; which would thus, being written from right to left, give *EI*, the actual letters upon the front of the temple at Delphi. We have dwelt thus at length upon this subject, since nothing can be more interesting or more akin to our purpose than an endeavour to prove that this famous inscription upon the temple of the most famous oracle in the world was nothing less than the awful name of the one true God, **JEHOVAH** Himself.

In the innermost part of the sanctuary stood a gilded statue of Apollo; and before the statue an altar, upon which; (as we learn from *Æschylus*) burned an eternal fire. This fire will doubtless appear to most of your readers to have been also derived from the people of God. See *Leviticus*, vi. 13.—The altar upon which the fire burned was called *Hestia*; which some have derived from *Esch-ja*, or *Es-ja*—that is, *the fire of JEHOVAH*.

The sacred song of Apollo was called the *Pæan*: and Plutarch informs us that when singing the *Pæan*, they were wont to shout "*Eleleu iou*," or, as was frequently the case, *eleleu ia* or *ie*; which, as we said in our first letter, seems certainly to be nothing else than *Hallelu-jah*.

The original name of the oracle at Delphi was *Pytho*; and *Ælian* writes that, "Apollo, having purified himself at *Tempe*, after he had slain with his darts the *serpent Pytho*,—which up to this time had had possession of the oracle,—being crowned with laurel, and holding a branch of laurel in his right hand, came to Delphi, and took possession of the oracle." And on the *seventh day* after his victory, as we are informed in the Scholiast upon the Pythian hymns of *Pindar*,—he instituted the celebrated Pythian festival.

The inner roof of the temple was (as *Æschylus* informs

as) covered with laurel garlands, and upon the altar laurel was burned as incense. In the centre of the temple was a small chasm in the ground, from which arose an intoxicating smoke; and over this chasm was placed the tripod, upon which the priestess sat, when the oracle was to be consulted.

This tripod is reported to have been the work of Vulcan, and to have been presented to Apollo by Pelops, when he married Hippodamia. And if it at all resembled those of which Homer speaks in *Iliad*, xviii. 375, and which were also made by Vulcan, one cannot doubt but that the Greeks were indeed much indebted to the Hebrews for many notions which could not easily have entered a mind entirely ignorant of JEHOVAH, of the ceremonies of His worship, and of the beings sometimes seen in vision by the prophets of God in attendance upon His pleasure.

Homer :—"Vulcan she found sweating, exerting himself at the bellows, earnestly working; for he was making twenty tripods, to stand round the wall of his well-built palace. And golden wheels placed he under the base of each, so that of their own accord they might enter the heavenly council, and again return home—a wonder to behold."

With this compare the description of the wheels by which the cherubim were accompanied in the vision of Ezekiel, c. i. 20, 21.

"The spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

It is true that Homer is supposed to have written between 800 and 900 B.C.; whereas Ezekiel lived not 600 years B.C.: but we have already traced, in the curious vestiges of the cherubic guard at the gate of Paradise, found at several of the sacred places of the old world, quite enough traditionary knowledge to account for coincidences even stranger than this:—and the extraordinary similarity between the tripods of Homer and the wheels seen by Ezekiel in his vision 200 years later,—but which had doubtless been seen before, and the memory of which had doubtless been handed down from

father to son through many generations, will only serve to prove how carefully tradition was preserved in the world.

But I must conclude; and I do so with a hope that what I have written may not prove uninteresting to your readers. To myself there is a great charm in researches such as this; and to trace in such a case as that of the celebrated oracle at Delphi the actual knowledge of the awful name of JEHOVAH—of the perpetual fire of the altar of the burnt offering—of the Hebrew expression of glory to God, and of the Cherubim*—and thus to compel profane antiquity to bear evidence to the truth of Divine revelation, is not only a work of pleasure, but of most useful and profitable instruction.

I am, dear Sir; faithfully yours,

H. C. H.

A MAN OF FASHION EIGHTY YEARS AGO.—The man of fashion of this period was a compound of effeminacy and affectation. He painted and perfumed like a woman. His toilet occupied a great proportion of his time; his dress was of the most costly materials, and the most fantastic patterns: Silks and brocades, embroidery, gold-lace, and jewelry, adorned his person, both in morning and evening costume. He seldom stirred abroad on foot, except to take a turn in the Mall; and if he had to cross the street only from his lodging to a tavern, he was conveyed in a chair. Gaming was his chief employment, gallantry occupied the hours which could be spared from dress and play. He had made the grand tour, and, consequently knew the world. Of books he knew little or nothing. Men of education he called "prigs" and "pedants." The only literature which he cultivated was plays, novels, lampoons, or tracts in ridicule of religion. Such were the beaux and fribbles of the time of Anne and of the Hanover succession. The reader who would know more of the manners and conversation of this class, will find their affectation and ignorance, their profligacy, insolence, and inanity, sketched, without exaggeration, in the "Foppington" of Cibber, the "Fellamar" of Fielding, and the "Whiffle" of Smollet.—*Masses's 1770-1780.*

* The reader will also have observed at least some slight traditional knowledge of the Sabbath and of the form assumed by the *tamper*.

THE CONFESSIONAL IN THE CHURCH OF ENGLAND.

THE Lord Bishop of Meath has published a letter on this subject, in reply to the letter written to the Lord Bishop of London by the Hon. and Rev. R. Liddell, and runs thus :—

“ To the Hon. and Rev. R. Liddell.

“ See House, Ardraccan, Oct. 8, 1858.

“ Rev. Sir,—I have to thank you for your polite attention in sending me a copy of your printed letter to the Bishop of London, which I received recently on my return to Ardraccan.

“ I must confess that a perusal of it has not changed or modified the opinions that I have long held on the important subject under discussion. If you had argued that our Church contemplated the existence of some rare and exceptional cases, in which the counsel and office of the minister might be found useful in quieting the conscience and obtaining ‘peace’ through ‘the ministry of God’s Holy Word,’ and ‘the merits and mediation of our Lord Jesus Christ;’ had you been content with this statement, you would have had but few opponents. But your purpose seems to have been very different. You assert a much more extensive exercise of confession and ministerial absolution than those special cases would admit. You claim for the clergy not only that they are to declare, but to be the channels for conveying absolution, and that ‘with a power particular and judicial;’ and you invest the administration of this office with a ceremonial solemnity, startling in itself, and assuredly not countenanced by the formularies of the Church. If that Church had intended such ministerial offices to have had her sanction, she would have dictated the form and regulated the exercise, and not have left it to the discretion of the individual clergymen to carry out so awful a duty according to their own imaginations. The Church does recognise, indeed, the spiritual intercourse of the minister with his flock, at once his most sacred duty and his highest privilege; but it would require, as it seems to me, all the prejudice of a foregone conclusion to confound such intercourse with the auricular confession for which you plead. I hesitate not to say that

such a system of confession is as devoid of Scriptural foundation and the authority of the best ages of the primitive Church, as it is alien to the spirit and letter of our formularies, and would, if carried out, tend to demoralise both the clergy and the laity, giving to the one a most dangerous influence over the conscience, and producing in the other a morbid and unhealthy state of spiritual feeling, or a diminished sensibility towards sin. I cannot, therefore, but think that the two prelates, from whose decision you have appealed to the public, have exercised in their judgments a sound discretion, endeavoured to put a stop to what, by your statement, is an increasing evil, and vindicated the Protestant character of the united Church.

"I am, Rev. Sir, your very faithful servant,

"JOSEPH H. MEATH."

A DISCONSOLATE WIDOW.

MR. SAMUEL FISHER, the inventor of the golden snuff, was acquainted with a widow lady, who resided in Cork. This lady was inconsolable for the loss of her husband; the day was spent by her in incessant lamentations, and her pillow at night was moistened with her sorrowful tears. Her husband, her dear husband, was the continual theme of her discourse, and she seemed to live for no other object but to recite his praises and to deplore his loss.

One morning her friend Fisher found her in a state of mental agitation, bordering on distraction. Her departed love, she said, had appeared to her in the night, and most peremptorily ordered her to enter the vault where his remains were deposited, and have the coffin opened. Mr. Fisher remonstrated with her on the absurdity of the idea; he said that the intensity of her sorrow had impaired her intellect; that the phantom was the mere creature of her imagination; and he begged of her at least to postpone to some future period her intended visit to her late husband's corpse.

The lady acquiesced for that time in his request; but the two succeeding mornings, she said the angry spirit of her late spouse stood at her bedside, and with dreadful menaces repeated his command. Fisher, therefore, albeit incredulous,

sent to the sexton ; and matters having been arranged, the weeping widow and her friend Fisher attended at the dismal vault. The coffin was opened with much solemnity ; and the faithful widow stooped down and kissed the clay cold lips of her adored husband. Having reluctantly parted from the beloved corpse, she spent the remainder of the day in silent anguish.

On the succeeding morning, Fisher called to bid his afflicted friend adieu, as he intended to sail for England on that day. The maid-servant told him that her mistress had not yet risen.

"Tell her to get up," said Fisher. "I wish to give her a few words of consolation and advice before my departure."

"Ah, sir," said the smiling girl, "it would be a pity to disturb the new married couple so early in the morning."

"What new married couple?"

"My mistress, sir, was married last night."

"Married! Impossible! What the lady who so adored her deceased husband, who was visited nightly by his ghost, and who yesterday so fervently kissed his corpse? you are jesting, surely?"

"Sir," said the maid, "my late master, poor man, on his death-bed, made my mistress promise that she would never marry any man after his decease, till he and she should meet again, which no doubt the good man thought would never happen till they met in heaven ; and you know, my dear sir, that you kindly introduced them to each other face to face, yesterday. My mistress, sir, sends you her compliments and thanks, together with a piece of bride-cake to distribute among your young friends."

THE BRAVE DAN BRYAN.

AN uncommon instance of intrepidity and true Christian spirit occurred at the memorable siege of Acre ; the particulars of which are taken from the naval chronicle.

Daniel Bryan was an old seaman and captain of the foretop, who had been turned from the *Blanche* frigate into Sir Sydney Smith's ship, *Le Tigre*. During the siege of Acre by the late Buonaparte, this hardy veteran made

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repeated applications to be employed on shore ; but being an elderly man and rather deaf, his request was not acceded to.

At the first storming of the breach by the French, among the multitude of the slain there fell a French general. The Turks in triumph struck off the unfortunate officer's head ; and after inhumanly mangling his body with their sabres, left it naked, a prey to the dogs. In a few days the corpse began to decompose, and became a shocking spectacle, a dreadful memento of the horrors of war, the fragility of human nature, and the vanity of all earthly ambition, hopes and expectations.

When any of the sailors who had been on shore returned to the ship, enquiries were made respecting the state of the deceased general's body ; and Dan frequently asked his messmates why they had not buried him ; but the only reply which he received was—"go and do it yourself." Dan swore he would, observing he had himself been taken prisoner by the French, who always gave their enemies a decent burial, and were not like the Turks to allow them to rot above-board.

Having obtained leave to go ashore to see the town in the morning, he dressed himself as for an excursion of pleasure, and went ashore with the surgeon in the jolly boat. About an hour or two after, while the surgeon was dressing the wounded Turks in the Hospital, in came honest Dan who, in his rough, good-natured manner, exclaimed—"I've been burying the General, sir, and now I'm come to see the sick." Not particularly attending to Dan's salute, but fearful of his catching the plague, the surgeon immediately ordered him out. Returning on board, the coxswain enquired of the surgeon if he had seen old Dan. "Yes, he had been burying the French general." It was then that Dan's words in the hospital first occurred. The boat's crew which witnessed the generous action—an action truly worthy of a British sailor, in whose character are ever blended the nobler and the milder virtues, thus related its circumstances :—

The old man procured a pick-axe, a shovel and a rope, and insisted on being let down out of a port-hole, close to the beach. Some of his more juvenile comrades offered to attend him. "No," he replied, "you are too young to be shot yet. As for

me, I am old and deaf, and my loss would be no great matter." Persisting in his adventure, in the midst of the firing, Dan was slung and lowered down with his implements of action on his shoulder. His first difficulty—not a very trivial one—was to drive away the dogs. The French now levelled their pieces, and were on the instant of firing at the hero ! It was an interesting moment ; but a French officer, perceiving the friendly intentions of the sailor, was seen to throw himself across the file. Instantaneously the din of arms, the military thunder ceased—a dead and solemn silence prevailed ; and the worthy fellow consigned the corpse to its parent earth. He covered it with mould and stones, placing a large stone at its head and another at its feet. But Dan's task was not yet completed. The unostentatious grave was formed ; but no inscription recorded the fate or character of its possessor. With the peculiar air of a British sailor, Dan took a piece of chalk from his pocket, and attempted to write—

"HERE YOU LIE, OLD CROP."

He was then with his pick-axe and shovel hoisted into the town ; and the firing immediately recommenced.

Having been informed of the circumstance a few days afterwards, Sir Sydney ordered Dan to be called into the cabin.

"Well, Dan, I hear you've buried the French General."

"Yes, your Honour."

"Had you any one with you ?"

"Yes, your Honour."

"Why Mr. — says you had not."

"But I had, your Honour."

"Indeed ! who had you ?"

"Our Father in heaven !"

"A very good assistant, indeed ; give old Dan a glass of grog."

"Thank your Honour."

Dan drank his grog, and left the cabin highly gratified. In 1805, he was a pensioner in the Royal Hospital at Greenwich.

ON CONFESSION.

To the Editor of the CHURCH WARDER.

SIR,—It ought now, one would imagine, to be sufficiently apparent even to the most casual observer, that the outcry respecting "Confession," which of late has been raised by the adherents of the Palmerstonian school of theology, arises from no love (however mistaken) of the English Church, but really from the dread of anything approximating to vital and practical religion. The stronger is the hold which the evangelical doctrines and ordinances of the Church obtain upon the hearts and lives of her members, just by so much does it endanger the craft of these vociferous religionists, who derive their views, not from the bible, or from the interpretation thereof which we find in the Prayer-book, but from that "man of God," the late Premier, his son-in-law, Lord Shaftesbury, Mr. Westerton, Mr. Ditcher, or the *Record* newspaper.

Now, the extreme sensitiveness, of the hypotheticals to any questions being asked—to any searching or probing of the conscience, respecting violations in thought or in deed of the seventh commandment, cannot easily have escaped the notice of the majority. That "reserve" which they have so vehemently denounced in others, strange to say, in this instance appears to be their invariable habit! And whence originates this wincing, on the part of the Protestant public, at any effort, albeit perhaps irregular, being made to subdue those wanton thoughts and unchaste desires, which, admittedly and to so lamentable an extent, prevail among all grades of society? If the practice of systematic confession, even if unauthorised, would (as in the case of Romanists) check or mitigate the growing evil of unchastity, fostered, as it is, by the self-indulgent habits of modern life, why, in the name of all that is good, raise a clamour against it? But if its tendency should be to foster or encourage the laxity of morals that is so unhappily prevalent, then by all means let it be shown from Scripture, or from reason, or from experience, or from all, that the habitual practice of confession only aggravates the evil—that the remedy is worse than the disease.

I need hardly observe, that this latter course the hypotheticals have not even attempted to adopt. Their arguments consist exclusively in clamour, abuse, ribaldry, misrepresentation, tyranny worthy of the worst days of the inquisition ; and, with their characteristic anti-scriptural pertinacity, setting at nought the Apostolic pretext, "going to law with a brother, and that before unbelievers."

The question then arises, are the leading hypotheticals—those eminent members of the religious world to whom I have alluded—with their bi-weekly oracle, really anxious (so far as we can gather from their practice) to promote that evangelical chastity in thought and word, as well as in deed, which we find so strongly enforced in the Scriptures of truth ?

Here I must take the liberty to refer to the antecedents of certain well-known characters, at least at one time distinguished members of this party ; who sturdily anathematised the ordinance of confession, but who regarded the holding of private prayer-meetings with the female members of their body, as realising all that they desired.

Omitting all reference to the "man of God" (as Lord Palmerston has been designated by the *Record*), his noble relative and the Hyde Park bookseller, &c., and confining myself to clerical instances, the remarkable case, nearly twenty years since, of a Reverend Doctor, "Minister of an Episcopal chapel," "one of the most popular of the Church of England divines in the Metropolis," and a writer in the *Record*, cannot have escaped the recollection of a large portion of your readers. Another sad instance, also in the metropolis, occurred much more recently, when a "star" of the first magnitude fell from its brilliant and greatly admired position. The town of Liverpool (where popular Protestantism reigns with well nigh undisputed sway) has lately furnished sundry awkward and painful disclosures in the congregation of one of "Prayer-book bracketing" notoriety, who has deliberately counselled the summary infliction of the extreme penalty of the law (I conclude after Lynch fashion !) on any minister of God's word presuming to listen to the special confession of a sinner, who, feeling his conscience troubled with any weighty matter, might open to him his grief. The neighbouring town of Rochdale could also a tale

unfold, too painful to dwell upon—one unquestionably not resulting from that sobriety and chastity of conduct which (whether successful or not) it is a leading object, in opening one's spiritual burdens to his pastor, to promote. The old Saxon parish of Dewsbury (where the sun of Puritanism shines undimmed by any interposing cloud) a few years since gave birth to a flagrant instance of hypothetical laxity; the evil results of which are not likely to expire during the existence of the present generation.

I could, only too easily, prolong this list; but examples sufficient for my purpose have been cited. Your readers, I fear, can supply others—alas! too many—with equal facility.

The question now occurs, how comes it to pass, why these violations of the seventh commandment are to be discovered so exclusively in or among the hypothetical party?

The answer is plain. Among those who assemble in high carnival during the “merry month of May,” to celebrate their annual metro-political festival in Exeter Hall—that temple of human idolatry, where man is extolled and God is forgotten, where no self-denial is practised or enforced, where evangelic mortification is unknown, where there is no daily taking up the cross and painfully following after Christ. Protestant breakfasts, Jewish luncheons, hypothetical dinners, and De-tractarian teas—running after preachers and speakers (whether it be Spurgeon or Villiers) and bolting away from God, self-pleasing and self-display, frequenting those scenes of worldly dissipation and personal vanity termed “religious bazaars!” where charity is dressed up with amusement, gambling and folly, and money is made by the most disreputable tricks of trade, constitute the ordinary programme of this motley gathering of the “religious world.” The pride of the human heart is thereby flattered, and puffed up, and fanned into a flame. The flesh is pampered, and the lusts thereof indulged. The pomps and vanities of life are not renounced, but are eagerly sought after and delighted in. And the world, that sevenfold fiend, takes undisputed possession of the unmortified hearts of these devotees of popular religionism, and sends them back to their respective parishes far more estranged from God than when they issued forth.”

And what, then, is the prevalent aspect of the religionism of those who "sit under a dear Protestant minister?" Instead of daily prayer to God in his holy temple, there is the "weekly lecture," generally delivered on a Thursday in a school-room adjoining the Church. Instead of "meeting together," after Apostolic example, "to break bread on the first day of the week," and on the festivals of the Church the supper of the Lord, the true Christian's highest privilege, is not administered oftener than once in the month. Instead of the Church's holy seasons being devoutly observed as times of penitence and mortification, in order that the flesh may be subdued to the spirit, they are frequently passed with even more frivolity than other periods of the year; any approximation towards a religious observance of them being regarded as a "relic of popery."

Prayer gives place to preaching; and the reading of God's word is superseded by the perusal of the "Religious Society's," Ryle's, or other dissenting tracts, and of course the homiletics of the *Record*. The sermons are not earnest exhortations to the practice of mortification and self-denial—to renounce the world and the flesh, but are couched in the tone and the temper of the Pharisee in the temple, puffing up the deluded hearers with an overweening conceit of their own self-sufficiency, fostering a narrow and exclusive spirit of bigotry, uncharitableness, polemical rancour and slander, and inculcating principles just the opposite of those productive of evangelical holiness, and the personal purity of these followers of the religion of the day, with *Punch* and the *Times*, and the licensed victuallers, and idle clergymen on their side, is still further deteriorated by constantly recurring "tea-fights," where slander, gossip, tale-bearing, match-making, or discussions upon those likely to take place, or that have been broken off, form the staple subjects of conversation. Rolling games are oftentimes introduced at these evening parties, affording, as is well known, a licence for wanton and unbecoming familiarity which no ball room ever presented. While the intermeddling obtrusiveness of numerous "Mrs. Ellens," with all their key-hole listening propensities, is thereby encouraged—an obtrusiveness that will be deterred by no means however false and disreputable, so that only a full charge can be trumped up, which may lower the

character or blast the reputation of a faithful minister of Christ.

Is it, then, any marvel, that the hypotheticals, as a party, should raise so loud a protest against the ordinance of Confession, the authority for which is to be found in the Bible, and the practice of which is, under certain circumstances, enjoined by the Prayer-book of the English Church? They cannot but see that such a modified course would serve to deprive them of their existing popularity with the men of the world and the publications of the world; for without fail, saith the Redeemer, "the world loves its own." It is abundantly clear that the occasional habit, if blessed by him who died to redeem us from all impurity, would powerfully tend to curtail their carnal and other sensual gratifications, It would promote the conversion to God of multitudes now halting between the religion of Christ and the traditions of men. While it would effectually further that branch of pure and undefiled religion which consists in keeping ourselves "unspotted from the world."

Faithfully yours,

M. C.

THE SCOTTISH EPISCOPAL SYNOD.

THERE was little room to doubt the result of Mr. Cheyne's appeal from the judgment of his own bishop to the Episcopal Synod; but it was not to have been expected that the sentence would have again been postponed till the second day of December next. This course was adopted in order to give Mr. Cheyne an opportunity of revising his opinions; a course which we sincerely wish he may adopt: but with which, as he is supported by the Bishop of Brechin, it is not probable that he will comply.

Like the custom of the Scottish law courts, the Scottish bishops each severally delivered their opinions on the doctrine propounded by the appellant; which doctrine the Synod declared to be erroneous and subversive of the doctrine of the Church, both in England and Scotland. The following is the sentence of the Court :—

"The College of Bishops, having resumed consideration of the appeals at the instance of the Rev. Patrick Cheyne :

Find that the teaching of the appellant complained of in the presentment is erroneous, and more or less in contradiction to, and subversive of, the doctrine of the Church, as explained in the opinion of the majority of the Court now delivered; but considering that the appellant did not take part in the discussion of the merits of the cause during its dependance before the Bishop of Aberdeen, and being desirous of still affording him an opportunity of retracting the said teaching, if so minded, after having heard the opinion now delivered, direct the clerk to furnish him with a copy of that part of the opinion of the majority in which the said teaching, so held to be erroneous, is specified; and in the meantime, and before further procedure, adjourn the Court to the second day of December next.

From this judgment the Bishop of Brechin dissented, and said :—

“I consider it my duty to state that I do not concur in the opinion now delivered and judgment pronounced by the majority of the Court, in regard either to the doctrine of the appellant, or to any of the consequences which may follow therefrom; and therefore I protest against the same, and desire that this statement and protest may be recorded in the minutes of the Court.”

The Court was then adjourned till Tuesday, Dec. 2nd, at twelve o'clock.

THE COMMON CROW OF INDIA.

(From the Catalogue of the Birds in the Museum of the H.E.I.C.)

THE common crow of India is an abundant, very noisy, familiar, and impudent species; it frequents the vicinity of human abodes, alike in the villages and in the crowded streets of large towns. About the latter, they walk and hop like domestic birds, wherever food is to be picked up, just stepping aside out of the way of the passers-by, and regardless of the ordinary throng; but they still retain all the craft and wariness of their tribe, and are ever vigilant, making off on the least suspicious movement, or even on the fixed glance of a stranger. They require but small encouragement, however, to be most troublesomely bold, and

do not always wait for such encouragement; peeping into dwelling rooms, cawing loudly the while, passing through them by different windows, and, if opportunity offers, making free with anything that attracts them by the way.

Though highly social, this crow is not properly gregarious, like the rook and jackdaw of England; it does not build in society resembling the C. Corone in this respect, though from its commonness two or three pairs may sometimes resort to the same large tree. From the multitude of them, their noise is incessant; and if anything (as the sight of a dead crow) excites them, it is most uproarious and annoying; they are about, too, from the earliest dawn till late in the evening, and are far from being quiet on moonlight nights. Eager, busy, and bustling, their flight is always singularly hurried, as if time was a matter of some consequence to them; and, in short, every trait of the crow tribe is prominently developed in this species. The report of a gun excites a grand commotion among the community of crows,—they circle and cross rapidly to and fro overhead, for the most part out of range, cawing lustily, and dodging when the gun is pointed at them; whilst others sit observantly on the neighbouring housetops, &c.; all launching on the wing on the next discharge, with clamorous outcry, and then by degrees returning to their places of observation. Thus, too, they persecute the gunner when in quest of other birds, spreading the alarm in all directions. I remember once, when loading beside a large tank, a pair of the fine Caspian Tern came and dashed by two or three times within range, but just as I was ready for them, a wild crow made his appearance and attacked one of them, being soon joined by others of his fraternity, who speedily drove away the pair of Terns, without affording me the wished-for chance of a shot.

Again, I have seen a crow of this species pounce on a pied harrier which was standing quietly on the bank of a rivulet, and continue to attack and follow it till both were out of sight. On one occasion, I remarked a number of crows and mynahs collected around some horse-droppings on a road; when one of the crows pertinaciously prevented a particular individual mynah from partaking with the rest of the party. Again and again did the poor mynah make the attempt,

stepping round and approaching from different directions, but all to no purpose; the crow, meanwhile, paying no attention to the other mynahs of the same species, which were engaged in picking out the grains. But the most remarkable fact I have observed of this crow was during a short sojourn at Madras, where a party of about twenty were in the daily habit of attending the breakfast of the friend at whose house I was staying, without, however, being allowed to enter the room. Among these were two blind, or rather purblind, crows which could just see their way about, without apparently being able to pick up small articles of food; and these were regularly fed by the rest; first one and then another of which they followed with imploring demeanor and quivering wings, like a nestling, and received the morsels with the same gobbling note of gratulation. They were evidently old and perhaps aged birds.

The sagacity and vigilance of this predatory bird are too well known to require much in illustration of its habits; but, remarks the Rev. T. Phillips, in his MS. notes, "I have too often myself been amused by witnessing the tricks, to think some short account of the manner in which this exceedingly cunning bird is caught by the natives, would not prove uninteresting. To any one conversant with the customs of India, I need not say that crows, as well as several other kinds of birds, are in great request at large cities, for 'Sudga,' or 'Ootarus,' (ransoms) for the sick. Hence the necessity with bird-catchers of having a constant and well-regulated supply on hand; and, as a crow can seldom be tricked twice in the same manner, the bird-catchers have recourse to various methods of entrapping him. One of them is this:—feeding crows on certain occasions form part of a religious ceremony with the Hindoos, and this share of the business is generally taken up by the women, with whom, accordingly, crows become very familiar—nay, sometimes so bold as to take the food from their hands. Taking advantage of this familiarity with the women of the country, I have frequently seen a bird-catcher attire himself in the garb of a Hindoo female, and closely veiling his face and beard with the 'chadir,' issue forth with a 'Thaler' loaded with sweet rice in his hand to invite crows to a feast. This invitation consists of throwing a few grains of rice to every crow he

meets on the way; and thus a flock is soon collected round the supposed woman, when the bird-catcher proceeds to his net, still throwing out a few grains of rice now and then to the crows, who now follow him close. Reaching his net, which must be set by night and carefully concealed under dust and sand, otherwise the whole plan would fail, he heaps the rice on a spot surrounded by the hidden net, walks to the end of a string attached to the net, and as all the crows are now busy in devouring the feast, he suddenly draws the net over his victims. I need hardly remark that in the manner of laying the net, and in concealing his person, the bird-catcher must be exceedingly cautious; for should the least suspicion be created by any discovery, the farce would be at an end. The very arms and feet of the man must be concealed, and the sight of a beard would most certainly send all the crows flying in a moment.

THE FALLS OF NIAGARA.

THE waterfall is rather of the beautiful than of the wonderful. Its elements, such as towering rocks, deep gorges, green valleys, and the sheets of foam which the descending flood produces, are all things rather of beauty than of wonder, and as materials in the landscape, eminently picturesque. There are some few waterfalls, however, which, from the mass of descending water, the breadth and depth of the current, or the height and rapidity of the fall itself, deserve to be classed in the catalogue of the wonderful.

First in the list of wonderful waterfalls is that of Niagara, renowned all over the world for its majesty, its magnitude, and its power, and described by travellers as the sublimest object on earth. The ocean is often more varied in its grandeur, the giant mountains of the Andes and Himalaya more imposing in their solitude, but no single spectacle is at once so striking and wonderful as the descent of this sea-like flood, the overplus of four extensive American lakes. From Lake Erie to Lake Ontario the river Niagara has a course of about thirty-three miles; and at the fall, the width of the river is three-quarters of a mile. The fall itself is divided into two unequal portions by the intervention of a small patch of

rock, called Goat island, which presents a façade 1000 feet in breadth ; and thus in a strict sense there are two falls ; the one on the British side of the river, called from its shape the Horse-shoe Fall, is about 2100 feet broad, and 149 feet 9 inches high. The other, or American Fall, is 1140 feet broad, and 864 feet high. The British or Horse-shoe fall, is superior in grandeur to the other : the water passing over with such rapidity that it forms a curved sheet, which strikes the stream below at the distance of fifty feet from the base, and some travellers have ventured between the descending flood and the rock itself. The quantity of water rolling over these falls is estimated at 670,250 tons per minute.

Captain Basil Hall compares the sound of its waters to the ceaseless, rumbling, deep, monotonous sounds of a vast mill. Dr. Read says, "It is not like thunder, nor like the sea, nor like anything he had anywhere else heard. There is no roar, no rattle, nothing sharp or angry in its tones : it is deep, awful, One." In a visit to the Falls, Mr. A. N. Gould thus describes them :—"My attention had been kept alive, and I was all awake to the sound of the cataract ; but though within a few miles, I heard nothing. A cloud hanging steadily over the forest, was pointed out to me as the "spray clouds ;" at length we drove up to Forsyth's Hotel, and the mighty Niagara came in full view. My first impression was that of disappointment, * * * but while I mused, I began to take in the grandeur of the scene. The fact is, that the first view of Niagara is a bad one : and the eye, in this situation, can comprehend but a *small* part of the wonderful scene ; you look *down* upon the cataract instead of *up* to it ; the confined channel, and the depth of it, prevent the astounding roar which was anticipated, and at the same time, the eye wanders midway between the water and the cloud formed by the spray, which it sees not. After a quarter of an hour's gaze, I felt a kind of fascination—a desire to find myself gliding into eternity in the centre of the grand fall, over which the bright green water appears to glide like oil, without the least commotion. I approached nearly to the edge of the "Table Rock," and looked down into the abyss. A lady from Devonshire had just returned from the spot. I was informed she had approached its very edge, and sat with her feet over the edge—an awful and

dangerous proceeding. Having viewed the spot, and made myself acquainted with some of its localities, I returned to the hotel, which is admirably situated for the view. From my chamber window I looked directly upon it, and the first night I could find but little sleep from the noise. Every view I took increased my admiration; and I began to think that the other falls I had seen were, in comparison, like runs from kettle spouts on hot plates. I remained in this interesting neighbourhood for five days, and saw the Fall from almost every point of view. From its extent, and the angular line it forms, the eye cannot embrace it all at once: and probably from this cause it is that no drawing has ever yet done justice to it. The grandest view, in my opinion, is at the bottom, and close to it on the British side, where it is awful to look up through the spray at the immense body as it comes pouring over, deafening you with its roar; the lighter spray, at a considerable distance, hangs poised in the air like an eternal cloud. The next best view is on the American side, to reach which you cross in a crazy ferry boat; the passage is safe enough, but the current is strongly agitated. Its depth, as near the falls as can be approached, is from 180 to 200 feet. The water, as it passes over the rock, where it is not whipped into foam, is a most beautiful sea-green, and it is the same at the bottom of the falls. The foam, which floats away in large bodies, feels and looks like salt water after a storm; it has a strong fishy smell. The river, at the ferry, is 1170 feet wide. There is a great quantity of fish, particularly sturgeon and bass, as well as eels; the latter crept up against the rock under the falls, as if desirous of finding some mode of surmounting the heights. Some of the visitors go *under* the falls, an undertaking more curious than pleasant. It is described as like being under a heavy shower-bath, with a tremendous whirlwind driving your breath from you, and causing a peculiarly unpleasant sensation at the chest; the footing over the *debris* being slippery, the darkness barely visible, and the roar almost deafening. In the passage you kick against eels, many of them unwilling to move, even when touched; they appear to be endeavouring to work their way up the stream.

A dislocation of the rocks, which occurred in 1818, caused by the cutting away of the foundation by the erosive action

of the water, has increased the difficulty of entering the chasm under the fall. In 1828 a similar rupture took place and obstructed the passage still more. In spite of the real hazard so produced, several visitors of late years have made the attempt, and none with more success than Miss Martineau, who describes the undertaking in her work on America. She says, 'A hurricane blows up from the cauldron; a deluge drives at you from all parts; and the noise of both wind and waters, reverberated from the cavern, is inconceivable. Our path was sometimes a wet ledge of rock, first broad enough to allow one person at a time to creep along; in other places we walked over heaps of fragments, both slippery and unstable. If all had been dry and quiet, I might have thought this path above the boiling basin dangerous, and have trembled to pass it; but, amidst the hubbub of gusts and floods, it appeared so firm a footing that I had no fear of slipping into the cauldron. From the moment I perceived we were actually behind the cataract, and not in a mere cloud of spray, the enjoyment was intense, I not only saw the watery curtain before me like tempest-driven snow, but, by momentary glances, could see the crystal roof of this most wonderful of nature's palaces. The precise point where the flood quitted the rock, was marked by a gush of silvery light, which of course was brighter where the waters were shooting forward, than below where they fell perpendicularly.'

Several fatal accidents have happened at these Falls. A tradition tells us of an Indian, who, getting unwittingly within reach of the rapids, and finding escape impossible, sat singing in his canoe till it glided over the fall, bearing him in a single moment, and without a single pain, to eternity. Chateaubriand almost lost his life here, through his horse getting frightened by a snake, and was saved only by the animal suddenly perceiving the new danger, and springing by a pirouette ten feet away from the abyss. The cutting away of the rock is so rapid, that the fall recedes at the rate of about fifty feet in forty years, so that for the falls to recede to Lake Erie, a distance of twenty-five miles, will require a period of thirty-five thousand years.

THE WELLINGTON MONUMENT.

THOSE of our readers who, in the summer of 1857, were attracted to Westminster Hall by the exhibition of the designs for the Wellington monument will probably not fail to remember one among them, the poetical conception and graceful execution of which attracted much notice at the time, and elicited praise expressed in no measured terms. The design was simple enough : it consisted of a mausoleum before which stood a beautiful figure of Silence, with her finger upon her lips, in the act of closing the half-opened gates, through which might be seen in the interior the tomb of Wellington. The motto of the design—which was that of Mr. Papworth, the well-known sculptor—was “Passed away.” The piece was marked No. 36, and it gained the 3rd prize, (£300). Upon the subject of this design a correspondent has sent us the following verses—written at the time of the exhibition, which have never before been printed.

Hush ! lightly tread and softly speak ;
 Let no rude sound this silence break ;
 But whisper low and gently, lest
 We should disturb our hero's rest.
 Hush ! peace ! be still ! the gates we close ;
 Now leave we him to his repose :
 Sleep, England's greatest, bravest son,
 Sage, warrior, statesman—WELLINGTON !

Sleep calmly, faithful, honest heart ;
 Thou in the world hast done thy part
 And “Passed away :”—yet wheresoe'er
 Fame shall thy country's glory bear—
 While wisdom, truth, fidelity
 And courage shall in honour be,
 They still shall name her noblest son,
 Glorious, immortal WELLINGTON !

Hush ; softly speak, and lightly tread ;
 The ashes of the mighty dead

Lie slumbering here.—Hush! peace! be still!
Beyond all reach of human ill
He sleeps: the stone, which seems to speak,
Essays to prove—though all too weak—
His nation's love for her great son,
Her warrior-statesman WELLINGTON!

A FATHER'S PRAYER.

O God, whose spotless purity
And power may well appal
The sinful creatures of thy hands,
Low at Thy feet I fall!

No sacrifice have I to plead
But what Thyself hast given,
Which from THE CRUCIFIED arose
In incense-clouds to heaven!

Tho' justice is Thy attribute,
Which threatens from above;
Thy word declares Thy mercy too,
And tells us Thou art Love.

Ofttimes Thy condescending grace
Hath heard and succoured me;
And still in Jesus' name I'll pray,
And hope and trust in Thee.

Thy boundless mercy reached to me,
With every sin defiled,
And long persisted in,—O save
Both parent and the child.

To him who hath Thy goodness grieved,
Thy pardon, Lord, extend;
And keep him by Thy mighty grace,
That he no more offend.

Sheathe Thou again Thy naked sword,
Let wrath be pacified;
And him in sov'reign mercy spare
For whom Thy Son hath died.

Alike Thou rulest in the realm
 Of nature and of grace ;
 Thy power doth bound the mighty sea,
 And calm its troubled face !

Midst raging storms Thy breath can hush
 The elemental strife ;
 Thy hand the moral desert clothe
 With beauty and with life !

O then Thy quick'ning spirit breathe,
 And form the contrite heart ;
 The tumult of the passions calm,
 And heavenly peace impart.

With ev'ry lovely grace adorn,
 From ev'ry sin set free ;
 And grant my son his future life
 May dedicate to Thee !

T. H. T.

Filey, October 16th, 1858.

A FLEA UNDER THE MICROSCOPE.—When a flea is made to appear as large as an elephant, we can see all the wonderful parts of its formation, and are astonished to find that it has a coat of armour much more complete than ever a warrior wore, and composed of strong polished plates fitting over each other ; each plate coloured like tortoise-shell ; and where they meet, hundreds of strong quills project like those on the back of the porcupine or hedgehog. There is the arched neck, the bright eyes, and transparent ears ; piercers to punctuate the skin, a sucker to draw away the blood ; six long jointed legs, four of which are folded on the breast, ready at any moment to be thrown out with immense force for that jump which bothers one when we wish to catch him ; and at the end of each leg hooked claws, to enable him to cling tight to whatever he lights upon. A flea can leap a hundred times his own length ; which is the same as if a man could jump to a height of 700 feet ; and he can draw a load 200 times his own weight, which is the same as if a man could carry from 20,900 to 30,000 pounds.—*Old Jonathan ; or, the Parish Helper.* (Penny Broad-sheet illustrated.)

Notices of Books.

CYCLOPÆDIA BIBLIOGRAPHICA, Parts VIII., IX., X. (Darling).—This noble work is going on prosperously. The eighth part commences with St. John's Gospel (ch. xii.) and a list follows of all the sermons and works that have been published on the different texts of that and the succeeding chapters of that gospel. These are succeeded by commentaries and sermons on the Acts of the Apostles and the Apostolical epistles. That to the Romans occupies the remainder of the part, and a moiety of part nine; the remainder of the part is occupied by the commentators on the Corinthians, Galatians, and Ephesians. Part ten continues the Epistle to the Ephesians, and reaches to the fourth chapter of St. Paul's Epistle to the Hebrews. We cannot recommend this work too strongly both to authors and to preachers. In the preceding work, the names of authors are given alphabetically, and the present work gives an analytical list of the subjects on which they have consumed the midnight oil, with short biographical notices of their lives. We cannot give our readers any better information on the nature of this very important theme, than in Mr. Darling's own words. He says:—"The want of an extensive and well-digested bibliographical work on theology and subjects connected with it, has long been felt as an inconvenience, both by authors and readers. Owing to this deficiency in our literature, authors are deprived of much assistance which they would otherwise obtain in perfecting their works; and readers have often to be content with superficial books, when such a guide would at once direct them to the best sources of information. In the work now announced, an attempt is made to supply this desideratum. It is formed on a plan calculated to make known the productions of former ages, as well as those of the present time, in the easiest as well as the most exact manner, the result of many years' study of the best bibliographical systems, and of the wants of literary men."

MORTON'S NEW FARMER'S ALMANAC FOR 1859 (Blackie and Son) will be found most useful to country gentlemen and farmers in the three kingdoms for a list of the fairs and the days on which each are held. Its contents are too numerous to be enumerated in our brief space; but we may name the chief subjects, all of which will be found most useful, and in fact indispensable, to the agriculturist. The agricultural history of the year 1858, and also a calendar of the monthly operations for the farm and for the garden, are given. The treatment of live stock when under disease, besides the usual monthly calendar, and we are glad to see that the editor has adopted the hint we formerly gave, of inserting the church fasts and festivals; but even that might be improved by enlarging the type so as to make them

more conspicuous ; for although they may appear of no importance —perhaps superstitious to gentlemen on the north side of the Tweed —yet in England they are necessary, as regulating many local customs, and the holding of law terms and sessions.

OLD JONATHAN'S ALMANAC FOR 1859 (Collingridge) is a broad-side sheet for the wall. It contains all the usual information ; and has a marginal illustration of all the flags in the world ; and will be very suitable for halls and kitchens.

THE HAND-WRITING ON THE WALL (Saunders and Otley,) by the Rev. J. T. Campbell, late Rector of Tilston. This is a new and most ingenious dissertation on the prophecy of St. John. In his explanation of the prophecies, we consider that he is altogether wrong ; yet there is method in his wrongness ; but with respect to the causes of the calamities which have fallen upon this empire, we are altogether at one with him. In his introduction, he says—“In the year 1815, the end of the war found us the wonder of the whole world. . . . As a military and naval nation, we had proved our superiority to all ; as a commercial nation, we had proved our superiority to all while in politics we proudly reared our head on high, being the only European nation that had outlived its many storms and convulsions. How this came to pass is easily accounted for. In those days we had something to guide us. *Principle*, not duty, was then our polar star. In plain terms, we then acted on purely Protestant principles and prospered.” He admits of all the secular improvements of the age ; but he says, they are utterly insignificant compared with the loss we have sustained. “The British constitution, once the most famous in the earth—a constitution that had resisted the shock of centuries, now no longer exists ; our churchmen, so noted for their unshaken Protestantism, have now openly apostatized ; while the country itself, once so distinguished for its marvellous energy, now looks on with a vacant stare ; utterly regardless of what may happen, provided only that taxes are light and bread abundant.” With respect to his commentary on the prophecies, we reckon Mr. Campbell to be totally wrong ; but his book is worth reading, for it contains many excellent things that are well worthy of being laid to heart.

EDUCATION (Rivington). This is a very superior sermon, delivered in St. Andrew's Church, Rochford, Essex, by R. E. E. B. Salisbury, Curate of Thundersley, on the necessity and duty of training up children in the way they should go. We cannot recommend it too

strongly to all who are concerned with parish schools. Want of funds is one of the chief obstacles in the way of education among the poor. "When we consider," he says, "that God from the beginning hath required a *tenth* of man's substance to be given for His service, and that His people under that law, which was but, as it were, a shadow of good things to come—that more merciful and glorious dispensation under which we live—willingly offered at least a tenth—that the deluded followers of Mahomed give a sixth part of their property to maintain the cause of the false prophet; and when we consider the great prosperity with which God has so abundantly blessed our country, it is scarcely credible that while the enormous sum of *fifty millions* of pounds is spent on strong drink every year in the United Kingdom, *only about half a million* is diverted towards the support of all the religious societies in the country!" This is a sad reproach to the nation; and we fear it will continue until the children of the poor are educated in the fear and nurture of the Lord, as Mr. Salisbury so strongly recommends.

ON VILLAGE AND PARISH FEASTS (J. H. and J. Parker).—Parish feasts were instituted in the primitive church as thankful memorials for the blessings of religion brought to their doors; and there is little doubt but that the feast of the Dedication, instituted by Judas Maccabeus when he restored the temple after its desecration and profanation by Antiochus Epiphanes, and which was honoured, though of man's institution, by our Lord himself—was the original type of our parish feasts and wakes. At first, and until the times of the Puritans, these were purely religious institutions; but the reaction caused by their hypocrisy and persecution of the church caused the religious element to fall into disuse, and the thanksgiving to God has degenerated into riot, drunkenness, and debauchery. The clergy see and lament this unhappy state; and they are laudably anxious to restore the religious and to repress the secular character of the parish feast. These three sermons recommend various modes of effecting so desirable a reformation. But with all their zeal, it will be a difficult task to overcome the lukewarm indifference of their fox-hunting predecessors of the last two centuries. The reformation is difficult; but with divine assistance, those clergy who are happily making the attempt, will succeed. It is a hopeful sign of the times; and will be favoured with an especial blessing.

THE WEEKLY OFFERATORY (J. H. and J. Parker) is a sermon preached in the district church of St. Philip, Clerkenwell, by the Rév. W. R. Wroth, the Incumbent. We are glad to see that this subject has the earnest attention of the clergy; and we hail it as a sign of the times for good. In our July number, we noticed Mr.

Smytton's excellent sermon on the same subject, and the result of it, in an agricultural congregation. Mr. Wroth had a different description of people; plain, straightforward business men; and accordingly, he went more boldly into the subject matter of his sermon. After alluding very briefly, but very emphatically, to the divine law of tithes; and enumerating the different places where offerings were made and divinely approved of, he says:—"The law of almsgiving, then, is a universal law—a law written by Nature in the hearts of men—a law practised by the Gentiles, who having not the law, did by Nature the things contained in the law—a law of the Jews—a law which our Lord came not to destroy, but to fulfil—promulgated therefore by Himself, and ratified and confirmed by His Apostles—a law, therefore, as binding upon all Christians in their degree as any other law, moral or positive. Of the duty of almsgiving, there can be no question. No man who believes his bible can possibly deny it.

... And observe further, brethren, that the *collections* thus made were not for the poor only, though these were special objects of the Church's care, but the clergy were supported, and other expenses discharged, from the same source. In the early days, it was literally the case, that they who ministered about holy things lived of the sacrifice, and they who waited at the altar were partakers with the altar." It would be a consummation devoutly to be wished that the clergy generally would establish weekly offertories, when they would have a constant, ever-ready bank to draw on for all parochial and charitable purposes.

THE CHORAL SERVICE (J. H. and J. Parker) by the same preacher was delivered in the Church of St. Peter, Sudbury, being the commemoration of its free opening and restoration. Mr. Wroth gives a complete history of the choral service of the temple, and of the instructions of the New Testament for the musical harmony and praise of God in the Christian Church. We specially recommend this sermon to public attention. "Is it not painful," he says, "to hear of persons speaking of going to Church to hear So-and-So, and seeming to have no idea of going to Church to worship God? Could this all have been if we had done as our Prayer-book bids us, and if the night of a dead, cold, unspiritual age (when even religion stood, as it were, on tiptoe, ready to depart from the land, and people cared not enough about the worship of God *to take pains* about it) had not suffered all that was good to fall into disuse, and among other things, the service of song?"

THE
CHURCH WARDER,

AND

Domestic Magazine.

“ ——— But still keep
My bosom franchised and allegiance clear.”
MACBETH.

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PREFACE TO THE THIRTEENTH VOLUME.

THE thirteenth Volume of "THE CHURCH WARDER" is now completed. As the chief use of a preface is to give a brief scantling of the principal subjects contained in the work, we shall now proceed to fulfil this design; and to give an account of our stewardship for the year just come to an end; but which we could wish had not been so unprofitable to our readers as we regret to think that it has been.

Imprimis: The abridgement of our own larger history of the Church of Scotland,* has now been brought down to the death of Charles II.—This abridgement will be continued till the present time.

The Rev. H. C. Heilbronn has completed his comparative view of the Churches of England and Rome; which we beg to intimate it is his intention to publish in a separate form. As it has been written in such temperate language, and it is so entirely free from theological rancour, we make no doubt but that it will be acceptable to his professional brethren, and beneficial to the laity.

* Now to be had at a reduced price in 4 volumes, with plates, at Bohn's, York Street, Covent Garden.

We have given the remarkable events which have occurred both in the church and in the establishment of Scotland, as prominent a place in "The Church Warder," as the small extent of our periodical would admit; and we earnestly pray that the Great Head of the Church will extract much good out of the great evil which He has permitted the passions of men to commit; that He will put a right spirit into the hearts of the presbyterians, and a spirit of obedience, unity and concord, into the hearts of the erring episcopals; that He will incline the hearts of the former to consider how entirely they have been alienated and isolated from the whole family of Christ on earth, from the time of their founder the Jesuit Andrew Melville, in 1580; that He will permit the Ark of Christ's Church to be restored to their distracted country; that they may receive it "with pure affection," and with the same joy and minstrelsy with which the holy psalmist and the Mosaic Church received the Ark of the Covenant from its captivity among the Philistines.

The "Five Points" of the Antinomian doctrines of Calvinism have been continued from last year's volume; and Mr. Parks the ultra-Calvinist whose sermons we have reviewed, in his blind zeal for the "*Horrible decree*," has threatened us with the perpetration of a whole volume of ultra-Calvinism, in order to attempt the refutation of our brief papers in this and the preceeding volume of "The Church Warder;" but great is Truth, although it may be obscured in our feeble hands, and it will prevail. Predestination in the Calvinistic sense, is a doctrine which few

people of sense and reflection care much about; yet its consequential doctrines, so to speak, retain a firm hold from puritan times, on the mind and imaginations of the *profanum vulgus*; and therefore however nauseous the subject may be, both to the writer and to the reader, it must be encountered in the fear of the Lord, explained and refuted. Men must not shrink from disagreeable duties, for the sake of personal ease and popularity.

Three tailors of Tooley Street, in Peel's time, called themselves the *people* of England; and now Lord Ebury's small faction of 460 clergymen that form his petitioners, seem to consider themselves the *Church* of England. They are of the Antinomian and Calvinistical denominations, and of dissenting principles; and they desire covertly to establish the "HORRIBLE DECREE," and their own private opinions, on the ruins of that everlasting gospel which is embodied in the Book of Common Prayer.

If Lord Ebury be the righteous man which he is represented to be, he will "remove his foot from evil" counsellors, and from the crafty Tooley Street combination. We beseech him to "ponder the path of his feet and let all his ways be established" in the good old paths of the tolerant and enlightened church of his fathers; for the real design of the Tooley Street party is, by deceiving him, to gain admission for the small end of the wedge, to rend asunder the noble and ancient Oak of the Church of England. The *ostensible* object of the Tooley Street church is, to open the door for the admission of such good men as Havelock and Livingstone. But will they satisfactorily informus, how

an apostolic church can adopt doctrines so elastic, as to embrace men of such decidedly opposite denominations as these, and at the same time to retain her own doctrines and discipline? The former was a Baptist and rejected infant baptism. The latter is a presbyterian and is bound by covenant to extirpate episcopacy root and branch. How then can the Church of England *descend* to them? She cannot, either consistently or practically; but let these worthy and good men *ascend* to her, when she will in no wise reject them, but hold out her right hand of fellowship to them.

The illustrious patriarch of restoration in the Church of England, may hide his diminished head; for an *ultra* high church party has arisen under, as it were, his very nose in the course of last year, which outhierods Herod; which seems more allied to Dr. Newman than to him; and which has its chief support in Scotland, where it has a bishop at its head. It has disturbed the harmony of that church by the overbearing conduct of the clergy connected with it, towards their own diocesan, and their contempt of their Supreme Court of Appeal; and also by the new and semi-popish doctrines on the subject of the Lord's Supper, which they are moving heaven and earth to propagate.

We have also noticed certain so-called "Innovations" which had been silently introduced into the accustomed mode of the public worship of the Scottish establishment. This effort to improve their manner of public worship, was a long and happy step in advance; and a gradual approach to the use of a Liturgy, and of course to the avowal of a

settled system of faith on the Catholic basis. We have been told by parties connected with these "innovations," "that it is a remarkable *fact* that they are *very widely approved of*." In the meantime the subject,—that is, of using a printed form, the kneeling at prayer, and standing up whilst singing,—is working its way in the public mind; there is, therefore, little doubt that in God's good time, when the old ministers are gathered to their fathers and gone to their reward, a set form of prayer—whether by authority, or composed by each minister for the use of his own congregation—will be gradually introduced, and lead the way to the removal of that prejudice and hostility to catholic usages which has ever been a distinguishing feature in Scottish presbytery.

In the course of the present volume we have endeavoured to call attention to "the signs of the times," which are portentous of the *second* mystical advent of the Judge of all the earth, to pass sentence on the great Midianitish woman who has proved herself to be the predicted Mother of Harlots and Abominations of the earth. The careless indifference of the days of Noah, is at present the characteristic of our own days; and ominous events of daily occurrence are witnessed now, as they were then, with lukewarmness and apathy. The powers that be, are fulfilling the prophecy that they should hate the Sorceress, *make her desolate and naked, eat her flesh, and burn her with fire*, which means to despoil her of her temporal possessions. The protestant powers at the Reformation deprived her of all the ill-gotten possessions of her

monastic institutions; and now her own province of the Romagna, and her own son of Sardinia, have already cut a considerable cantle out of the so-called "Patrimony of St. Peter;" "For her sins have reached unto heaven, and God hath remembered her iniquities." All the earth is called on to rejoice over her downfall and on the vengeance that will be executed on her. "Rejoice over her thou heaven, or the church general, and ye holy apostles and prophets," that is the bishops and priests, "for God hath avenged you on her."

We have introduced some pieces of light reading into the "Church Warder;" but we hope our friends will bear in mind that such species of literature are inconsistent with the title and character of the work. Nevertheless, we will endeavour to meet the wishes of our readers in this particular, in the succeeding volumes.

We beg to bring this long yarn to an end, by wishing that all our readers may enjoy a happy Christmas, both spiritually and temporarily; that they may grow in grace; that they may live long, and at last be gathered, in peace and in the Lord, to their fathers in Abraham's bosom. We beg to be remembered in their prayers, as they have ours, and the best thanks and wishes of the

EDITOR.

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THE
CHURCH WARDER,
And Domestic Magazine.

No. CLI.

JANUARY, 1859.

Vol. XIII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND

(Continued from p. 370, Vol. xii.)

WHILST the Scottish parliament was occupied in redintegrating the church with the state by restoring the first of the three Estates to their seats and votes in parliament; the same High Court in England dealt with the Solemn League and Covenant, and ordered it to be burnt in London on the 23rd of May, 1662, by the hands of the common hangman; and afterwards at the Market Cross of every Borough in the Kingdom of England. No wonder says Mr. Skinner "that both nations should thus join in testifying their abhorrence of that *hypocritical bond of iniquity*, which though in a fit of *enthusiastic madness* they had been decoyed into *under a mask* of superior godliness, they had both seen and felt the dismal *fruits of*, in a *torrent of blood and desolation*, from which nothing but the merciful hand of God could have in such a gentle but wonderful manner, delivered them."

The second Act of this parliament was "for the preservation of His Majesty's person, authority and government; containing a special clause to be signed by all persons in

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public trust or office to renounce the Covenant and all its obligations ; because the Covenant recommended and justified rebellion and the extirpation of the Church, and investing them with the sacred character of a religious duty ; and because it was in itself an unlawful oath which was levelled against the fundamental laws and liberties of the kingdom. It also declared that the Assembly at Glasgow in 1638 (after it was dissolved by the late king) *was an unlawful and seditious meeting ; that all acts, deeds, sentences, orders or decrees passed therein, or by virtue of any pretended authority from the same, were in themselves from the beginning, are now and in ALL TIME COMING, to be reputed UNLAWFUL, VOID AND NULL ; and that ratifications or confirmations of the same, passed by whatever authority or whatsoever meetings, shall from henceforth be VOID AND NULL.*

Wodrow calls the above Act "*an establishing iniquity by law.*" Several Presbyterian ministers were summoned before parliament for refusing to take the oath of allegiance, unless they were allowed to put *their own sense* on it ; which being refused, they were banished the realm.

It was now absolutely necessary to restore the civil rights of the patrons of benefices of which they had been dispossessed by the parliamentary ordinance of 1649. This, however, had nothing to do with the restoration of episcopacy ; and those ministers only were comprehended within the meaning and operation of the Act, who had *illegally and forcibly* taken possession of churches during the late usurpation, in the same manner as the Puritans in England had done. The clemency of parliament towards these illegal possessors was conspicuous ; for the act declares that all such churches were *ipso facto* vacant ; yet it was without

prejudice to those ministers that should apply to the lawful patron for a presentation which the act *compelled* him to grant, and to the bishop of the diocese for collation, *which he was not at liberty to refuse*. On these simple and easy terms the most violent Remonstrator might have retained his living, by *whatsoever* means he might have obtained it. Most of the moderate Presbyterian ministers gladly complied with the conditions, and retained possession of their churches till their death. Before the prorogation of parliament an Act of indemnity was passed ; but it was painfully clogged by an arbitrary clause of exception for the fining of a great number of persons of all ranks ; it was however so long delayed that it was not very graciously received. .

An Act was also passed for the observation of the 29th May as the anniversary both of His Majesty's birthday and also of his Restoration, with certification that those ministers who should refuse to keep it, should be deprived. The day was kept this year, 1662, with every demonstration of loyalty everywhere, except by the Remonstrator ministers, who must, after this be called COVENANTERS. Parliament also ordered copies of the Covenant with several seditious books to be burnt by the common hangman at the Market Cross of all the Burghs in the kingdom on the king's birthday. The people expressed the utmost joy at the immolation of this Popish document which was one of the masterpieces of the atrocious fraternity of Jesuits ; and Wodrow, the martyrologist of the kirk, compares this meritorious action with Belshazzar's drinking from the holy vessels of the temple.

In the first week in May 1662, Archbishop Fairfoul took possession of the See of Glasgow. He was met some dis-

tance from the town by a number of the western nobility, the lord provost and magistrates and a multitude of people both on foot and on horseback, and escorted to the hall of the Corporation; and there entertained at "a great collation." Archbishop Sharp also entered to the See of St. Andrews, making a triumphant procession, which continued for three days; and he was accompanied all the way from Kirkcaldy by all the nobility of the County of Fife, with from eight hundred to a thousand of the gentry of that county, yeomanry, and inhabitants of St. Andrews on horseback. On the first of June he consecrated four priests that had been nominated for the bishopricks of Edinburgh, Aberdeen, Brechin and Caithness.

On the 9th September parliament was prorogued till May 1663; the privy council assumed the executive power; and issued a proclamation to enforce obedience to the summonses of the bishops for holding their diocesan synods. These synods were well attended everywhere except in the dioceses of Glasgow and Galloway, which had been planted with turbulent Remonstrators; not one of whom attended the Synod of Glasgow, or recognised the authority of the Archbishop; but kept their own Presbyteries and acted independent of him. Under these circumstances the Archbishop was obliged to apply to the civil power to support their own ordinance. In the latter end of September the Earl of Middleton, with a quorum of the Council, arrived at Glasgow, and there issued an Act of Council dated October 1, 1662; ordering all the ministers who had broken the law with respect to restoration of patronages and the celebration of the Restoration to quit their parishes on or before the first day of November, unless in the meantime

they should ask the patron for a presentation and the Archbishop for institution.

This unexpected act of vigour astonished the ministers of the Covenant, and about two hundred of them by *their own act and deed* quitted their benefices in the hope of embarrassing the government and again overturning episcopacy. Middleton was blamed for this precipitancy by the Primate and the other members of the Council; for the people were very discontented, and in some places riotous. A new proclamation was issued, narrating the unjustifiable means by which these ministers had acquired their benefices, and His Majesty's clemency in passing over their misdoings; it extended the time for compliance with the law to the first day of February 1663; and permitting them to return to their parishes till that day, when they were required to go through the formality of asking the patron for a presentation, and the Archbishop for institution; neither of whom were at liberty to refuse them. Many of the Presbyterian ministers refused to take the oath of allegiance; in terms of the Act they were holden disaffected with the government; and were deprived of their illegally obtained benefices.

In the beginning of the year 1663, Lauderdale effected the political ruin of the Earl of Middleton, who had served the king so faithfully; and the Earl of Rothes was appointed his successor as the Lord High Commissioner. Middleton was a blunt, straightforward soldier, an honest, well-meaning man, and a faithful servant to the king; but his character has been mendaciously and cruelly maligned by Burnet, Wodrow, and after them by all Presbyterian authors, who exult with the most fiendish malignity over his death, which was occasioned by an accident.

The extension of time and the modifications adopted by the Council had not the desired effect ; and the Remonstrator or Covenanter ministers throughout the diocese of Glasgow deserted their churches and parishes. These, having sworn in the Covenant to *extirpate* the Episcopal order, and having also accomplished their object during the late rebellion, and besides, still gloried in their shame, would not accept collation at the hands of any bishop whom they considered and called "Antichrists."

The parishes of these deserters had to be filled by theological students, drawn from other parts of the kingdom, but chiefly from the north, which had always stood firm for Episcopacy ; who, as Burnet says, "came thither with great prejudices against them, and had many difficulties to wrestle with." Another Covenanting author affirms that "they were entertained with affronts and indignities, and with showers of stones." It became now a question among these Covenanters whether or not it was lawful to attend the ministrations of the new incumbents ; the deserters soon taught them that it was unlawful ; and these began to receive the people and preach to them in their dwelling houses ; and afterwards took to the fields to meet greater numbers, which were taught to be constant to the Covenant ; and to flee from the "perjured curates" as from the pestilence and false teachers. This was the origin of the Field or Hill-Side meetings, which afterwards gave the government so much trouble.

Parliament met on the 18th of June ; and a constitution for the general Assembly was enacted, but of so democratic and unworkable a nature, that no meeting of it ever took place ; for it was obnoxious to all parties, even to the

Presbyterians. An intolerant Act was passed called "the Scots mile Act," in imitation of the English Conventicle Act, which was subversive of the liberty of the subject; but we are indebted for all the arbitrary Acts of that period to the spirit of sedition which was the result of the *principles* engendered by the Covenant. Sir G. Mackenzie, the Lord Advocate of that time says:—"Whatever might be said against such acts in countries where dissenters never entered into war, yet in this isle where they upon the same principles *overturned* the government and laws, and *were upon every occasion again attempting it*, so small a caution cannot be accounted severe. This caution was much more just in Scotland than in England, because the dissenters in Scotland were much more bigoted to the Covenant *which is a constant fund for rebellion*. The posterior Acts made against Field Conventicles were the necessary product of *new accessional acts of rebellion*; and *not* punishments against *opinions* in religion; but *merely against treasonable combinations* which exceeded what was attempted in England or elsewhere; and the government for the time being, *can truly and boldly say that no man in Scotland SUFFERED FOR HIS RELIGION.*"

After the Restoration there were no violent ejectments nor arbitrary excommunications that carried confiscation of property and peril to life in their train; and even the Glasgow Act of Council just mentioned, which caused so much evil, was not intended as a punishment, but merely as a declaration that those ministers, that had been forcibly settled by the Remonstrators, *had not a legal title to those churches*; but that it was proposed to confer a *legal title* upon them on the easiest possible terms. Although almost all of them had violently and illegally ejected the former Episcopal

incumbents who had been lawfully presented by the patrons, and inducted by the Archbishop of Glasgow; yet it was intended to have secured the Covenanters in their livings by a legal title, if they would have asked the patron for a presentation and the Archbishop for induction, which both the patron and the Archbishop were obliged to grant under compulsion of an Act of parliament; but resistance to authority, which is the fundamental principle of Presbytery, drove the Remonstrators, that is the Covenanters, to the *supposed necessity of deserting their charges.*

The Resolutioner Presbyterians *accepted* the government terms, *were all confirmed* in their livings which they also had obtained by the forcible expulsion of the former Episcopalian incumbents; and most of them were re-ordained to the priesthood, agreeably to the principles of the primitive church. For, says St. Chrysostom, "Do you think it sufficient to say that they are orthodox and sound in the faith? Suppose they are? yet still their ordination is null and invalid; and then what can their faith or anything else signify? Christians ought to contend as earnestly for valid ordination as they do for the very faith itself; for if it be lawful for every pretender to consecrate and make themselves priests, then farewell altar, farewell church and priesthood too."

THE FIVE POINTS OF CALVINISM.

PARTICULAR REDEMPTION.

(Continued from p. 386, Vol. xii.)

THE very text which Mr. Parks has taken for this subject, might, had he not been blinded by the fatal fallacies of Calvinism, have convinced him that his views of gospel

truth were erroneous. His text is Ephesians i. 7, "In whom we have redemption through His blood." By the Blood of His atonement, shed for the remission of sin, *we Gentiles* were redeemed from the curse of the law, and from the condemnation which we have incurred for sin; and this was done that the blessing of Abraham, might come on the gentiles through their faith in Jesus Christ; that so they might receive the promise of the Spirit of grace through faith; and thus the Christian Covenant is grounded on the Divine promise to Abraham, and of His Covenant made with him. And because the Gentiles have been made the sons of God by faith, in their baptism, He hath sent forth the Spirit of His Son into their hearts, witnessing to their spirits that they are the children of God; and thereby entitling them to use the language of sons; for in the Church of Moses the Jews could only use the language of *servants*, saying, O God of Abraham, Isaac and of Jacob; whereas the Christian was taught by Christ Himself to approach the throne of Grace in the words of sons—Our Father.

Mr. Parks says he considers the general impression of redemption to be erroneous, viz. "That it is *universal* in its design and results, i. e. that Christ died for every man born of Adam." This view of redemption he calls "*an ensnaring delusion*;" and he attempts to prove this position by scripture and argument.

We think that St. Paul should have been a better judge of this "position" than Mr. Parks; and he says, "For if by one man's offence death reigned by one; much more they that receive abundance of grace and of the gift of righteousness, shall reign in life by the One, Jesus Christ. Therefore, as *by the offence of one*, judgment came upon *all men* to condemnation; even so by the righteousness of *THE ONE*, the free gift came upon *all men* unto justification of life. For as by one man's disobedience the many [that is all men] were made sinners, so, by the obedience of *THE ONE* shall *the many* be made righteous." Rom. v. 17-19. Mr. Parks and all other Calvinists get over this difficulty by maintaining that the many or *all men* were made sinners, sure enough; but the redemption of all men means *only all those* who considered themselves *the elect*. So that, although

the all men in the first limb of the sentence has an universal sense; yet *the all men* in the second part of the same sentence, has quite a different and particular or restricted sense, and means only those who fancy themselves *the Elect*.

Our Calvinist maintains that the word **ALL** in these texts has two meanings; the all connected with the offence of Adam includes every person from the first Adam himself to the crack of doom; but the words all men, connected with the redemption by the second Adam, are restricted to the *elect* only, that is, in their sense of election; but St. Paul made no such distinction; he says, **ALL** are under condemnation for Adam's breach of the Covenant, into which he entered with his Creator in Paradise; and by the obedience of Christ unto death in our stead, *all men* have been redeemed and made capable of Salvation through Christ's merits. We are quite sure that St. Paul taught no "ensnaring delusion;" and therefore we firmly believe that redemption was *universal*; but that salvation is *conditional*, and will be only for those who have made their faith perfect by their obedience to the commandments. And this is expressly affirmed by Jesus Christ Himself in the revelation vouchsafed to the Church: "I am Alpha and Omega, the Beginning and the End, the First and the Last. Blessed are they that do His commandments, that they may have *right* to the Tree of Life; and may enter in through the gates into the City." Rev. xxii. 13-14. The Redemption of every person by the death of Christ is as universal as original sin is, by the disobedience of Adam. St. Paul assures Timothy that Christ Jesus "gave Himself a Ransom for **ALL**;" and the beloved Disciple gives us the comfortable assurance that Jesus Christ the righteous, is the propitiation for our sins; "and not for ours only, but also for the sins of **THE WHOLE WORLD**." And here we beg to cite the words of one of the holiest of men, the late Bishop of Moray, Dr. Jolly:—"Let this then be a *fixed fundamental point* with you, most expressly and plainly to our great comfort revealed; and let no wrested text of scripture *ever shake your firm belief* of what you were early taught to say, as the sum of the second part of your Creed, that, 'God the Son *redeemed you and all mankind*,' the whole human race, and every individual of it. All love, praise and glory be to His holy Name."

Redemption is universal, notwithstanding that Mr. Parks' retailing "*Mr. Calvin's opinion upon Paul*," says that it is a *snare and a delusion*. The Redemption by Christ opened a door that had been shut against man; but although all men are invited to enter in at the open door by the faithful ambassadors of Christ; yet few in comparison of the many will be persuaded to enter in at it. St. John beheld the Door opened in heaven; and that Door was Christ Himself, who furnished his redeemed ones with the ability to enter in at it; He restored fallen man to that right to eternal life which had been forfeited by Adam's transgression; and placed us in a state of conditional salvation.

It is quite evident from holy Scripture that God made a covenant of life with the first Adam in the state of innocence in which he was created; but by his transgression of its conditions it was made void both to him and to his posterity, who were thereby excluded from the promise of eternal life which was made in that covenant, and therefore they were subjected to death without the hope of a resurrection. At the same time that the free gift was bestowed on Adam of eating the fruit of all the trees in Paradise, including the sacramental Tree of Life, yet he was expressly prohibited from eating of the Tree of Knowledge. And therefore as death was threatened if Adam broke the conditions of this covenant; *even so*, it is equally to be implied, that he was promised eternal life if he did not break the covenant by eating the forbidden fruit. The wages or punishment of sin is death; but had Adam not transgressed, so that death passed upon *all* men, he would not have died; but after a period of probation he would have been translated from paradise, which was a type of heaven, to the enjoyment of heaven itself; for Adam was created to be immortal, in a state of integrity, and endowed with the principle of Divine Life or the gift of the Holy Spirit; but in consequence of transgressing, he became subject to death, and likewise death passed upon all his descendants. And as in the first Adam all die; *even so* in Christ, the second Adam, shall all be made alive; for, by the washing of regeneration and the *renewal* of the Holy Ghost in baptism, which Adam had forfeited by his fall (Titus iii., 5), we are restored to the favour and mercy of God; and the faithful unto death will arise to everlasting

life, and the disobedient or unfaithful to shame and everlasting contempt, notwithstanding their redemption.

God Himself informs us that He redeemed the children of Israel from the house of bondage (Deut. vii., 8); and S. Paul assures us that their redemption was typical of ours by Christ from the bondage of sin. But although the redemption of the Israelites was *universal*, not a hoof being left behind; yet their salvation was but *partial*; for, he adds, that God was not well pleased with many of those who had been redeemed; and that in consequence He overthrew them in the wilderness. S. Paul also assures us that their *redemption*, and also their baptism in the Red Sea, into the Church or Body of Moses, were recorded for our example and admonition who now live in the Christian dispensation: and that as His favoured people fell into idolatry and sins of the flesh, so we His elect people might take heed lest we also fall into the same and other sins, and so, although we have been redeemed by Christ, yet we also may come short of the glory of God, and be shut out of the heavenly Canaan.

Mr. Parks says, "that illustrations are not arguments," and with this we agree; but we would ask him why he uses so many far-fetched illustrations instead of arguments. One of which, at page 56, may be cited: "Suppose a man falls overboard a ship, and I plunge after him, lay hold of him, and buoy him up, but I am not able to retain my grasp of him owing to the fury of the waves and the violence of his death-struggles, and he sinks to rise no more; could I be regarded as the saviour of that man? Surely not. I *attempted* to be his saviour. I *did my best* to be his deliverer, but *saviour* I was not, or am not; for the man is lost."

The italics are Mr. Parks', and his remark applies truly to this piece of presumptuous drivel; for it certainly is not an argument; and even contradicts the Calvinistic theory, that neither the fury of the waves nor the drowning man's own death-struggles can pluck any man out of Christ's hand; and Mr. Parks clearly puts himself into Christ's place, lets go his hold, and then innocently asks his audience whether or not he could be considered the saviour of that man? Surely not; a child could answer that question! He continues, "I maintain it is precisely so with Jesus and the lost. He was never a Saviour to *them*. He never redeemed *them*; for if He had

they would now be in heaven, singing, '*Thou hast redeemed us to God by Thy blood.*' (Rev. iv., 9.) Why don't the damned in hell sing this? Because they were not redeemed."

With Mr. Parks' leave we must maintain, on the authority of holy Scripture that they were redeemed, as much as Mr. Parks himself has been; but through their own disobedience they were not saved. One of our English martyrs said that Christ shed as much blood for Judas as He did for Peter; yet Judas went to "his own place." And now we must again differ from our author: for the saved ones are not in heaven, nor the lost ones in hell; but both are waiting for the day of the Lord; the one full of hope, joy and felicity in Abraham's bosom, and the other on the other side of the gulf in a state of "fearful looking for of judgement and fiery indignation."

The chaos of absurdities and contradictions contained in this small volume lengthen as we go; but our limits will not permit us to travel farther with our author at present; but, peradventure, we may take up his book again; not in any hope of removing the delusion from his eyes, under which he labours; but that we may make a small effort to prevent other and well-meaning people from falling into the snare which our author has spread for them. We remain his well-wisher.

W. C. P.

ENGLAND AND ROME.

(Continued from Vol. xii. page 375.)

CHAPTER XII.

THE ROMISH ADDITIONS TO THE CREED.

Art. 17. *Of the Creed of Pope Pius IV.*

ART. 17. *I profess likewise that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.*

We must content ourselves on this occasion with the consideration of this part only of Art. 17 of the Creed of Pope Pius IV., since the rest of it, which treats upon the subject of *transubstantiation*, will afford sufficient matter for a long chapter by itself. It is true that both parts might well be united in the same page; for the propitiatory nature of "the sacrifice of the mass" must stand or fall with the doctrine of *transubstantiation*. But as it is advisable to go on regularly

in our consideration of the different articles of the Romish Creed, and as the passage quoted above may be made to rest upon its own merits, we purpose in this number to take it by itself.

The teaching of the Church of England on this most important point is to be found in Art. xxxi., and in her "Order of the Administration of the Holy Communion;"—that of the Church of Rome in Canons 1, 2, 3, and 4 of Session xxii. of the Council of Trent, held September 17, 1562.

ENGLAND.

ART. XXXI. "*Of the one Oblation of Christ, finished on the Cross.*" "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, were blasphemous fables, and dangerous deceits."

COMM. SERV. *Prayer of Consecration.* "Almighty God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption, Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world; and did institute and in His holy Gospel command us to continue, a perpetual memory of that His precious death until His coming again."

Also, *Exhortation at the celebration of the Holy Communion.* "He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort."

ROME.

"*Touching the Sacrifice of the Mass.*"

CANON I. "If any one shall say, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given unto us to eat; let him be anathema."

CANON II. "If any one shall say, that by these words, *Do this in remembrance of Me*, Christ did not institute the Apostles priests; or did not ordain that they and other priests should offer His own body and blood; let him be anathema."

CANON III. "If any one shall say, that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration of the sacrifice offered on the Cross, but not a propitiatory sacrifice; or that it avails him only who receiveth, and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities; let him be anathema."

CANON IV. "If any one shall say that, by the sacrifice of the mass, a blasphemy is thrown upon the most holy sacrifice of Christ, offered upon the Cross; or that it is thereby derogated from; let him be anathema."

As in our last chapter, the subject, or rather that part of the subject then under our consideration which related to works of Supererogation, seemed to impugn the efficacy of the Atonement,—so in the article upon which we are now writing is the same doctrine again assailed, and the perfectness of the Sacrifice of Christ denied, and another propitiation spoken of than that only one of Him who was “*once offered to bear the sins of many.*” (Heb. ix. 28.) The language of the latter part of the article of our Church quoted above may appear strong; but it will not appear to be too strong if our readers will bear in mind how much the doctrine of the propitiatory sacrifice of the mass derogates from the honour of the sacrifice of Christ for the sins of the world, and how much it endangers men’s souls in leading them to lay their hopes of salvation upon another foundation than that which alone is to be found in the Gospel of the Ever-Blessed Redeemer.

The doctrine of the Atonement, however, does not here enter into our subject; it remains only to show that neither does holy Scripture (A) hold out any warrant for considering the Sacrament of the Lord’s Supper to be a propitiatory sacrifice; nor do the writings of the early Fathers of the Church (B) lead us to suppose that they entertained such a notion of it.

A.—*The teaching of the WORD OF GOD.*

“Behold the Lamb of God, Which taketh away the sin of the world.” (John i. 29.)

“This He did once, when He offered up Himself.” (Heb. vii., 27.)

“Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” (Heb. ix., 26.)

“Christ was once offered to bear the sins of many.” (v. 28.)

“We are sanctified through the offering of the body of Jesus Christ once for all. (Heb. x., 10.)

“By one offering He hath perfected for ever them that are sanctified.” (v. 14.)

“There remaineth no more sacrifice for sins.” (v. 26.)

“Who His own self bare our sins in His own body on the

tree, that we being dead to sins, should live unto righteousness; by Whose stripes ye were healed." (1 Pet. ii., 24.)

"Christ also has once suffered for sins." (1 Pet. iii., 18.)

"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and He is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John ii., 1, 2.)

"The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." (1 Cor. xi., 23, 24, 25.) Compare Luke xxii., 15, 17, 19, 20.

B.—*The doctrine of the Primitive Church.*

Ignatius, A.D. 101 :—"The Passion, which is our resurrection."

Justin Martyr, A.D. 155 :—"The petitions of those who were then dispersed among the Gentiles, He declares that He receives, and He calls their prayers sacrifices. So then that prayers and thanksgivings (*eucharistiai*) offered by the worthy are the only perfect and acceptable sacrifices to God, I myself also affirm. And these alone have Christians been commanded to offer, even in commemoration of their own nourishment, both wet and dry; in which also mention is made of the suffering which God endured by God Himself." (If the word here rendered *thanksgivings* include, as is generally supposed, the Sacrament of the Eucharist,—standing, as it does, in conjunction with the *sacrifice of prayer*,—this is surely conclusive evidence that at any rate Justin Martyr did not hold the notion of the propitiatory nature of the Sacrifice of the Mass.)

Athenagoras, A.D. 170 :—"What have I to do with holocausts, of which God has no need? Nay, we must offer a bloodless sacrifice, and pay a reasonable service."

Irenæus, A.D. 184 :—"Christ Jesus, the Son of God, Who by His Passion reconciled us to God. For He truly saved us."

Tertullian, A.D. 198 :—"The spiritual offerings of praise

are shown to be sacrifices, and a contrite heart is declared to be a sacrifice acceptable to God."

Clemens Alexandrinus, A.D. 204 :—"The sacrifices to God are prayers and praises."

Cyprian, A.D. 250 :—"We make mention of His Passion in all our sacrifices; for the Passion of the Lord is the sacrifice which we offer." (Welchman on Art. xxxi. quotes this passage, and adds this note :—"If the Passion of the Lord be the sacrifice, then can there be no sacrifice in the mass, unless the Lord truly suffer in the mass : a notion equally horrible and absurd.") [This even the Romanists dare not say; and they call the sacrifice of the mass (Sess. xxii., decree c. ii.) the "*bloodless oblation*."]]

Eusebius, A.D. 329 :—"The bloodless and reasonable sacrifices of prayers."

Chrysostom, A.D. 400 :—"We do not offer another sacrifice, like the chief priest of old, but always the same; or rather we make mention of [Christ's] sacrifice."

Augustine, A.D. 410 :—"We often speak in such a way as to say—when Good Friday is near—'to-morrow or the day after is the Lord's Passion;' when He suffered many years ago, and that Passion never took place but once. . . .

Was not Christ once for all offered in His own Person? and yet in a sacrament, not only at every Easter solemnity, but every day He is offered to the people; nor, in fact, does he utter an untruth, who, when asked, answers that He is offered. For if sacraments had not some similitude of those things of which they are the sacraments, they would not be sacraments at all. But from this similitude they commonly have the names of the very things themselves. The sacrament, therefore, of so great a thing is only called by the name of the thing itself."

And again :—"That which is called by men a sacrifice, is a sign of the true sacrifice."

And once more :—"The flesh and blood of the sacrifice . . . since the Ascension of Christ are celebrated by a sacrament of commemoration."

Such then is the difference between the teaching of our Church and that of Rome on the subject of the nature of the Eucharist,—and such, too, is the teaching of the Word of God, and the belief of the earliest, and, therefore, as we may

well imagine, the purest ages of Christianity. There are many other points of disagreement between us upon this same subject, some of which will come under our consideration in the next and succeeding chapters. Even as far as we have gone already, how great is the difference between us. The Church of Rome converts the Holy Sacrament of the Lord's Supper into a real and literal sacrifice: it teaches that the very body and blood of our Saviour, "once for all offered" (Heb. x., 10) upon the Cross, are again offered to God at every celebration of the Eucharist; and thus again and again "a propitiatory offering is made for the living and the dead." How much more in accordance with the Word of God, with primitive faith, and with common sense and reason, is the doctrine of our Church, which regards these holy mysteries not as a propitiatory but as a commemorative sacrifice,—we leave our readers to decide. The sacrifice itself,—the sacrifice of Christ to the Father for man,—was but once to be offered; and it is by virtue of that sacrifice once offered that we can alone "receive remission of our sins, and all other benefits of His Passion." That we do in some sense offer a sacrifice to God every time that we approach the Holy Communion is true; but then it is not a propitiatory sacrifice, but a "sacrifice of praise and thanksgiving," a sacrifice of love, and worship, and gratitude, and charity, and obedience: and the Eucharist itself we hold to be not a sacrifice for sin, but a feast upon a sacrifice, at which we renew our baptismal covenant with God, and commemorate the death of His Son for us upon the Cross; and by the partaking of which our souls are refreshed, our faith strengthened, and the grace of God conveyed to us, to enable us to act up to our Christian profession, and to work out our salvation through Christ Jesus.

H. C. H.

PRINCIPLES OF FAMILY WORSHIP.

I.

1. THE Kingdom of Heaven is a polity, the Ruler of which is both supreme King and supreme Priest in His own person: but which presents (or will present), flowing from and standing in Him, both a civil and an ecclesiastical organization,

the officers of each of which may be distinct from those of the other. The Church has charge of the worship of God, and of the spiritual well-being of the subjects of this Kingdom: the State exercises over them rule and management in external affairs. It is the union of these two which makes up the perfect organization of the Kingdom.

2. Although the Lord has already brought out in Christian men—i. e. in men who in their spirits are already “risen with Christ”(a)—the ecclesiastical organization of His Kingdom, He has not yet set to His Hand to do the same with reference to its civil organization, waiting for this till the resurrection of the body. The Church, therefore, as now existing, is not adequate to set forth the Kingdom of Heaven in its fulness. But God has, and ever has had, a witness to, and type of this Kingdom of His; this archetypal “pattern in the heavens.” This is the Family. The Head of this body represents—as Husband, the Lord Jesus the Bridegroom of the Church;—as Father, the Lord Jesus as the Second Adam, the Father of the new creation;—as Master, the Lord Jesus as King of His subjects. The woman, as wife, represents the Church as a body, “the Bride, the Lamb’s wife;”(b) as Mother, the Church considered in an abstract sense, as a woman bringing forth seed to God, “the mother of us all;”(c) as Mistress, the Church sitting on her Bridegroom’s throne as the queen of creation. The children, ruled by the parents, yet, when arrived at years of discretion, ruling (under them) the servants, set forth the subordinate kings (queen) and priests of the Kingdom,(d) the elect sons and daughters of God. While, lastly, the servants represent those “nations of them that are saved,”(e) who shall be its subjects.

3. The Family has thus both a kingly and a priestly organization ordained of God. It is because of its priestly organization that Daily Worship is its essential and Divine office. Where there is priesthood, there must be worship: and without priesthood (and its recognitions), whatever prayer there may be, there can be no worship. The three worships recognized by God are:—I. That of the individual, who in Christ is both king and priest.(f) II. That of the Church, “the royal priesthood,”(g) in which is already seen the priestly side of the Kingdom of Heaven. And, III. That of the Family.

4. Family Worship is therefore no mere matter of arbitrary choice or supposed propriety, but a divine ordinance, essential to its right existence as a divine unity. And Family Worship is not the same thing as the worship of the Church. The social relationships are not of Christian origin, but far anterior to the Church,—dating from Creation. Marriage is not an ordinance of the Church, though hallowed and blessed by her, as the minister of God. And equally distinct is the worship of the Family. It has its own laws, times, and order:—the Head conducts it, teaches and blesses his house not by virtue of any ecclesiastical standing he may have, but as the Priest of the Family:—and the wife, while women must keep silence in the Church, may, and should, in her husband's absence, fill his place in the worship of the Family.

5. Further distinctions will appear as I proceed. Suffice it in this section to have indicated the essential necessity of Family Worship, and its true position and distinctive character. I proceed now to enquire into its order and laws.

II.

1. In the Patriarchal dispensation, all the ordinances of God stood in the Family. There did not exist, as in the Jewish and Christian dispensations, a Church made up of the aggregate of families, by which the full worship of God might be offered. The only priesthood and worship, therefore, which existed in Ante-Mosaic times was that of the Family; and there is more than *à priori* reason to believe that this attained a considerable fulness of right order, and ritual. (*h*)

2. But when God gathered from out of the families of the earth a people for His Name, and formed them into a body having an ecclesiastical as well as a civil organization, He gave to the priesthood of this body—not to that of particular families—the offering of the fulness of His worship. And yet He did not ignore the family: but shewed that its worship, though in a subordinate form, was still to continue, by instituting at the very first a rite, which, though embracing all, and having its centre at the altar of the Tabernacle, was celebrated by each family apart; and that not by a priest, but by the head of each family, acting as such. This rite was the Passover. And the types of the Law being shadows of those heavenly things whereof the Church possesses the very

image, from this rite we may gather the order of worship which God would have the Christian Family to observe.

8. The order of this rite was as follows. A lamb was slain by the Head, (i) and eaten with bitter herbs and unleavened bread by the whole family, "all sojourners in the house being counted as members of the same. The sacrifice of this lamb was typical of the sacrifice of Christ, plainly indicating to us, that as the sin of the human race is that which caused the death of the Lamb of God, the family, when it is gathered together in the evening, should confess its share of the common transgressions which it has committed during the past day, with prayer to God that He would preserve it through the perils and darkness of the coming night." The feeding on the lamb is that Holy Communion with God which we obtain—as individuals, by direct intercourse with the Father of our spirits in and through His Son Jesus Christ;—in the Church, by receiving the Sacrament of the most precious Body and Blood of the Lord;—and in the Family, by His Word and Spirit. It indicates, therefore, in the evening worship of the latter, the reading in the Holy Ghost of a portion of the Word of God, accompanied with the bitter herbs of true contrition of heart, and the unleavened bread of sincerity and truth.

4. As the blood of the slain lamb, sprinkled on the lintel and posts of the door, preserved the children of Israel during that terrible night when all the first-born were cut off from Egypt, so will the Christian family rest safe from the world, the flesh, and the devil, sprinkled with the blood of Christ through confession of sin. For there is no Absolution pronounced in the worship of the Family,—this pertaining only to the priesthood of the Christian Church. Yet "the shed blood of Christ is sprinkled thereon: for the confession is made in faith of the absolution which hath been pronounced at God's altar in His Church, just as the blood sprinkled on the door-posts and lintel was brought from the one altar of all Israel." And as, when the morning arose, it was to light up the enemies of Israel dead on the sea-shore, and for the ransomed ones themselves to burst forth into the song of praise and thanksgiving:—

"Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he cast into the sea!"

So, when the Christian family re-unites in the morning, its worship should be unmingled joy and praise.

5. We should never, moreover, forget,—in our family prayer or otherwise,—that the complete fulfilment of this type has yet to be seen: when those who have spent the night of this dispensation under the sprinkling of the blood of Christ, and in feeding on him through all the means of grace, shall, in the glorious morning of the Resurrection, see all their baffled enemies cast into the lake of fire, and shall “sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty! just and true are Thy ways, Thou King of saints! Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.” (4)

III.

I. We have now arrived at the essential principles of the Morning and Evening worship of the Family. Adding to these such other elements as seem appropriate to round off and complete the whole, its order will stand thus.

- I. EVENING. 1. Confession of sins of past day.
2. Reading of Holy Scripture.
3. Prayer for protection, &c. during the coming night.
4. Blessing by the Head.

- II. MORNING. 1. Psalm or Hymn of Thanksgiving.
2. Prayer of Thanksgiving and Dedication, and for guidance, &c. during the day.
3. Blessing by the Head.

On each of these items I would say a few words.

2. *The Confession.* In the first place, let it be remembered that the sin to be confessed is not that of the Church, nor primarily that of individuals,—these being proper to the peculiar worship of each—but that of the Family. Such is failure of its members in their relative duties,—of the whole family in being an example to others. This, however, though subordinating, will not exclude individual transgression, any more than the Church does in her confession. Secondly, the language should be general, not enumerative of particular

offences. Especially to be avoided is "any allusion to faults of members of the family, or to any misdemeanour that has been committed, which is cruel, taking an unfair advantage, and highly reprehensible." The same remark applies to the words spoken by the Head on the reading of Scripture. Any clearly reprehensible act which has been committed may be dealt with in private: while allusions to those not so are as wrong in kind, though not in degree, as the curses which the Romish priest pronounces at the altar on his political or social opponent.

Lastly, it should be borne in mind that the sin to be confessed is not that of heathens, but of those who have in their baptism been made "members of Christ, children of God, and heirs of the Kingdom of Heaven." It is our shortcoming in living the Life of Christ which has been imparted to us;—our failure in letting our light shine before men, and walking worthy of the vocation wherewith we are called,—that should be upon our hearts and lips at this time. The Confession may be repeated by the Head alone, or by all present;—the latter being, in most cases, the preferable manner. It may be blended with the prayer following the reading of Holy Scripture: but as confession of sin, according to the type, forms so prominent a feature of the Evening Worship, it seems to me that this prominence should be recognized by its isolation from the other parts.

3. *Reading of Holy Scripture.* A short portion of this, most frequently from the New Testament, should be reverently read, and such words said upon it (and no more) as may be suitable for the exposition of its meaning, and the application of its teaching. The exposition, especially when there are young children in the family, should be as simple and as interesting as possible. The whole may properly be prefaced by prayer for the light of the Holy Spirit on the letter, and concluded, by a petition that God may bless the reading of His Holy Word to our souls.

4. *Prayer for the coming night.* In this prayer we should, besides ourselves, remember before God all His people, especially those near and dear to us, and the departed as well as the living. Particular mention may here be made of the sick or afflicted of the family or elsewhere. By "remembering the departed," I of course do not mean prayer for their release

from any fancied Purgatory, or for any change in God's mind towards them. I mean simply that which is His own most blessed will, that they may rest in His peace, and speedily awake to a joyful resurrection. They are but retired to rest earlier than the general family. And it is here that we should bear in mind that complete fulfilment of the type of the Pass-over to which I have already referred. We should pray God to hasten the coming of His Son from heaven; and so to prepare us now for His appearing, that then, in the bright morning of the Resurrection, we, with His risen ones, may be caught up to meet Him in the air, and so be ever with Him. (l)

5. After this the Lord's Prayer should be repeated by all present: and then the Head, rising, should gather up and pour down upon the family all the love of God toward His children, in solemn benediction. This is (not prayed for, but) pronounced by the Head, in the name and by the authority of the Lord Jesus: and under its shadow the family retires to rest in peace and safety.

6. In our Morning Worship, we come before God in virtue of our confession and sprinkling on the previous evening, and at once offer our praise and thanksgiving for His care of us during the past night. We begin by offering before Him a Psalm. This should obviously not be one of those called Penitential. It may either be read or sung,—the latter, however being, when practicable, infinitely preferable. The Gloria Patri should conclude it. Where there are sufficient singers, a well-selected hymn may occasionally, especially on Fasts or Festivals, be substituted for the Psalm.

7. Then should follow a prayer of thanksgiving to God for His care of us during the past night, and for all His mercies; dedicating ourselves afresh to His service; and beseeching His guidance during the day, to keep us from error and sin, and to enable us to fulfil our duties in that state of life in which He has set us. It is in this prayer that we should introduce any additional petition, with the exception of that of a more mournful character already referred to in the Evening Prayer. Such should especially be made on the occurrence of the Fasts and Festivals of the Church;—on the marriage, or other important event in the life of any member of the family,—or on events of like import in their spiritual life; as Baptism, Confirmation, First Communion, &c.

It is a pleasing custom, moreover, to solemnize the anniversaries of the marriage of the parents, and the birth of each child, with especial mention and remembrance before the Lord of the individuals concerned. Lastly, on every Lord's Day, reference should be made, in both morning and Evening prayers, to the special means of grace thereon enjoyed.

8. At the end of this prayer, the Lord's prayer should be offered, as in the evening, and the Blessing pronounced by the Head;—this being framed with especial reference to the duties of the day just entered upon. In the strength of this, the household go forth unto their work and labour until the evening, when once more they assemble before the Lord, and the ceaseless round of prayer and praise again begins.

IV.

1. I have now set forth, both as to its general character, and as to its due order and component parts, the principles of the Morning and Evening Worship of the Christian Family. I have only now to offer a few suggestions as to the mode of conducting it.

2. In the first place, and above anything else, I would say,—if you wish it to be a delightful duty, and not a wearisome task to your family—avoid tediousness. Ten minutes—or at the most a quarter of an hour—is fully long enough. Long family prayers, besides the above-mentioned evil (which is especially felt by the younger children and the servants), have an inevitable tendency to become a substitute for attendance on the daily worship of the Church—a result devoutly to be avoided by all who rejoice to be members of the Body of Christ.

3. The hours of worship should be fixed, and strictly adhered to, that the rest of the daily life of the household may revolve regularly around them; and that the servants, especially, may not be hindered and put out in their work. What these hours should be requires some consideration. It is obvious that Daily Worship—whether that of the individual, the family, or the Church—should begin and end the day. But the day of the family is one thing,—that of the individual or of the Church another. The Church's day varies in different localities, (it is a question of interest whether

it were not better fixed): the individual's day is from his rising to his retiring to rest. The first and last portion of each of these should be dedicated to the worship proper to it. But the day of the family is from its meeting in the morning to its separation at night, however earlier or later that of individual members of it may extend. The Morning Worship should thus be immediately before breakfast: the Evening Worship after the complete removal (that the servants' work may be over) of the last meal. Opportunity is thus given for any to retire to rest as early as they desire.

4. A question arises as to the prayers:—Should they be extempore, or according to a set form of words? This must be decided by each family for itself; but I feel no hesitation in pronouncing strongly in favour of the latter. Whatever tendency it may have towards monotony or formalism, the evils of the other side are far greater and less evitable. Private prayer should indeed be unpremeditated; but all public worship must be liturgical to be “common prayer.” Its leader, if he pray extempore, however desirous he may be to utter not his individual sentiments, but those of all in whose name he speaks, will find it next to impossible so to lose himself. His own frame of mind at the time,—his own thoughts, troubles, opinions, desires,—will unconsciously and inevitably tinge his language; if he happen to be wearied or out of spirits, it will be impossible to refrain from such an opportunity of pouring out his soul to God, while those for whom he is speaking may have no corresponding sentiment in their minds. These, on their part, unable perhaps to follow the speaker, unsympathetic with his feelings, and not knowing what is coming next, are naturally led rather to listen to his prayer as to a pious and edifying soliloquy, than to pray with him; while to those who really wish to do this latter—but owing to these things cannot—only those who have been members of families or congregations where extempore prayer is used, can know what misery it is. Add to these principles, the consideration from expediency, how few can frame such prayer without stammering and painfully confused diction,—and I need say no more to show the superiority of a regular form of prayer for this purpose.

5. The proper person to conduct the worship is the Master, the Head and Priest of the Family. In his absence, it de-

volves upon the mistress, who, as the Church with Christ, is one with him, and partaker in his priesthood. Failing both of these, it should be conducted by the eldest son or daughter: but in this case the blessing must be prayed for, not pronounced. The latter can only be done by the Head, or by his wife, as in him. It is a mistaken notion which induces Heads of families to request clergymen who may be present to occupy their place in this service. The Priesthood of the Church has no standing whatever in the family; as that of the family has none in the Church. The error, however, is as old as Micah. (*m*)

Viewed in this light, and carried out on these principles, the Morning and Evening Worship may be made the consummation of Christian Family life. Nothing will more powerfully keep alive the consciousness of its Divine unity, and of its dependence as such on the Lord. And in all Heads of such families still abides the benediction of the Apostle, "To the church in thy house grace and peace from God our Father and from the Lord Jesus Christ." (*n*)

R. H.

(*a*) Rom. vi. 3, 4. Eph. ii. 1—6. Col. ii. 12, and iii. 1.

(*b*) Rev. xxi. (c) Rev. xii. 5, 17. Gal. iv. 26.

(*d*) Rev. i. 6, 7. (e) Rev. xxi. 24.

(*f*) Rev. i. 6, 7. (g) 1 Pet. ii. 5, 9.

(*h*) See Blunt's "Scriptural Coincidences."

(*i*) [But whose blood had been brought to the priest, and by him laid on the altar, and afterwards sprinkled round about the altar. *Levit. i. 5.* Ed. C. W.]

(*k*) Rev. xv. 3, 4. (l) 1 Thess. iv. 16, 17.

(*m*) Judges, xvii. (n) Philemon, 2; 8.

DIALS.—The words anciently written on dials were often very expressive, though few. Over an arch which extended across the street of old London Bridge, when houses were there, was a dial with this motto, "Time and tide stay for no man;" and on a dial opposite to the north end of Paper-buildings, in the Temple, the following short but admirable piece of advice, "Begone about your business."—*City Press*."

THE MANNERS OF THE MESS-ROOM.

THE following letter gives an entertaining and instructive description of the mess-room of a cavalry regiment, some years ago, during the age of duelling, which has now happily passed away, thanks to the Queen's firmness, and the better principles of the age in which we live. It is a happy sign of the times, denoting the nearing of that blessed period when swords are to be turned into ploughshares and spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more :—

SIR,—I beg the favour of your introducing into the next number of your magazine an account of my *debut* in the army; as my case may possibly get into the hands of young men about to enter on the profession of a soldier, and who may stand in need of the advice which I stood so much in need of myself on that occasion.

I must tell you, in the first place, that my father was a plain country gentleman; and that though I received a tolerably good education, I was not a collegian; nor, owing to my father's partiality for a country life, had I been more than once in the great metropolis, and that was on a visit to an old aunt of the veriest antiquity of fashion. Thus educated and circumstanced, you may easily imagine that I had not the fine polish of a man of fashion; for all the company that I had ever seen at my father's house were the neighbouring squires, the rector, the lawyer, and the apothecary; unless, indeed, that I except Lord Spindleshanks, who now and then did us the honour of a visit, being a distant relation; but whose manners, unfortunately for me, I had been very early taught to despise; it was not until it was too late that I discovered the valuable acquirements of the noble peer, who was, doubtless, the quintessence and epitome of good breeding.

Now, sir, you may already begin to conjecture that, although I was born a gentleman, had had a classical education, and was considered, among the old dames of the neighbourhood, whom I was officious to please, as a very polite young man, yet I wanted that *manière*, that *bienséance*, so much admired, and thought so requisite in finished society. I was, it is true, very desirous to please: but I was too good humoured

(if I may use that expression); I was too ready to laugh and to joke; and as I meant no harm, had no idea that any body could be offended with me.

But not to digress, sir; my father, to satisfy my pride and my mother's vanity, bought me a cornetcy in the dragoons; and having obtained the usual recommendation from a general, a friend of his, I joined my regiment, and met my brother officers at the mess, who received me very courteously among them; although I cannot say that I much liked their looks. There was Lieutenant-Colonel Glum; Major Finish, Captain Scoul, Lieutenants Proudly and Touchy, Cornet Snap, and myself.

Now, sir, as I had nothing like bashfulness about me, I made, as Major Finish has since told me, a very favourable impression. I was as easy as any of them, and seemed to promise much; the fact was that I was not found out. The conversation took a turn upon general subjects, and I thought that I spoke very well when an opportunity offered; though to be sure, to say the truth, I did observe Captain Scoul, who was a dark man; with strong features and black eye-brows, look at me now and then, as if, to use a seaman's phrase, he was taking the bearings and distances of my understanding.

The colonel, who was not at all handsome, paid me so much attention, that I fancied something very agreeable and prepossessing in his countenance; though, in truth, it was deformed with all the spasms and contractions of ill temper, ill health, and natural ugliness. The colonel, who was a very well-bred man, after a glass had been taken round the table, was engaged in relating an anecdote of some officer in another regiment; when something unluckily happened to tickle my fancy, at the moment, as being very pat to his story; and in my eagerness to tell it, I unfortunately interrupted him. I observed Captain Scoul instantly fix his eye upon me, Major Finish smile, and Lieutenant Proudly toss up his head, while Lieutenant Touchy and Cornet Snap, both of them had the kindness to say, at the same time, "You interrupt the Colonel!" who, by the bye, if I had been about to be tried by a drum-head court martial, could not have looked at me with more severity. I had good sense enough to see that it would take some time to restore myself, if ever,

to his favour : I was, however, determined not to disturb the next anecdote.

After my rebuff, I sat for some time what is called *mum-chance*, until I happened incautiously to lean my arm on the back of Lieutenant Touchy's chair ; but I had luckily the presence of mind to discover my fault, just as he seemed in the act of giving me a reprimand. I had scarcely got over this mistake, when Lieutenant Proudly having, in the course of conversation, enlarged very much on the advantages of high birth and the splendour of titles, I happened to throw in an unfortunate observation, that I thought it all a pack of nonsense, though, as I afterwards found out, the lieutenant was brother to a peer, and heir to his title, and which, indeed, he expressed very finely by the turn up of his nose. I did not know what amends to make ; however, I contrived to throw in an observation, that titles when bestowed upon distinguished officers in the army or navy, or even upon eminent merchants who had been serviceable to their country, were, doubtless, of real value ; but even here I was unfortunate ; for the family of the Proudlys were of mushroom extraction, and had nothing but the bare title to carry them through, which had been given to the lieutenant's father, for his talents and services as a contractor.

I began now to observe that my reputation was sinking very fast ; but the genius of mischief had not yet ripened his plots against me. The devil, I believe, put it into the head of Captain Seoul to tell a story which, as it certainly surpassed in wonder anything that I had ever heard, I took the liberty (not knowing it was of himself) to say that I did not believe it. In an instant I received something like an electric shock on one side of my face, and which resembled, in all its symptoms, that species of vulgar galvanism, denominated a blow. Freshman as I was in the school of honour, I was not at a loss to know my predicament ; and as the thing could not be mistaken, and as I was very strong and powerful, I returned the compliment that I had received, in a way that brought Captain Seoul to the ground. It was lucky for us both that this manual interchange passed only in the mess. We were separated ; and I had the sense to know what must follow, with courage enough, as it happened, to abide the consequences.

The next day Lieutenant Touchy, whose looks indicated that he liked the job, brought me a message, and I went out to meet my adversary; who, providentially for me or for himself, was arrested that very morning, as he was dressing himself in his room for the part he had to play. Major Finish, who was not only one of the best-hearted men I have ever known, but at the same time one of the most accomplished gentlemen, called at my room. "Mildman," said he, "I think that I have found out in your face the promise of a good understanding, and that there is not anything the least offensive in your thoughts; suffer me then, my young friend, to give you a little advice, since happily for the present you have got out of this scrape." I thanked the major for his kindness, who, when he sat down to breakfast, continued his subject. "Now, sir," cried he, "there is nothing so easy, according to the present rules of good breeding, as for a young man to please at his entry into life, if he would not be too impatient to do so. It is like learning to swim: if you plunge into the stream without instructions you must sink. A young man who enters into the army, or any new situation, should wait until he can by observation catch the manners of his party; he may do safely as the most modest man does in the company; he will soon find who is the most polished, and he must study after him, as the pupil of the painter does from the originals of his master. A young man so disposed does not get into scrapes, because at first he goes no further than to pay attention to what is said, and to notice what is done, until he knows the customs, catches the manners, and acquires the elegancies of fashionable life; he may then begin to display, with advantage, the talents he possesses; and knowing all the steps, may enter the ball-room without diffidence or dread. It requires time to get polish; but with a good heart and understanding, no man, even the most deformed in person, will ever offend in company. The character of a soldier," continued he, "is oddly contrasted; though as finished in their address and carriage as other men of fashion, they are nevertheless, at the same time, 'sudden and quick in quarrel,' and sometimes turbulent and outrageous about things never meant, and much too trifling for a moral man to notice; and yet," continued the major, "it is not difficult, even with all this fire of character that we

have to encounter to go through life in the army without being engaged in an affair of honour. The general rules of good breeding will, if attended to, carry you through; but if by accident any rude offensive language is used at a table, it will be wise not to take it as personal to yourself, if it can be avoided. Join the mess to-morrow without apprehension; and as we march to embark for the Continent, it is most likely your adversary will be left behind. Your character will not suffer, for I can prove that you were ready to exchange shots in this business, and I hope sincerely, that the Providence which can disappoint to prevent misfortune, may order it so that you may never meet at all."

I was, as you may suppose, very much pleased with the Major's candid and generous behaviour; and I could find, when I met my brother officers the next day, that he had secured me a favourable reception. They found that I did not want courage; and as, in the army, they considered that as the first qualification, they showed me respect accordingly. Colonel Glum directed his discourse to me; Lieutenant Touchy shook me by the hand, and expressed a wish that no more might come of my disagreeable rencontre; and even Lieutenant Proudly deigned to look at me without arrogance or contempt.

(To be concluded in our next.)

A FATHER'S PRAYER.

THE following verse, as an appropriate conclusion to the Father's Prayer, has been sent in addition to that signed T. H. T. on page 411, volume twelve; which may find a response in the breast of every parent:—

And O, when life to me shall end,
And all whom Thou hast given,
May parents then and children be
A family in heaven!

T. H. T.

WE regret, that from other matters, we have been unable to add our usual Notice of Books, which was prepared, but which shall appear in our next.

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Vol. XIII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from page 8.)

IN January, 1664, Charles addressed a joint letter to Bishops Hamilton and Wishart, and thanked them and their brethren for their care and prudence in the settlement of the Church; and appointed a commission, lay and clerical, for visiting the universities and increasing their revenues. Whereupon they instituted a rigorous inquisition, and found little "save blind, irrational zeal and bigotry," which was no ways surprising, considering that the old covenanting leaven had not then been purged out. A high commission court was at this time constituted, which was appointed "to take cognizance of, and to punish all offenders who went about corrupting and disaffecting people from their allegiance and obedience to the laws, and all who expressed their dissatisfaction to His Majesty's authority by contravening acts of parliament, or council, in relation to church affairs." This formidable court was soon dissolved; as from the arbitrary nature of its composition it was liable to become intolerant and tyrannical. At this time, also, the King con-

ferred the precedence over all the subjects in Scotland on the Archbishop of St. Andrews.

From the turbulence of the covenanters in the dioceses of Glasgow and Galloway, it became necessary that Sir James Turner, with a few soldiers, should be sent into the dissaffected counties; and it is to be regretted that he was ordered to place his men at free quarters, which would doubtless irritate the disaffected whigs very considerably.

This year, 1664, the anniversary of the King's birthday and of the Restoration fell on the Festival of Whit Sunday, and both festivals were kept with due solemnity; and the artless remarks of Mr. Nicols prove that the Christian festivals were then observed by the Church of Scotland in the same manner as in all other Christian countries. Next day, Glencairn the Chancellor died, and the Earl of Rothes succeeded him, and this appointment was satisfactory to the Church.

In July, Archbishop Sharp wrote to Archbishop Sheldon, and complained that the commissioners for ecclesiastical affairs were more calculated to irritate and promote resistance on the part of the disaffected Presbyterians than to reduce them to a state of tranquility; and the primate adds, "*that in all the other dioceses of this church we have not above one score of ministers, or two hundred men and women, who do withdraw obedience to us and to the laws. It is only in the dioceses of Glasgow and Galloway, where schism and opposition to us is owned, which, if connived at and not strenuously suppressed, will soon spread its contagion to the leavening of the clergy and laity in other places, and the overturning of all which hath been done since His Majesty's restitution, for redeeming this unhappy church and kingdom to their duty to God and the king. I can appeal to the consciences of all who know the temper of these people,*

whether hope of connivance and impunity, and the interests of a faction long accustomed to submit to nothing but what themselves do council, doth not *more influence* unto the present distempers, *than any religious regard* to Presbytery or aversion to Episcopacy.

The enormous exaggeration that has been practiced by Presbyterian writers, of the number of ministers who had deserted their charges every year, received a contradiction by Wodrow's recital of the number^d of ministers who were annually deposed for their covenanting propensities. But were Burnet and others to be believed, fully one-half of the clergy of Scotland had been ousted of their livings by the Glasgow Act.

Ten were this year deposed of these turbulent fanatics, "for not keeping of Presbyteries and Synods with their brethren, and their *unpeaceableness* in the church." One of these, a Mr. Donaldson, was retained and supported in his church against the authority of the bishop and the law, by that dangerous patriarchal authority by which in those days the nobility set the crown at defiance. This was a piece of erastianism to which the primate would not submit, as it encouraged the disaffected to stand out, and, besides, was contrary to all ecclesiastical propriety. He therefore got the time for Donaldson's restoration postponed for some weeks. In the interim he represented the case in its true light to His Majesty, and he obtained a warrant under the King's own hand, "discharging all outed ministers to come back to their charges." Five more were sentenced to deposition by the Synod of St. Andrews, but the primate gave them two months' time to consider, and become obedient to the law.

Early in the year 1665 a general fast was kept, on account of the war with Holland, and those Presbyterian ministers

who still retained their churches observed it; but they added their own grievances to the national cause, which one of them summed up in one sentence—"The contempt of the glorious gospel,"—as taught by them. Their system of the gospel, however, induced them to enter into secret correspondence with the Dutch, the king's enemies; and in order to prevent their "drawing to a head and making a division in favour of the enemy, Sir James Turner, who had only sixty men under his command, was ordered to disarm all the Presbyterians. The five ministers whose sentences had been respited by the primate and another, were now deposed for their obstinate disobedience to the law. In September, an order was sent down by Lauderdale, to Rothes, to arrest several suspected gentlemen, and the reason assigned for this by Wodrow, is that the bishops coveted their estates; but which the primate, in a letter to the Earl of Kincardine, most indignantly repels. Guthrie, a Presbyterian, asserts that a correspondence was kept up between the covenanters and the disaffected Presbyterians that had fled to Holland. And Burnet says that "all those counties that lie towards the West became *very fierce and untractable*, and the whole work of the council was to deal with them and to subdue them." The lives of the clergy were in danger from the violence of the Presbyterians, who frequently, like the Jews of old, stoned them.

In the year 1666, the covenanters who were in Holland kept up a political correspondence with their party in Scotland, and a plot was discovered for the seizure of the castles of Edinburgh, Stirling, and Dumbarton; and an accidental circumstance produced a general rising of the Presbyterians or covenanters.

Turner had sent four soldiers to a place called Dalry to bring in a prisoner; they were set upon, and the prisoner rescued. They were joined by many others, and proceeded

to Dumfries, Turner's head-quarters, whom they surprised in bed; took him prisoner, and immediately retreated into Ayrshire, gathering as they went, until they amounted to about 3,000 men. The council was greatly alarmed; ordered General Dalzell to concentrate his forces at Glasgow, and to watch the movements of the rebels, who were everywhere joined by the Presbyterians of the places which they passed. A Colonel Wallace, who had joined them, was chosen their general, and they advanced towards Edinburgh, thus placing the royal troops in their rear. In a council-of-war, the ministers who had joined them declared as "they had a clear providential call to this undertaking, they could not quit it till they had as plain a warrant to desist." To propitiate heaven, they resolved to renew that inexhaustible fountain of blood, heresy and schism, the covenant, which they did at Lanark; and it was here debated whether or not they should put Turner, their prisoner, to death; but Wallace prudently preserved his life from the fury of the ministers.

After renewing the covenant, the ecclesiastical leaders issued a manifesto, complaining of oppression, demanding the utter extirpation of Episcopacy, and establishment of the covenant; on these conditions being fulfilled, they promised the same sort of obedience which had been observed in the preceding reign. Wallace was personally a brave man, but he was utterly ignorant of the military art, for he marched the rebels into a position at Rullion Green, on one of the Pentland Hills, which rendered his advance or retreat impossible. He now offered to treat with the council, but that body would not treat with armed rebels; but if they would lay down their arms and petition for mercy, it would be extended to them. Dalzell, who had halted to afford the rebels time for negotiation, now advanced and attacked them, and totally routed them on Wednesday, the 28th of

November. Not many were killed or taken in the pursuit, but the country people were very unfriendly to the fugitives, and captured about eighty of them.

The bishops and clergy throughout the kingdom petitioned the King and the council in favour of the prisoners; and the Bishop of Edinburgh, who had himself suffered the rigours of "the thieves' hole" during the dominance of the covenant in the last reign, fed them so liberally from his own kitchen, that they ran more risk from over repletion than they had done in the field from famine and the sword. Eleven of the prisoners were tried for high treason on the 4th of December, and all were offered their lives on the easy conditions proposed by the King himself, of *promising to obey the laws*, and to say *God save the King*. Four only of these fanatics could be prevailed on to accept these conditions; the others perished as self-applauding martyrs. These necessary severities were the effects not only of this particular insurrection, but of their constantly turbulent and seditious conduct and demeanour. No government would have overlooked such a rebellion; connected as it was with a foreign enemy, who protected the fugitives and rebels, and through their instrumentality attempted to throw the whole kingdom into rebellion and revolution. The field preachings were the rendezvous of rebellion, and the preachers were the instigators of all the acts of sedition and treason which took place; and the ministers, stepping in with a *divine warrant*, prevented the late body of rebels from dispersing at Lanark.

Little remarkable occurred in the years 1667 and 1668; but in a letter from Archbishop Burnet to Archbishop Sheldon, the former says that the clamour against the military which had been quartered in Presbyterian districts was very unjust. "Our ministers," he says, "who are loyal and own the present government will be forced, for what I see,

to *desert* their stations ; several of them have been *robbed, and some beaten, and some wounded*. The council is now considering what will be the best and most effectual remedy against the anger and fury of those *merciless rebels*, who, in the army's absence from the west, range up and down the country in small parties."

A change in the ministry had made also a change in the management of the Presbyterians ; in consequence, their insolence and insubordination greatly increased, and their persecution of the Episcopal clergy was so much augmented that they began to fear that they would no longer be protected by the government. In consequence, many of them resigned their livings and repaired to the north of Ireland, where they hoped to be more happily settled than they had been among a rabble of fiery zealots, who were now licensed to assault and plunder them without restraint. The new ministers, Tweeddale and Kincardine, were Presbyterian in heart, and carried on the same game with the covenanters which our late whig ministers did with O'Connell and the Irish Papists. An impracticable comprehension was proposed and attempted ; the laws for the protection and establishment of the Church were to be repealed or altered ; and, to insult and depress the Episcopal authority, the Church was to be required to yield up all her right, the bishops to retain little more than the name ; and, in effect, Presbytery was to be established by law. But this vile scheme was spoiled by a deliberate attempt to murder the Archbishop on the street of Edinburgh. Wodrow represents the assassin, James Mitchell, as "a youth of *much piety and zeal* ;" he had shown his piety by having been engaged in the late rebellion ; he fled to Holland, and, as he said, "Having not yet laid down arms, and taking the Archbishop of St. Andrews to be the main instigator of all the oppression and

bloodshed of his faithful brethren, took up a resolution in 1668 to despatch him." So that this intention was not a hasty impulse, but a *deliberate* design to commit murder, as a principle of religion enjoined by the covenant, over which he had brooded for the space of five years.

On the afternoon of Saturday, July 11, 1668, the Archbishop of St. Andrews had taken his seat in his coach, and was in the act of distributing alms to some mendicants who had grouped round the carriage, and the Bishop of Orkney had taken hold of the door to get in after him, when he received the contents of the *pious* Mitchell's pistol in his left arm, which broke it. The shot was designed for the primate. Mitchell, in the confusion, made his escape, and, changing part of his dress, returned and mingled coolly with the crowd ; but the primate had caught a distinct view of his features, and was able to recognise him several years afterwards. Wodrow and his copyists treat this execrable action with the most disgusting levity, which shows that the infernal principles of the covenant has seared their consciences. And they even insinuated that the two bishops, having made all the haste they could into the house, to be a circumstance betokening the fears of a guilty conscience. It would have been singular stoicism if they had not hastened into the house when one of them received a mortal wound which all the surgical skill of that period was unable to cure ; it caused his death some years afterwards, as it affected his general health ; and, besides, Bishop Keith says, the bullet was poisoned.

We shall again meet with the "pious" assassin Mitchell ; meantime his character may be noticed as a specimen of what that party call piety and zeal. He took the degree of M.A. at the University of Edinburgh in 1656, and Leighton, the principal, administered the oath of the covenant. On

account of his ignorance, the Presbytery of Dalkeith refused him a licence, but after the Restoration some of the Presbyterians in Galloway licensed him, and he preached among them for some time. A Mr. Dundas appointed him tutor to his son, and domestic chaplain, but he was dismissed for having been too intimate with the gardener's wife. He then frequented conventicles, preached up the covenant, and became chaplain to a niece of Johnston of Warriston, who was hanged, and of course a cousin of Gilbert Burnet, Bishop of Salisbury. He joined the rebels at the late rising, and, being outlawed, he fled to Holland, where he remained until he returned, with the intention of murdering the Archbishop of St. Andrews.

(To be continued).

ENGLAND AND ROME.

(Continued from page 18.)

CHAPTER XIII.

THE ROMISH ADDITIONS TO THE CREED.

Art 17 of the Creed of Pope Pius iv. concluded.

ART. 17.— and that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there takes place a conversion of the entire substance of the bread into the body, and of the entire substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation."

The Council of Trent, Session xiii., held October 11, 1551, published a decree in 8 chapters, having annexed to it 11 canons, "touching the Most Holy Sacrament of the Eucharist." We print those canons only which refer directly to the doctrine of transubstantiation, together with that part of our Article xxviii., which treats of the same subject.

ENGLAND.

ART. xxiii.
 . . . Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions."

[In the edition of the Articles published in Edward VI.'s reign, 1552, the following paragraph occurred, and stood also in the articles signed by both Houses of Convocation at the beginning of Queen Elizabeth's reign. It was afterwards changed for the above, which may appear to be more simple and theological, though in point of fact it amounts to the same thing.

"Forasmuch as the truth of man's nature requireth that the body of one and the self-same man cannot be at one time in divers places, but must needs be in one certain place; therefore the body of Christ cannot be present at one time in many and divers places: and because, as Holy Scripture doth teach, Christ was taken up into heaven and there shall continue unto the end of the world; a faithful man ought not either to believe or openly confess the real and bodily Presence, as they term it, of Christ's flesh and blood in the Sacrament of the Lord's Supper."]

ROME.

CANON i.—"If any man shall deny that in the Sacrament of the most holy Eucharist, are verily, really, and substantially contained the body and blood, together with the soul and divinity, of our Lord Jesus Christ; but shall say that He is only therein as in a sign, or in figure, or virtue; let him be anathema."

CANON ii.—"If any one shall say, that in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the species only of the bread and wine remaining, which conversion indeed the Catholic Church most aptly calls Transubstantiation: let him be anathema."

CANON iv.—"If any one shall say that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but only during the use, while it is being taken, and not either before or after; and that in the hosts or consecrated particles, which after communion are reserved or remain, the true body of the Lord remaineth not; let him be anathema."

CANON viii.—"If any one shall say that Christ, presented in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be anathema."

It were at once a simple and an easy thing to disprove the Romish doctrine of Transubstantiation on grounds of

common sense and reason. But this has been frequently done by far abler pens. And, besides, as we have said before, one object in this series of articles is to make use of no argument of our own, but by simple reference to Holy Scripture and to the writings of the Primitive Church, to shew which of the two Churches, that of England or that of Rome, appears to hold fast the most honestly, and to cleave the most steadfastly to the faith once delivered to the saints. To those, however, who desire to read for themselves on this point, we would suggest a perusal of Leslie's "Case Stated," § 37; and of Bishop Porteus' edition of Secker's "Sermons against Popery," part ii., cap. 4, published by the Society for promoting Christian Knowledge in 1835.* In Bishop Bull's "Corruptions of the Church of Rome," published by the same Society, the reader may also find quite sufficient evidence of the difficulty which Roman Catholics themselves have in receiving this article of their Creed. The celebrated Cardinal Fisher, Bishop of Rochester, Cardinal Caietan, and many others equally well known, deny plainly that Transubstantiation is capable of proof from Holy Scripture.

A.—The Teaching of the Word of God.

"The Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in My blood: this do, as oft as ye drink it, in remembrance of me." (1 Cor. xi. 23, 24, 25. [But these words were spoken before our Saviour's Passion: His body was not yet "broken," and His blood was not yet "shed" (Luke xxii. 19, 20): and the breaking of the bread, therefore, and the pouring out of the wine, were then figurative of what was about to happen, just as they are now figurative of what has happened. The use of the words, "This cup is the New Testament in My blood," is also an additional proof (if additional proof be required) that our Lord's language cannot be taken in a literal sense.]

* See also Archbishop Bramhall's Answer to de la Mitière.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom." (Matt. xxvi. 29.) [This was after the consecration of the wine, yet our Lord still called it the "fruit of the vine;" which would seem to imply that no change had taken place in its real nature.]

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." (1 Cor. xi. 26).

[From which the Apostle evidently appears to understand that that which is eaten at the Eucharist is still bread.]

"Whosoever, therefore, shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup." (vv. 27, 28.)

"It is the spirit that quickeneth; the flesh profiteth nothing." (John vi. 63.) [Compare also this same chapter from v. 48, or even from v. 26, to the verse quoted.]

B.—*The Doctrine of the Primitive Church.*

Ignatius, A.D. 101.—"Breaking one bread, which is the medicine of immortality, an antidote that we shall not die, but live in God through Jesus Christ."

Again:—"In faith, which is the flesh of the Lord: in charity, which is the blood of Jesus Christ."

And once more:—"I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ the Son of God, who was born in this latter time of the seed of David and of Abraham; and for drink I desire His blood, which is incorruptible charity and eternal life."

Justin Martyr, A.D. 155:—"Then is brought to that one of the brethren who presides, bread, and a cup of water and wine. And he, having received them, offers up glory and praise to the Father of all things, through the name of the Son and of the Holy Spirit, and gives thanks at length for that they have been thought worthy of these things by Him. And he having finished his prayers and thanksgiving, all the people present give their assent, saying, *Amen*. Now, *Amen*, in the Hebrew tongue, means *So be it*. But when the president has given thanks, and all the people have testified their assent, the deacons, as they are called with us, give to each one of those present a portion of the bread and wine

and water which have been blessed, and carry some away to those who are not present."

Irenaeus, A.D. 184 :—"The bread, which is from the earth, receiving upon it the invocation of God, is no longer common bread, but the Eucharist, consisting of two things, the one earthly, and the other heavenly."

"Again :—When the Greeks had taken some servants of the Christian Catechumen, and tortured them, so that they might learn from them some of the Christians' secrets, these servants—having nothing to say for the gratification of their torturers, except that they had heard from their masters that the divine communion was the body and blood of Christ, thinking that it was really blood and flesh, declared as much to those who questioned them. So they, taking this as if it was really done by the Christians, discovered it to the rest of the Greeks, and attempted by torture to compel the martyrs, Sanctus and Blandina, to confess it. To whom Blandina pertinently replied, saying, "How can they endure to do this, who, for the sake of exercising themselves, abstain even from that flesh which is lawful?"

Tertullian, A.D. 198 :—"The bread which He took and distributed to His disciples, He made His own body, saying, 'This is My body : ' that is, the figure of My body."

Clemens Alexandrinus, A.D. 204 :—"The Word is variously allegorized, both as meat, and flesh, and nourishment, and bread, and blood, and milk. The Lord is all things for the enjoyment of us who have believed upon Him."

Again :—"You know well that the Lord also partook of wine; for He, too, was a man; and He blessed the wine, saying, 'Take, drink, this is My blood,' the blood of the vine. The Word, which is poured forth for so many for the remission of sins, is described figuratively as a holy fountain of joy. But that it was wine which was blessed, He afterwards showed, saying to His disciples, 'I will not drink of this fruit of the vine, until I drink it new with you in the Kingdom of My Father.'"

And once more :—"The Scripture has named wine a mystic symbol of the holy blood."

Origen, A.D. 230 :—"Consider that they are figures, which are written in the divine volumes, and therefore examine them as spiritual and not as carnal men, and understand that which is said. For if thou followest according to the

letter this very thing which was said, 'Except ye eat My flesh and drink My blood,'—this letter killeth."

Cyprian, A.D. 250 :—"Since Christ says, 'I am the true vine;' the blood of Christ is therefore not water, but wine : nor can His blood, by which we are redeemed and quickened, seem to be in the cup, when there is in the cup no wine, by which the blood of Christ is represented."

Cyril of Jerusalem, A.D. 348 :—"Under the type of bread is given to thee the body, and under the type of wine is given to thee the blood."

Council of Laodicea, A.D. 367 :—"It is not right to offer bread in Lent, except only on the Sabbath and Lord's Day."

Ambrose, A.D. 370 :—"In the law was the shadow ; in the gospel is the image ; in heaven is the reality. . . . Here He is in an image ; there, in reality."

Jerome, A.D. 392 :—"When the typical passover had been completed, and He had eaten with the Apostles the flesh of the lamb, He takes bread, which comforts the heart of man, and proceeds to the true sacrament of the passover ; that, as in the prefiguration of Him, Melchisedech, the priest of the Most High God, had done, offering bread and wine ; so He Himself also might represent the truth of His own body and blood."

Chrysostom, A.D. 400 :—"The bread, before it is sanctified, we call bread ; but when divine grace has sanctified it, through the mediation of the priest, it is indeed delivered from the name of bread ; and it is deemed worthy of being called the Lord's body, though the nature of bread remains in it."

Augustine, A.D. 410 :—"That which you see is the bread and the cup, as also your eyes tell you ; but as your faith requires you to understand, the bread is the body of Christ, the cup the blood of Christ. . . . How is the bread His body ? and the cup, or that which the cup contains, how is that His blood ? They, brethren, are therefore called Sacraments, because in them one thing is seen, another is understood. That which is seen has a corporeal form : that which is understood has a spiritual fruit."

And again :—"These things are sacraments, in which, not what they are, but what they show forth, is always to be attended to ; for they are the signs of things, being one thing, and signifying another."

Well does our Church say that the doctrine of Transubstantiation "overthroweth the nature of a sacrament:" for the very "nature of a sacrament" is that it should be a sign or representation; which the Eucharist ceases to be, if the *real* and actual body and blood are taken and received therein.

Up to the ninth century "it had been," writes Mosheim, "the unanimous opinion of the Church that the body and blood of Christ were administered to those who received the Sacrament of the Lord's Supper, and that they were consequently present at that holy institution: but the sentiments of Christians concerning the nature and manner of this presence were various and contradictory, nor had any council determined with precision that important point." But in this century, in the year 831, Pascasius Radbert, a monk, wrote a treatise advancing the doctrine which forms the subject of this chapter. In the thirteenth century, in the year 1215, Pope Innocent III. assembled a council (Lateran. IV), canon 1 of which declared "that the body and blood in the sacrament of the altar are truly contained under the species of bread and wine, which, through the divine power, are transubstantiated, the bread into the body, and the wine into the blood." There is a doubt, however, whether anything at all was really done at this council; at any rate, the canons pretended to have been passed at it were by no means generally received. Under these circumstances the Council of Trent will have the honour of being the first which has lent the weight of its authority to the fiction of Transubstantiation.

But we have reached our limits; and the doctrine of the real Presence, as held by the Church of England, and the consideration of one or two of the more grievous errors to which Transubstantiation has given rise in the Romish Church, must form the subject of our next chapter.

H. C. H.

(To be continued.)

THE MANNERS OF THE MESS-ROOM.

(Concluded from page 32.)

To conclude: it happened that I never saw my challenger again, for he died in the King's Bench Prison. Lieutenant-

Colonel Glum was killed in action; Touchy fell in a duel; and Lieutenant Proudly left the army, because he would not fight; so that in a little time I sat down with entire new faces, am now advanced to the rank of Lieutenant-Colonel in the regiment of which Major Finish, who has been some time a general officer, is now the Colonel. I need not say that I owe to him, not only the formation of my manners, but, most likely, all the advantages I enjoy; for after all that friends or money may do for a man, there is a great deal for him to do for himself.

I hope, sir, that my design in writing to you this letter may be answered; as it is nothing more than the desire to make the stranger acceptable, and his situation in a regiment better understood.

I have the honour to be, Sir, &c.

HENRY MILDMAN.

In addition to the Colonel's letter, I shall give a further illustration in the character of my old school-fellow, JACK PIVOT. Jack, too, was in the army, and sometimes got into scrapes, which in him proceeded from a certain spirit and volatility of character that no circumstance could dismay, nor animadversion correct. Jack was a good-natured careless fellow, who never meant to offend, and to whom it was extremely difficult to give offence. Jack, however, did not want good breeding; and the care of his deportment preserved him from those *quackeries* which are so fatal to the dignity and consequence of character. Jack Pivot was one of those who did not care what became of him; like the Scandinavians described by Lucan, whose courage arose from a belief that they should be happy in another world:—

“If dying mortals’ dooms they sing aright,
No ghosts descend to dwell in endless night;
No parting souls to grisly Pluto go,
Nor seek the dreary silent shades below;
But forth they fly, immortal in their kind,
And other bodies in new worlds they find.
Thus life for ever runs its endless race,
And, like a line, Death but divides the space;
A stop which can but for a moment last;
A point between the future and the past.

Thrice happy they beneath the northern skies
Who that worst fear—the fear of death—despise :
Hence they no cares for this frail being feel,
But rush undaunted on the pointed steel ;
Provoke approaching fate, and bravely scorn
To spare that life which must so soon return.”

ROWE.

There was not anything, scarcely, that Jack thought of consequence enough to make him serious ; his treatment of the world was badinage, and his business play.

Jack Pivot happened one day to be dining at the mess, when something passed which gave occasion to rather a rude reply from a brother officer. Jack, however, laughed it off with a good grace, and nothing further was said about it until at breakfast the next morning ; when Captain Mac Frigid, who was from the county of Inverness, took occasion to remind him of the offence he had received, and that it was impossible to pass it over. Jack was astonished.

“I had,” cried he, “totally forgot the circumstance ; and is it necessary, you think, that I should be offended ?”

“Certainly, my bonnie chieldy !” returned the Captain.

Jack without any further consideration, took pen, ink, and paper, and wrote the following note :—

“MY DEAR SIR,

“I am just now informed, that it is right that I should be offended at what you said yesterday : you will, therefore, have the goodness to excuse my giving you the trouble to come to the Walnut-Tree-Walk to-morrow morning at eight o'clock with pistols and properly attended.

“If you should be lucky enough to kill me, for Heaven's sake, my dear fellow, set off instantly, and take care to keep out of the way.

“Your's very truly, notwithstanding,

“JOHN PIVOT.

“*To Lieutenant Thomas Harmless.*”

The Captain was very much pleased to find Jack so ready on the occasion, and went in great haste to poor Harmless's lodging, where he left the billet ; and in about an hour after,

Jack was very much surprised to see his adversary force his way in at the door of his room.

"Bless me, my dear Pivot!" cried he, "is it possible you can be serious?"

"Serious! not I!" answered Jack; "I was never serious in all my life."

"Then I need not attend this meeting?"

"Not attend! 'Sdeath, sir, but you must; I cannot admit of any excuse."

Tom expostulated, but in vain; Jack was inflexible, with all the good humour in the world.

The next morning the Scotch Captain came early to Jack Pivot's lodging, and occupied half-an-hour in putting the pistols in order, in loading them properly, and in examining the triggers; all which he did with the greatest possible coolness; while Jack told him that he need not give himself so much trouble, as he had no doubt but that he should fall at the first shot.

At length the parties and their seconds met, the ground was measured, and the signal given; when poor Tom Harmless fired without effect which was returned by Jack Pivot; when Tom's second interfered, and communicated the wish of Mr. Harmless to speak a word. A parley in consequence took place, when it was understood that Mr. Harmless wished to apologise; which apology was offered to the second of Mr. Pivot.

"It is mighty strange," cried the Captain, "that gentlemen should be interrupted in their business; I canna say that I like the apology; and there would be a mickle deal more propriety in their going on with the affair." Jack all the time inclined to accept the apology, and wished his second at the devil for his obduracy: however Tom, who, though no coward, did not like to fight a man whom he had never meant to offend, declared himself ready to apologise in any way that Captain Mac Frigid pleased, that might not debase his character as a gentleman.

"Vara weel," answered the North Briton, "if ye winna fight, it is nae faut of mine;" when, luckily for the parties, a reconciliation took place, and Tom, in his way home, declared that he would never have a Scotchman again for a second, as long as he lived.

A SINGULAR MISTAKE.

Translated from the French of Ségur.

A VERY rich foreigner, named *Suderland*, was banker to the Court of Russia: he had been naturalised there, and enjoyed great favour from Catherine the Second. One morning he was told that his house was surrounded by guards, and that the minister of police wished to speak with him.

This officer, whose name was Reliev, entered with an air of dismay.

"Mr. Suderland," he said, "it is with sincere grief that I see you, charged as I am by my gracious sovereign with the execution of an order, the severity of which terrifies and afflicts me; and I cannot imagine by what error or crime you can have excited to such a height the resentment of Her Majesty against you."

"Sir," replied the banker, "I am quite as ignorant and even more ignorant than yourself; my surprise surpasses yours. But what is this order?"

"Indeed, sir," replied the officer; "I have not the courage to tell you."

"What, have I lost the confidence of the Empress?"

"If it were only that, you would not see me in such affliction. Confidence may return; a place may be restored."

"Well then, am I to be sent back to my own country?"

"Nay, that were an absurdity: though with your riches one may be happy anywhere."

"Ah!" cried Suderland, trembling; "am I then to be transported to Siberia?"

"Alas! one may return from thence."

"To be thrown into prison?"

"If it were only that, one might one day get out."

"Good heavens! do they intend to *knout* me?"

"That punishment is dreadful, but it does not kill."

"What?" said the banker, sobbing; "is my life in danger? Can the Empress,—who is so good, so benevolent, who only two days ago spoke so kindly to me—can she wish—but I cannot believe it! Ah! I beseech you to tell

me all—death itself would be less terrible than this unbearable suspense.”

“Well, my dear sir,” said the officer of police, in a lamentable voice, “my gracious sovereign has ordered me *to have you stuffed*.”

“To be stuffed!” cried Suderland, looking fixedly at his interlocutor. “Either you must have lost your reason, or the Empress hers; in fact, you could not have received such an order without feeling the extravagance and barbarity of it.”

“Alas! my poor friend; I did that which generally one dares not attempt: I showed my surprise and grief; I ventured humbly to remonstrate; but my august sovereign, reproaching me in an irritated tone with my hesitation, ordered me to leave her presence, and to execute immediately the command which she had given me: adding these words, which are still sounding in my ears—‘Go, and do not forget that your duty is to discharge without a murmur any commissions with which I may deign to charge you.’”

It would be impossible to depict the astonishment, the anger, the fear, the despair of the poor banker. After having permitted him for some time to give full vent to his grief, the minister of police told him that he allowed him a quarter of an hour to put his affairs in order. Then Suderland begs, urges, beseeches him long in vain to be allowed to write to the Empress, to implore her pity. The magistrate, overcome by his entreaties, tremblingly yields to his prayers; and, taking his note, leaves him: but, not daring to go to the palace, hastens to the Count de Bruce, the governor of St. Petersburg.

The latter, believing that the minister of police is mad, tells him to follow him, and wait for him in the palace; and hastens without delay to the Empress. Being ushered in, he tells her the circumstance.

On hearing the recital, Catherine cried out, “Good heaven! how horrible! Reliev has indeed lost his senses. Hasten, Count, and order this madman immediately to deliver my poor banker from his foolish fright, and to set him at liberty.”

The Count leaves, executes the order, and on his return finds Catherine in a fit of laughter.

“Now I see,” said she, “the cause of this scene, which is as ridiculous as it is inconceivable. I have had for some years a pretty dog, of which I was very fond, and to which

I had given the name of *Sunderland*, because that was the name of the Englishman who gave it to me. The dog is just dead, and I ordered Reliev to have him *stuffed*; but as he hesitated, I got into a passion with him, thinking that through a foolish vanity he believed that such a commission was beneath his dignity. And this is the meaning of this ridiculous enigma."

E. H.

A JACOBITE RELIC.

IN the years 1819 and 1821, Mr. James Hogg, the Etterick Shepherd, published two 8vo. volumes of the "Songs, airs, and legends of the adherents to the House of Stuart," and in them all lovers of Scottish song and story will find a rich treasure. The present generation have perhaps never heard of the gallant, but romantic, attempt of Charles Edward Stuart, the grandson of James II., to recover that throne which he had sacrificed for a mass, and got no thanks from the pope for his pains. The Jacobite feeling is fast wearing out even in Scotland; yet it cannot be without emotion that one reads of the gallant exploits of a handful of undisciplined Celts which advanced with military success from the northern extremity of the kingdom to the centre of England; and, had not the fears of the chieftains compelled Charles Edward to commence a retreat at Derby, he would have reached London before the Government had collected troops to oppose him.

But the character of this gallant young prince has not been appreciated even by such old Jacobites as we ourselves profess still to be; we have a right to call ourselves Jacobites, for our grandfather was *out* in the '45. Charles Edward's memory was long cherished in Scotland with a most ardent and romantic attachment; but towards the latter years of his life the misfortunes of his family, and the sufferings which his faithful adherents endured, sank down upon his heart, and at last drove him to that miserable expedient which mitigates the pain of reflection only by rendering the mind unable to reflect; and at last death relieved him from a state of deep sottishness and occasional fatuity; but it may serve as some apology that the painful inroads upon his

intellects were occasioned more by what he felt for others than for himself.

A Mr. Greathead, a personal friend of Mr. Fox, a staunch Whig, and of course no friend, succeeded, in the year 1783, in obtaining an interview with Charles Edward, and being alone with him for some time, studiously led the conversation to his enterprise in Scotland, and to the occurrences which succeeded the failure of that attempt. At first, the prince manifested some reluctance to enter upon these topics, at the same time appearing to undergo so much mental suffering that his guest regretted the freedom he had used in calling up the remembrance of his misfortunes. At length, however, the prince seemed to shake off the load which oppressed him. His eyes brightened; his face assumed unwonted animation, and he entered upon the narrative of his Scottish campaign with a distinct, but somewhat vehement, energy of manner; he recounted his marches, his battles, his victories, his retreats, and his defeat at Culloden; he detailed his hair-breadth escapes in the western isles, the invincible and devoted attachment of his Highland friends; and, at length, he proceeded to allude to the dreadful penalties with which the chiefs among them had been visited.

But here the tide of emotion rose too high to allow him to go on; his voice faltered, his eyes became fixed, and he fell convulsed on the floor. The noise brought his daughter, the Duchess of Albany, into the room, who happened to have been in an adjoining apartment. "Sir," she exclaimed; "what is this? you have been speaking to my father about Scotland and the Highlanders! No one dares to mention these subjects in his presence."

"But the character of Charles Edward is to be estimated, not by his feelings in the dotage of age and mental decrepitude, but by his conduct in the prime of youth; when possessed of power; when the prize of life was still before him, and when the die of fortune was still in his hand uncast. Or, when the tide of events set in against him; when his hopes were crushed; when the brilliant prospect of recovering the proudest crown in the world faded from before his eyes; when he became a fugitive, was hunted, like a wild beast, from rock to rock and from cave to cave, without food for days and nights together, and hearing nothing around him but the shouts of enemies or the dying groans of his friends; and seeing nothing but the smoke of

their plundered habitations, or the movements of infuriated soldiers who thirsted for his blood. If we review his conduct in these trying circumstances, we shall find that for courage, humanity, and fortitude, it has not been surpassed by the most brilliant examples of boasted antiquity.

Charles Edward and his followers are remembered more from the noble chivalrous spirit which impelled them to this enterprise, than even for the exploits which they performed in the field. In this young prince, the world beheld a son going forth with his life in his hand to assert his father's rights—a service which precluded the very imputation of a selfish motive; and in the heads of the clans, their enemies themselves were forced to acknowledge a disinterested romantic loyalty which induced men to hazard life and fortune in support of a cause to which they could have no other bond of attachment besides personal compassion, or some abstract feeling of allegiance towards the descendant of their ancient kings. They fought not for themselves, but for others; nevertheless knowing the penalty which was denounced against them as rebels to the existing government, they met it courageously as the alternative upon which they had reckoned in case of failure, regretting only that they had but one life to offer to so worthy a cause, and for so beloved a master.

The enthusiasm excited by the appearance and manners of Charles Edward was indeed great, but not at all surprising. He was a model of manly beauty; modest, condescending, and warm hearted; and coming as he did in the full confidence of a national claim upon his countrymen, and throwing himself frankly and entirely upon their support, it cannot be wondered that he gained the hearts of “most of the men, and of all the women.”

A SINGULAR ESCAPE.

A GOOD many years ago there was an attorney in Dublin named Bob Moore; he was an eccentric genius; had a place in the King's Bench office, and was a great favourite of the Lord Chief Justice of that day, the late Lord Clonmell. One day, when Bob came into court, a prisoner who had formerly been in his service, but was convicted of a burglary,

was brought up to receive sentence of death, begged hard by letter for the liberty of saying one word to his honour. Bob came to the dock, and, after abusing the prisoner for not having taken former advice, told him he had but one chance to save his life, and that was by exactly observing himself, and doing precisely as he did at the last moment, when sentence was about to be pronounced; of course the prisoner promised to imitate him faithfully.

Moore retired to his usual seat under the bench with his face towards the prisoner, with whom he intended to maintain a telegraphic correspondence in physiognomy. In a few minutes Lord Clonmell entered in his sable robes to pass the awful sentence of death upon the convicts, to whom the clerk of the crown recapitulated severally the grounds of their convictions, and put the usual question: "What have you to say why judgment of death and execution thereon should not be pronounced against you?"

When this question was put to Bob's client, he made the signal of a most hideous grin, which the prisoner repeated with such effect and gesticulation as to astonish the judge. The question was repeated; Bob grinned still more hideously; and the prisoner most frightfully improved upon his preceptor. "Bless me," said, "Lord Clonmel, what can be the matter with that wretched man? Put the question to him again." The question was repeated: and at a third grin, Moore banished every semblance of humanity from his countenance, and seemed to turn his head inside out. His pupil in the dock was faithful to this telegram; and he terminated a grimace that would have terrified a tiger with a loud fit of hysterical laughter.

"Is it possible," exclaimed the noble judge, "that the wretched man is deranged in his intellects?"

"Yes, my lord," said Moore, stepping up on his seat and addressing the judge; "the poor youth has been deranged these seven years to my certain knowledge; he was servant to me so long ago; and has been twice in a madhouse since that time."

"Oh, then," said Lord Clonmel, "if that be the case, he is an unfit person for the severity of the law; let the wretched man stand by; and do you, jailor, take care of him until he is otherwise disposed of."

By Moore's advice, the prisoner was consigned to the

keeper of a mad house, who was his intimate acquaintance; and after a few weeks' confinement, he was discharged at the request of his old master.

CUDDESDEN COLLEGE AND OTHER MATTERS.

1. LIGHT AT EVENTIDE (Wertheim and Macintosh).
2. A LETTER TO THE CHURCH LAITY OF THE DIOCESE OF OXFORD—Cuddesden College—Remarks on the Visitation of Cuddesden College—The Silent Progress of the Work of God (J. H. & J. Parker).
3. SCRIPTURE PORTIONS (Wertheim and Macintosh).
4. FAMILY PRAYERS (Wertheim and Macintosh).
5. CONSIDERATIONS RESPECTING A FUTURE STATE (J. H. & J. Parker.)
6. THE TEACHING OF THE ENGLISH CHURCH IN THE MATTER OF THE SABBATH DECLARED AND ENUNCIATED. (J. H. & J. Parker.)
7. THE INSCRIPTION ON THE CROSS (ditto.)
8. EVERY PARISH A FAMILY OF CHRIST (ditto.)
9. PLAIN WORDS FOR THE SICK AND AGED (Wertheim and Macintosh).

1. Light at Eventide is the narrative of Lydia M——, a converted Jewess, who seems to have been a pious Christian of the Evangelical cast. She died in the Lord on the 22nd of June 1858, in her eighty-seventh year. A few individual conversions are of frequent occurrence; but we have long been of opinion that their universal conversion will be altogether in a body and in a miraculous manner by the effectual influence of the Holy Spirit, as they themselves have been a standing miracle for eighteen-hundred and fifty-eight years.

Christ's prophecy on the Mount, in point of time, reaches to the final judgement and dissolution of the world; and He most decidedly predicted that Judah shall never cease to exist as a distinct *nation* to the very end of time. Ever since the destruction of Jerusalem, the Jews have never mingled

with Gentile nations; but have most miraculously remained in the midst of them a distinct and peculiar people.

It appears from Christ's prophecy (St. Luke, xxi., 32) that they will so likewise continue after their conversion to Christianity, a separate and distinct people in their own land. To our Lord's promise of the restoration of Judah we have also St. Paul's prophecy (Rom., xii., 1-32) that "God hath not cast away His people which He foreknew; and as he had preserved seven thousand faithful worshippers in the time of Elisha *even so*, then at the present time also there is a remnant according to the election of grace and the rest were blinded. Now if the *fall* of them be the [spiritual] riches of the world how much more [will be] their fullness? For if the casting away of them be the [occasion of the] reconciling of the world [to God] what shall the receiving of them be [to be the children of God] but [spiritual] life from the dead?" or the complete conversion of Christ's inheritance the uttermost parts of the heathen. "And they also, if they abide not still in unbelief, shall be grafted in—into their own olive-tree—for God is able to graff them in again."

In this prophecy St. Paul predicts the conversion of the Jews to the Christian faith; and so all Israel shall be saved by the conversion of Israel as a nation. St. Paul's "coming in," or the "fullness of the times of the Gentiles" corresponds with Our Lord's fulfilment of the times of the Gentiles (Luke xxi., 24) or when the gospel shall be preached in all the world; so then the national Restoration of Israel to their own land and their national conversion will correspond with and precede in point of time the universal conversion of the heathen. Recent events seem to be converging towards that happy result. During the greater part of this century there has been a strong missionary spirit in the United Kingdom, which has increased in intensity since the Indian revolt; and it is to be hoped the recent judicious measures of government will remove all opposition to the effectual preaching of the gospel in India by the Church missionaries. In the meantime individual instances of conversion will continue up to the period of miraculous conversion to which we allude, and which cannot now be many years removed from the present time. The narrative now before us seems to have been an instance of sincere conver-

sion; and in consequence she was entirely cast off by her family connexions of whom Sir Moses Montifiore appears to have been one; but who withdrew his friendship on becoming acquainted with her conversion. It is an interesting little publication.

2. The Bishop of Oxford and Cuddesden College have recently produced a vast deal of angry inkshed; and the former has become a butt for ignorant malice, as the aged and venerable Bishop of Exeter used to be; and he was the best abused man in England. The Rev. E. Payne, Vicar of Swalcliffe and Rural Dean has undertaken his defence in a letter addressed "to the Church laity of the rural Deanery of Deddington, Oxon." It is replete with quiet wit and sarcasm addressed to the common sense and religious feelings of the laity. We have no room for extracts; but we will just give a word or two about Boyn Hill. After vindicating the bishop by his own words quoted from sermons and charges, he says:—

"But I perceive there is still something on your minds; perhaps it is Boyn Hill. That, at any rate, is one of the most recent instances of lay anxiety. You do not altogether like, you say, the conduct of that case; the erring minister (I agree with you that he did err, and the bishop himself has said so) should have been more severely handled—been suspended—been stripped of his gown, and kicked bodily (mentally you will perhaps think a work of supererogation) into the Church of Rome. Perhaps you would moderate your opinion if, according to the second great commandment, you tried to put yourself in his place. If you thought yourself, as he probably does, an honest, hard-working minister of God, you would also think yourself sufficiently punished for an injudicious act by your bishop's reproof and your bishop's admonition not to repeat the error. Besides, it may not be a question of what *ought* to have been done, but what *could* have been done—what could have been done had Mr. Westerton himself been sitting in the seat of judgment."

The price of this able and judicious pamphlet is only sixpence, or three shillings per dozen; and we hope it will be widely circulated, not only in the Diocese of Oxford, but over all England. "One who knows" Cuddesden College has most completely vindicated it from the aspersions of Mr. Golightly and others who, without knowing anything about the proceedings in that college, have reiterated and expanded that reverend gentleman's misrepresentations, which it seems he preferred against it from "an anonymous statement in the Quarterly." Our author, however, asserts from personal

knowledge "that any charge of Romanizing brought against the college is *utterly unfounded*." He gives a full account of the daily teaching of the professors, and the employment of the students, with their text-books and standard authors for reference. In winding up he says :—

"But what if, after all, the bishop and those whom he has set over this matter, are *true men*? What if the baseness charged upon them is that which they abhor, and what if they are really, as I have tried to shew, training candidates for holy orders with higher motives and sounder views than those of common men to serve God in His Church? What if they have indeed *rescued men from Rome*, instead of leading them to it, and if all their care and labour have but one end in view, that God may be glorified by their means? Is the possibility of such a state of things one to be lightly thought of by those who deliberately and pertinaciously set themselves to hinder the bishop's work in his diocese? Is it a small thing to have raised a distrust against him to whom and whose 'godly admonitions' we, the clergy, vowed obedience when we ourselves were set apart for [the service of] God?"

Mr. Twopeny is of quite a different opinion from the preceding writers; for after the reformation in Cuddesden Chapel has been effected, he shews up all its evils as if they were still in existence. After the reforms had been made, why keep up an irritation by criticising the errors that occasioned the reforms? He thinks the rural deans ought to publish a statement calculated to relieve the public mind from the unfavourable impression which it has received. But this unfavourable impression is fostered by such reflections as those of Mr. Twopeny, which keep up the state of alarm which the public certainly did feel, when the exaggerated accounts of the College were first promulgated. He complains that the affairs of Cuddesden College have caused the alienation of the people, and says :—

"Every friend to the Church, to whatever party or section of it he may belong, must deeply lament the feelings now prevalent in the diocese. Numbers of the clergy filled with apprehension and mistrust. The laity suspicious, dissatisfied, alienated. The laity—that great component part of our Church, which is its pride and glory. I suppose at no former time in this, at no time in any other Church, has there ever been such a body of men as we have still the happiness to claim for our own; so many, religious in their own persons, and encouragers of religion in others. So many zealous and active in aiding every plea for the spiritual and temporal benefit of those who need their help. So many eminent in the discharge of

their duties in their several stations. And I am not speaking of the highest only, but from my own experience, of the lowest also."

The Silent Progress of the Work of God is a very eloquent sermon by the Rev. H. Shute in the parish church of Cuddesden ; but rather too declamatory. It was published by request ; and the subject is that in quietness and in confidence shall be the strength of the church of the present day, as it ought to have been in all the ages of it. We recommend those who requested the publication of this eloquent sermon to purchase it, which is a duty oftener neglected than observed.

3. Scripture Portions, with Prayers for Invalids is from the pen of Mrs. J. Bowen Thompson, *née* Elizabeth Maria Lloyd—and its design is "to provide suitable Scripture portions for the sick and infirm, and to aid district visitors, anxious to find select texts to read to the sick and dying." It is a thin octavo of 95 pages, printed in the largest type ; and it may be useful for the purposes for which it is intended, for we imagine that Scripture readers may be often at a loss for appropriate portions of Scripture.

4. Mr. Oxendon has published a second edition of his Family Prayers, the aim of which, he says, "has been simplicity of language, directness of supplication, and brevity ;" all of which are excellent qualifications for prayer. There are prayers for four weeks ; those of the fourth week "are clothed more or less in the language of the Liturgy ;" and those are very successfully connected into sentences by links of his own. The volume is neatly got up, and is not expensive.

5. Mr. Mercier has transformed Ten Lectures on Considerations respecting a Future State into an Essay on the same subject ; having altered the language, and adapted it to suit readers of the essay, and not the hearers of the lectures. Beyond references to the works of Archbishop Whately and the late Hugh Miller's "Testimony of the Rocks," the author believes that his arguments are original. The subjects treated of are—the resurrection of Christ the earnest of a future life ; the hopes of a future life derivable from divine revelation alone ; antecedent probabilities derived from the constitution of man ; further considerations arising out of the religious element in man ; antecedent views derived from the nature of science and the moral affections ; antecedent views derived from internal con-

sciousness and experience; the argument from probation; the Scripture revelation of a future state; and the condition of the redeemed in a future state. This work is interesting and instructive.

6. Mr. Bandinel has done important service to the cause of Christ by the publication of his excellent sermon from the text, "Remember the Sabbath-day to keep it holy." The first shews the original institution, its renewal at Sinai, its change from the seventh to the first day of the week, and its universal obligation by the authority of Christ and the example of his apostles and the first Christians. He says, "When 'God spake these words and said,' He addressed them directly, immediately, absolutely, and universally to every descendent of Adam, who either had been, or ever should be, brought into covenant with Him. The Israelites who heard them did so as the representatives of the whole human race, as the earnest of the elect, as the first fruits of covenanted mercy. They were addressed to them collectively, not as a nation, but as *the Church*; individually, not as Israelites, but as human beings in covenant with God."

Again, he asks the noticeable question, "Why is it that with all her faults and all her foibles, all her errors and all her mistakes, all her shortcomings and all her backslidings, all her sins and all her crimes, England is the undisputed mistress of the ocean, the freest, the strongest, the first of the nations of earth? He proceeds to answer his own question by quoting the promise of God by Isaiah that those who keep His commandments, He will cause to ride upon the high places of the earth.

7. We have been rather disappointed in Mr. Adams's Sermon on the Inscription on the Cross as Recorded by the Four Evangelists. It is to be remembered that when Pilate wrote the inscription it was written "in letters of Greek and Latin and Hebrew;" why, therefore, may not each of the evangelists have selected the words of one or other of these three languages: and Pilate's sneer may be quite easily discerned in them all; but Mr. Adams recommends us, in the right spirit, to look up to these living oracles and to consult them with godly awe, and not to look down upon them as subjects merely of criticism; for "it is the Spirit of God that speaketh in them; and it will be no new thing in the earth if, at the last, this weakness of God be found stronger than men and this foolishness of God wiser than men."

8. In these two good sermons, Mr. Marsh has made a strong appeal to his parishioners to contribute extensively and cheerfully, both in money for the indispensable necessities of the parish in the enlargement of the church and in increase of the parochial schools; and also in their time and personal labour in visiting the poor and sick. Because, he says, "I would stir up in your hearts and in my own an earnest desire to contemplate the present state of our parish and its probable future; so that by moderate forethought and continuous zeal we may be able, God blessing our endeavours, to provide for its wants as they arise and quietly let it be seen that the church has yet strength, and, what is of more importance still, the will, to feed *all* her children with food convenient for them."

9. There is clearly no mistake about the largeness of the type; but the sentiments in the work partake also in the largeness of the so-called evangelical views. Mr. Mylre does not inform us for what description of readers his tracts are intended; but the language is more calculated for the meridian of children than of bearded men. Nevertheless, he says the first volume of these tracts was found very useful, which encouraged him to issue a second volume, in type so large that a blind man might read them. They will, however, be very acceptable to a large class of readers, to whom we hope they will be acceptable and advantageous.

TESTIMONIAL.—A considerable number of the families of the mechanics and sailors, with the other poorer persons, who constitute the parish of St. Stephen's, Devonport, on the 4th inst., presented their pastor with a very pretty silver-mounted sugar basin, and a handsome clock, which bears the following inscription:—"Presented to the Rev. G. W. Procter, by the congregation of St. Stephen's, Devonport, and their friends, in grateful acknowledgment of his labours on behalf of that parish." Already the new church of this parish, consecrated in September last, is found to be too small for the Sunday evening congregation; many persons on many occasions having to go away not being able to get a seat. The parish contains about 3,000 persons; the church will accommodate about 550. The day-schools of this parish, set on foot by the Rev. G. W. Procter, were attended last quarter by 417 children. The school-fees for

the same period exceeded £35. The afternoon-school for females who are employed at home in the morning about domestic work, and the night-school for males, were attended together, by about 90 scholars.

CHRISTMAS FESTIVITIES.—Christmas festivities are essentially of a social character; but that they also confer many benefits in a moral point of view, none have ever attempted to dispute; and in the general rejoicing at the celebration of that day,—

“Which to the cottage as the crown
Brought tidings of salvation down.”

the petty animosities, which at other times divide different ranks, are forgotten, and good-will seems to reign triumphant over all. And it is fitting that the time which we celebrate in honour of His birth whose life on earth was all spent in offices of love and mercy, should be thus marked. It is, as the poet says, “the joyous period of the year,” when friends, who may have been long separated, meet once more; their mirth softened, perhaps, by the recollection of others dear to them, whom business or duty has driven far away from the family circle; or it may be that it is rendered still more sacred by the memory of some loved one, who, when they last gathered round their Christmas fire, was the gayest of the gay, now sleeping in peace beneath the snow-covered earth. Even in our happiest moments sad thoughts will intrude themselves; and perhaps it is wisely ordained by a beneficent Creator, that the memory of our griefs, hallowed by the healing hand of time, coming at such a season as this, cannot fail to lead our thoughts to Him who sent them, and thus make our Christmas, not only a holiday, but a holy day.—*From a Christmas Essay in the Companion for Youth.*

THE CHRISTMAS WAITS.—We have one old English custom still left us, which all must love, “the waits,” be they the simple village carol singers, or the more ostentatious city musicians: how sweetly the old tunes float upon the midnight air, in memory of the time when angels sang their glorious hymn to man, telling of the Messiah, so long promised and expected, had come upon the earth to bring peace and good-will to all.—*From a Christmas Essay in the Companion for Youth.*

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HISTORY OF THE BOOK OF COMMON PRAYER.*

THE Book of Common Prayer is the glory of England and of the Churches in her Communion ; and Mr. Lathbury has rendered essential service to them by the new light which he has thrown upon its history, the state of religion at and after the Reformation ; and on the bearing of religious parties in England at that time, and when there was no king in our Israel. He has dissipated all the froth and mist with which the malignant and ignorant pens of dissenters, who acted under the influence of Jesuits, had surrounded this inestimable jewel of our Church. From the lukewarm indifference which has so long pervaded the Church of England, both in its ministers and its members, the bold assertions, the alleged facts, or the pretended authorities have never been inquired into or even questioned ; conse-

* A history of the Book of Common Prayer and other Books of Authority ; with an attempt to ascertain how the Rubricks and Canons have been understood and observed from the Reformation to the Accession of George III. by the Rev. Thomas Lathbury, M.A.

quently, their misrepresentations have been generally received as historical facts which it would be heresy to doubt or to disbelieve.

In the volume before us, Mr. Lathbury has produced substantial proofs that the Popish and Puritan enemies of the Reformed Church falsified facts, and misrepresented the opinions of our martyred reformers; for these Non-conformists were men of disappointed views and malignant dispositions. A number of the Puritan ministers, after the Restoration, had been dispossessed of the livings which they had by fraud and violence obtained upon the re-enactment of the Act of Uniformity. The Puritan ministers had violently ejected about ten thousand of the lawfully inducted clergy of the Church of England; and they had taken forcible possession of their livings without form of law. Many of the ejected clergy had died during the usurpation, from persecution and actual starvation; some were imprisoned in jails and on shipboard, where they were exposed to the utmost hardships and ill-usage; and others were transported to the colonies. At the Restoration, such of the Puritan ministers as would not comply with the Act of Uniformity quitted their ill-gotten charges, and raised a howl of persecution against the Church, when the original incumbents were restored to their parishes, from which they had been forcibly dispossessed by Independents and Presbyterians. A great number, however, of the Puritans retained their usurped livings by nominally conforming and receiving Episcopal ordination. To keep these dissenting conformists in an equivocal obedience and conformity, the bishops were exceedingly lax in enforcing discipline; and they winked at numerous systematic acts of non-conformity—such as allowing some to officiate in a gown instead of a surplice; reading the communion service at the desk instead of within

the altar rails; the use of an extempore prayer before and after their sermons; omitting such portions of the Liturgy as they did not like, as in fact it is now proposed to do by the ultra-evangelical clergy of the present day, by bracketing the expressions of the sound Catholic doctrines in various places, but especially in the baptismal service. But these and many other irregularities which had been connived at after the Reformation gradually disappeared as discipline was restored, and the bishops became more strict in their own observance of the rules of the church. Mr. Lathbury makes it fully appear that immediately after the Revolution both the bishops and the parochial clergy were much more strict and faithful to their respective duties than they had been from the Restoration to the Revolution. We give Mr. Lathbury's own words:—

“Never were greater irregularities permitted by bishops than during the reign of Charles II. Subscription was considered sufficient, and conformity to the Rubrics was left to the inclination of individuals. Of the men who complied in 1662, some were utterly careless in the matter of church government and ceremonies, and others disliked the Book of Common Prayer, though they subscribed in order to preserve their livings. ‘It may without breach of charity be believed that many who did subscribe had the same malignity to the church and to the government of it, and it may be did more harm than if they had continued in their inconformity.’ ‘Some came into the church to be as nonconformable as they could be in it.’ Some of them employed curates to read the prayers, contenting themselves with performing that duty occasionally, and using long extempore prayers before and after their sermons. Others even omitted the surplice, and dispensed with kneeling at the Lord's Supper, and the bishops remained inactive. How such things could have been tolerated it is difficult to imagine; yet from contemporary accounts we cannot doubt but irregularities of this kind were common. ‘Nor can I think,’ says a writer in 1672, ‘that our own ministers have any huge apprehensions of this exceeding virtue of the surplice, for whereas they are enjoined to wear it as oft as they officiate, I find few of them so to do; many of them never wear it but when a sacrament is to be administered.’ This is an extraordinary statement; yet Baxter intimates that sometimes the surplice was disused: ‘I have communicated in a conformable parish church in London, where one-half knelt at the receiving of the Sacrament, and the other sit.

Doth every disobedience make men separatists? If so, then, when even a conformist disobediently shorteneth his Common Prayer, or leaveth off his surplice, or giveth the Sacrament to any that kneeleth not, he is a separatist. Yea, no man, then, is not a separatist sometimes. I oft hear conformists omit divers prayers. I have seen Dr. Horton give the Lord's Supper, I think, to the greater part that sate."—pp. 390-391.

The first edition of the Prayer Book was published on the 7th of March 1548-9, in the second year of Edward VI. From the evidence which he has produced, Mr. Lathbury says:—

"It will be evident that the Book of Common Prayer was not compiled in haste, though such a charge is not unfrequently made by persons who are ignorant of the particulars which have been minutely detailed in the preceding chapter. Neither were its framers unversed in church history, or unacquainted with the Liturgies of the primitive ages, or superficial in their knowledge of the Holy Scriptures. They were men of more knowledge, piety, and zeal, than usual; and some of them sealed the truth in their blood, and testified in favour of the doctrines embodied in the Book of Common Prayer even in the flames. Though the ignorance of later times has led many to depreciate even our Prayer Book, the Reformers were ready to sacrifice their lives in its defence; a fact which their revilers would do well to remember. It was no hasty performance of unlearned men; more than two years were occupied in its preparation. From the commencement of the reign it was the intention of the Council to effect a full and complete reformation both in doctrines and in ceremonies. But the Reformers well knew the importance of the work. They were aware that constant changes would be prejudicial to the cause of truth; hence it was that the indiscreet zeal of some was repressed, and that preaching was prohibited. The unwearied labours of the Reformers—their unbiassed judgment, so evident from their proceedings—may be pleaded in favour of the Book of Common Prayer against those charges which are sometimes alleged by persons who, in learning, in wisdom, in zeal, and in devotion to God's cause are not to be compared with those great men by whom our public Liturgy was compiled from the Holy Scriptures and from the primitive offices. To the modern advocates of revision and alteration it is sufficient to reply that the large majority of Churchmen are content with the Book as it now stands, regarding it as *a legacy from our venerable Reformers.*"

Would any of our modern revisers and reformers of the Prayer Book give such testimony to their revisions and

alterations as our real reformers gave in Smithfield to the truth of its doctrines? We much fear they would shrink from that ordeal. "The Book," says Mr. Lathbury, "was submitted to Parliament, and sanctioned; and by the Act of Uniformity was to be used on the 24th of June, 1559.

. . . . And from that date it became the law of the land."

We must beg leave here to make the following appropriate extract from the life of Dr. Whitgift, Archbishop of Canterbury, who experienced much opposition from the Calvinists of his day, and many attempts at what they called reformation. In writing of the Prayer-book and the Articles in the above Life, Dr. Walker, late Bishop of Edinburgh, says:—

"Confessions of faith are necessary. They never ought to be ambiguous; but also they ought not to be too minute, and still less ought they to maintain the uncharitable and exclusive spirit of a party. The Church of England asserted in her articles the great truths of religion, and she bore her testimony against the Popish and other leading errors of the day. But *she bears no name*; and, above all, she is not actuated in such her code of doctrine, by the partial spirit of any sect. She asserts the truth as she holds it—such as many of very various views in matter of detail and in modes of explanation may entertain, without disturbing the public peace and the church's unity. The church is the Spouse of Christ—His mystical body—and every sound branch of it is the common and impartial parent of Christians, not the fondling or fosterer of a party. This character of perfect impartiality belongs remarkably to the Church of England. She has opened her arms as wide as the character of a faithful witness of the truth permits, in order to embrace all who, with many differences of sentiment, agree in the essential truths of sound religion. Such confessions, not ambiguous, but comprehensive, not exclusive, but impartial, are always much more permanent and much more efficacious in preserving and transmitting religious truth from age to age, than the mean and exclusive confessions which have issued from the party zeal of theological disputants, and sometimes of religious rancour. No system of faith refined by the exclusive and excessive zeal of a party retains for a hundred years successively its original import, colour and influence, as may be easily verified by considering the present state of the Calvinistic or reformed Churches abroad, and in our own island, by comparing

the present sentiments of the large majority of their successors with the confession and sentiments of the Westminster Assembly and of their immediate followers. While the Church of England, claiming no dominion over our faith, nor presuming to enforce partial and exclusive comments, has preserved substantial truth more perfectly and more generally than any other national church among the reformed. This we attribute partly to her constitution, which we deem very incompatible with essential error or actual heresy of doctrine; and more powerfully still to *the character and perpetual influence of her Liturgy*, which enforces and inculcates all the essential truths of Christianity by the most efficient of all tests, *the daily practice of Christian devotion.*"

Mr. L. makes it appear to have been a mistake to suppose that the daily service is now made up of three separate offices; but he says "the assertion has been repeated from one to another without inquiry, till many actually suppose that it is a truth." At the last Review the Litany was ordered to follow after the third Collect; but all irregularities have since been checked by the bishops; and a division of the service would be a deviation from the practice of the reformers. Mr. L. very justly and reasonably deprecates the division of the service, as being an injustice to many who could not arrange to come at different times; and therefore must lose some part of the service. The whole service, without the Communion, rarely occupies two hours; and never when there is no chanting, or when the sermon is not of immoderate length; and it would be unwise to *shorten* the service in order to *lengthen* the sermon. Moreover, he says, the Dissenters, who have no liturgy, usually occupy as much time in the morning and much more in the evening. If occasional complaints have been heard of the length of the morning service, they have usually proceeded from those clergymen who consider their own sermons to be of more importance than the service of God; but if they would condescend to shorten their prelections, it would be all that is necessary for the shortening of the daily service. A divi-

sion of the morning service would not only be a deviation from the practice, but a reflection upon the memory of our reformers, as, though they lacked our wisdom, it will be wise to leave the Prayer Book as we received it from our fathers. It would not be possible to make alterations in one direction for one set of objections, without opening the door to applications from an opposite quarter. Once let in the hand of the would-be reformer, and short work would be made with the doctrines of the church. If it were not for the reasons mentioned above, we have thought that as there are now almost universally three services in our parochial churches, that it might be expedient to re-distribute the psalms for the day into three daily readings instead of two as at present.

ENGLAND AND ROME.

(Continued from page 49.)

CHAPTER XIV.

THE ROMISH ADDITIONS TO THE CREED.

Art 18 of the Creed of Pope Pius iv.

ART. 18. *I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.*

The next difference which exists between the churches of England and Rome, on the subject of the Eucharist, refers to the mode of administration; the Church of Rome, as is well known, mutilating the Holy Sacrament, and depriving the laity of a participation in the cup.

The Church of Rome admits and justifies this practice (adding the usual anathemas), in the first three canons of the twenty-first session, held July 16, 1562; and the Church of England thus condemns it in art. xxx.

ENGLAND.

ART. XXX.—*Of both kinds.*—“The Cup of the Lord is not to be denied to the lay people: for both parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be administered to all Christian men alike.

ROME.

CANON I.—“If any one shall say, that, by the precept of God, or by necessity of salvation, all and each of the faithful of Christ ought to receive both species of the most holy Sacrament of the Eucharist; let him be anathema.”

CANON II.—“If any one shall say that the holy Catholic Church was not induced by just causes and reasons to communicate, under the species of bread only, laymen, and also the clergy when not officiating, let him be anathema.”

CANON III.—“If any one shall deny that Christ, whole and entire, the fountain and author of all graces, is received under the species of bread, because that, as some falsely assert. He is not received, according to the institution of Christ Himself, under both species; let him be anathema.”

It is quite unnecessary to make any remark upon this point of disagreement between us, since even the Church of Rome herself acknowledges that “Christ the Lord, in the last supper, instituted and delivered to the Apostles this venerable Sacrament in the species of *bread and wine*,” (Decree c. i; so also c. iii.); and, in spite of this acknowledgment, goes on in her very next words to say, “that institution and delivery do not therefore tend thereunto, that all the faithful of the Church be bound by the institution of the Lord, to receive both species,” (c. i.). We will merely draw our readers' attention to the fact that some of these authorities whom we quote from early times, were “*infallible*” popes of Rome.

A.—*The Teaching of the WORD OF GOD.*

“He took the cup, and gave thanks, and gave it to them, saying: Drink ye *all* of it.” (Matt. xxvi. 27).

“He took the cup, and when He had given thanks, He gave it to them, and they *all* drank of it.” (Mark, xiv., 23.).

“As often as ye eat this bread *and* drink this cup, ye do shew the Lord’s death till He come.” (1 Cor. xi., 26.)

B.—*The Doctrine of the Primitive Church.*

Justin Martyr, A.D., 155 :—“There is brought to that one of the brethren who presides, bread, and a cup of water and wine When the president has given thanks, and all the people have testified their assent, the deacons, as they are called with us, give to each one of those present a portion of the bread and wine, and water which have been blessed.” [See the whole passage cited from *Justin Martyr* in the last chapter. Several other passages there quoted will also apply to this subject.]

Cyprian, A.D. 250 :—“The baptism of saving water indeed is taken once for all, nor is it again repeated, but the cup of the Lord is always thirsted for, and drank in the church.”——“Since we make mention of His Passion in all our sacrifices (for the Passion of the Lord is the sacrifice which we offer), we ought to do nothing but what He did. For to shew forth the Justification and Testament of the Lord, and not to do the same that the Lord did; what else is it but to cast his words behind us, and to despise the Lord’s discipline, and to commit not earthly but spiritual thefts and adulteries? Since he who steals from the truth of the Gospel the words and acts of the Lord, corrupts and adulterates the divine precepts.”

And again :—“How do we teach and encourage them to shed their blood in the confession of His Name, if, when they are about to engage in conflict, we deny them the Blood of Christ? or how do we make them fit for the cup of martyrdom, if we do not first admit them to drink in the church the cup of the Lord, of which they have a right to partake?”

Julius, Bishop of Rome, A.D., 337, writes in condemnation of some who so far deviated from the mode of administration observed at the original institution of the Eucharist, as to give the bread and wine together; “for the blessing of the bread is related separately,” he says, “and the blessing of the cup separately And therefore all such error and presumption ought to cease.” [This decision of Pope Julius was confirmed by the Council of Braga, A.D., 675, canon i.]

Ambrose, A.D., 370 :—“He is unworthy of the Lord, who

celebrates the mystery otherwise than as it was delivered by him. Nor can he be devout, who receives it otherwise than as it was given by Him."

Chrysostom, A.D. 400 :—"Not as it was in the Old Testament, the priest ate some things, and the people other things, and it was not lawful for the people to partake of those things of which the priest partook : it is not so now, but one body and one cup are offered to all."

Leo I., *Bishop of Rome*, A.D. 461 :—" (The Manichæans), when they dare, for the purpose of hiding their infidelity, to be present at our mysteries, receive with unworthy mouth, the Body, but refuse, altogether refuse to drink the Blood of our Redemption."

Gelasius, *Bishop of Rome*, A.D. 495 :—"We have found that some [they were the Manichæans] receive only a portion of the sacred Body, and abstain from the cup of the sacred Blood. But doubtless they must either receive the entire sacrament, or be excluded from the entire sacrament, since a dividing of one and the same mystery cannot be done without great sacrilege."

The practice of communicating only in one kind arose naturally out of the doctrine of Transubstantiation. Belief in this article of the Roman faith had its origin, as we said in our last chapter, in the ninth century. The notion that the sacramental bread and wine were actually converted into the Body and Blood of Christ gave rise to an anxious fear lest any part of them should be lost or wasted. Instead, therefore, of common bread, small wafers were used, and many expedients were adopted to prevent the possibility of the spilling of the least drop of the wine. Still accidents would happen : so that in the thirteenth century Pope Innocent IV. permitted those only to receive the cup upon whose caution reliance could be placed ; and at last, in the fifteenth century, the Council of Constance withheld the wine from the laity altogether. The Council of Trent, in the canons above quoted, confirmed the decree of the Council of Constance ; and since that time it has been the invariable custom of the Church of Rome to confine this part of the Sacrament to the priests alone.

We promised, however, in our last chapter, that we would in this number, shew the actual difference that exists

between the Churches of England and Rome upon the doctrine of the Real Presence of Christ in the Eucharist, as well as point out one or two more of the grievous errors to which Transubstantiation has given rise in the Romish Church. Space, however, or rather the want of space compels us to abstain from doing more than simply pointing them out, and adding only such very short observations as may enable our readers to judge for themselves on which side lies the truth, according to the teaching of the word of God and the practice of the first and purest ages.

The doctrine of the real Presence according to the Church of

ENGLAND.

ART. XXVIII.—*Of the Lord's Supper.*—"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death, insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. . . . The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is faith."

ART. XXIX.—*Of the wicked which eat not the body of Christ in the use of the Lord's Supper.*—"The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing."

ROME.

COUNCIL OF TRENT; Session xiii. Decree, cap iv., *On Transubstantiation.*

"But because Christ, our Redeemer, declared that which He offered under the species of bread to be verily His own Body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion takes place of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood. Which conversion is, by the holy Catholic Church conveniently and properly called Transubstantiation."

CANON VIII.—"If any one shall say that Christ, presented in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be anathema."

For proofs from Scripture and from antiquity upon this point see the last chapter.

Adoration of the Sacrament of the Lord's Supper, according to the Church of

ENGLAND.

ART. XXV.—*Of the Sacraments.*
—"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them."

ART. XXVIII.—*Of the Lord's Supper.*—"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

(See also the Protestation at the end of the Communion Service.)

ROME.

CANON VI.—"If any one shall say that in the holy Sacrament of the Eucharist, Christ, the only begotten Son of God is not to be adored with even the external worship of *latría*,* and is, consequently, neither to be venerated with a special festive celebration, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of the holy Church; or is not to be proposed publicly to the people to be worshipped, and that the worshippers thereof are idolaters; let him be anathema."

Although the Church of Rome speaks thus confidently with regard to "the laudable and universal rite and custom of the holy Church," it is as curious as it is true that she has not the slightest proof of any kind to rest upon. It is certainly the case that we have no authorities either from the New Testament or from early writers to adduce, directly condemning these practices; but this very silence is the strongest argument we can have; such things were never even thought of in the primitive Church. There are, however, three passages in the words of ancient writers which we may quote, and which will doubtless be deemed as quite conclusive on the subject. [For these we are indebted to Carey's "Testimonies of the Fathers."]

Origen, A.D. 230—"The Lord said to them concerning the bread which He gave to His disciples; 'Take and eat;' He did not defer it, nor command it to be reserved till the morrow."

* i.e.—worship of the highest order; explained in decree c.v., as that "which is due to the true God."

Jerome, A.D. 392 :—"After the communion, whatever remained of the sacred elements, the communicants themselves, eating a common supper in the church, consumed together." (Compare with this our rubric after the communion.)

Hesychius, Presbyter of Jerusalem, died A.D. 609 :—Commenting on Levit. vii. 17—"Whatever remained of the flesh and the bread, God commanded to be burnt with fire. Which we now with our own eyes see done in the Church; whatever happens to remain unconsumed is immediately burnt with fire."

There is, moreover, the language in which the Holy Sacrament of the Lord's Supper is to be celebrated.

ENGLAND.

ART. XXIV.—*Of speaking in the Congregation in such a tongue as the people understandeth.*—"It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to hear public prayer in the Church, or to minister the sacraments in a tongue not understood of the people."

ROME.

Council of Trent; session xxii.; CANON IX.—"If any one shall say that the rite of the Roman Church, whereby a part of the Canon and the words of consecration are pronounced in a softened voice, is to be condemned—or that the mass ought not to be celebrated in the vulgar tongue, . . . let him be anathema."

With regard to which, we have room only to refer to 1 Cor. xiv. 9 and 23; and to say that there is not the slightest evidence to be found in any one of the authors of antiquity upon which the Church of Rome can rely for support upon this point.

There is also the custom of *Solitary Masses* in the Church of Rome, and the Preparation for receiving the Sacrament of the Lord's Supper by "Sacramental Confession." (Session xxii., c. vi.; and canon 8; and Session xiii. canon 11.) Upon which we would beg our readers' pardon if we do not enlarge, but content ourselves with inviting attention upon the first point to Art. xxxi., the second and third Rubrics at the end of the Communion Service, and the third and fifth Rubrics at the end of the Service for "the Communion of the Sick;" and upon the latter, to the second and third paragraphs of the first Exhortation to the Holy Communion, in the Communion Service.

(To be continued.)

THE FIVE POINTS.

It is deplorable to reflect on the great amount of false doctrine which has been written and preached on each of the Five Points, and of the multitude of well-meaning persons that have been *frightened* into the predestinarian heresy by the dogmatic and brazen-faced assertions of its teachers. But terrification is acknowledged by Mr. Parks to be one of the artifices by which they beguile unstable souls; he says, "A preacher must ever bear in mind that his auditory is not only to be instructed and admonished, but *terrified*." It seems our remarks on his Points have stung him to the quick; and he has tried to terrify us into becoming partakers of his fatal heresy. We have received from him the following letter; in which, although he disclaims anger, yet its tone is angry and irritable throughout:—

"Openshaw, January, 31, 1859.

"SIR,—In reference to your criticisms upon my little volume of Sermons, I beg leave to ask you, Do you suppose, for a moment, that any *thinker*, much less any *reasoner*, would do ought but smile?

"I do not object to your or any man's criticism, *i.e.*, to the mere act; but surely when an *editor* undertakes to dissent from this or that body's reasoning, it is not too much to expect that he is 1st, honest—and 2ndly, capable.

"Now, I perceive on looking through your remarks upon the '*Five Points*,' that you either have not read the Book, or do not understand it, or are not honest enough to confess your inability to refute the arguments therein used.

"I am not angry, I am merely sorry that men assuming to be leaders of the people, should not have the heart and the manliness, and the skill to do battle when called upon.

"Is it too much to hope you will allow me a page or two in your next number to expose the weakness of the '*Church Warder*?' "

"(Signed)

"WILLIAM PARKS."

This is not like the language of a man who has confidence in his own cause. Whatever may be thought of our capability, or of our reasoning, we fearlessly assert our *honesty*, both

in writing what we firmly believe to be the truth, and also in giving quotations from his book. We cannot tell whether or not a predestinarian thinker or reasoner would smile at what we innocently persuaded ourselves was sound reasoning, or would weep, as angels are said to do, when they look down, more in sorrow than in anger, on the fantastic tricks, like angry apes, which man, proud man, drest in a little brief authority, plays before high heaven, when dealing out blasphemous dogmas against their merciful Creator, Redeemer and Sanctifier. It will be, however, no smiling matter to those poor deluded souls that have been misled by the impieties of predestination; especially if they shall find themselves shut out of that heavenly Canaan, into which they have been taught to believe that God Himself cannot prevent their entering. Christian "reasoners" and "thinkers" will not only smile, but laugh outright at the dogmatic assertion of the Westminster Confession, that those men "who are predestinated unto everlasting life, others [who are] fore-ordained to everlasting death . . . are [so] particularly and *unchangably* designed, and their number is so *certain and definite*, that it *cannot* be either increased or diminished."

In support of this blasphemy the words of St. Paul are cited (2 Tim. ii. 19). Whether or not St. Paul had ever heard of that *other gospel*, the Eternal Decree, does not appear in what he says to Timothy; which was that the cankerous heresy preached by Hymeneus and Philetus, that the Resurrection was already past, would overthrow the faith of some. Nevertheless, he said the foundation doctrine (not of the Eternal Decree, but) *of the RESURRECTION standeth sure*. He then overturns the dogma of the Decree by exhorting "everyone that nameth the name of Christ to depart from iniquity, and to live a holy and obedient life." Now St. Paul uses the exact words that Moses did to every faithful Israelite, to depart from the tents of Korah and his company; for "even to-morrow the Lord will shew who are His, and who are holy." Those He showed to be His and to be holy who departed from Korah's schism, and so were saved from the temporal destruction that befel him and his company, which, using their own free-will, remained in their sin, and so perished.

This text shows two principal points; first that St. Paul knew nothing of the Eternal Decree, else he would never have been apprehensive of the overthrow of the faith, neither

would he have exhorted men to depart from iniquity ; because it is said by Calvinists that " God sees no sin in the Elect ; " besides, such an exhortation would have been an absolute *mockery* to persons who are fore-doomed to the place " where their worm dieth not, and the fire is not quenched." St. Paul proceeds: " if a man therefore purge himself from these " heresies of denying the resurrection, and of absolutely fixing the everlasting fate of their fellow-sinners, he shall be one of those vessels which are in a great house, " unto honour, sanctified and meet for the Master's use," that is, for Christ's service, and prepared unto every good work ; so we, having been consecrated and sprinkled from our sins by His blood in our baptism, have been " made meet for the Master's use, and prepared for the performance of every good work." The apostle says that *if* we purge ourselves from our iniquity, which means if we repent of, and turn away from our sins, we shall be made, that which we were not before such repentance, vessels unto honour ; which is the same as the Holy Spirit by the pen of Isaiah had formerly said, and which cuts the ground from under the feet of the Eternal Decree. " Wash you, make you clean, put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well. . . Come now, and let us reason together, saith the Lord ; *though your sins be as scarlet they shall be white as snow ; though they were red as crimson, they shall be as wool.* If ye be willing and obedient, ye shall eat the good of the land ; but *if* ye refuse and rebel, ye shall be devoured with the sword." Here the Holy One of Israel condescends to plead with His impenitent people, whom a few verses before, the prophet had denounced as more sinful than the inhabitants of the Cities of the Plain ; and calling upon them to " depart from their iniquity ; " to wash their robes, and to make them white in the blood of the Lamb, through which we have redemption, " even the forgiveness of sins ; " Christ having obtained eternal redemption for all men.

We will not venture to determine for ourselves, whether or not we are capable of refuting Mr. Parks' assertions ; but at all events we will try ; and, in the meantime, we would ask our readers which of us entertains the most worthy thoughts of our most merciful, most gracious, and most beneficent Creator, Redeemer and Sanctifier. The man who drags his followers through the dark valley of the shadow of death in the " horrible Decree ; " who makes God the author of sin ;

Who, he asserts capriciously, chooses His favourites without any qualifications or conditions, except those which He *irre-sistibly* works in them; who believes that God has by an antecedent secret will, doomed the greater part of mankind to be "passed by," without reference to their good or evil lives; and Who he thinks will withhold His grace from those whom He has secretly doomed to perish everlastingly.

Or we who believe not in any absolute unconditional Decree for the salvation or condemnation of particular persons, but believe and trust in His general purpose of having sent God the Son into the world to take our nature upon Him, and to suffer death in the nature that had sinned, and in our stead, "*that WHOSOEVER believeth in Him should not perish, but have everlasting life.*" That Christ having given Himself a Ransom *for all men*, He became our powerful Mediator, Who alone could and did make peace between man and his Creator by the sacrifice of Himself; and St. Peter tells us that this sacrifice was verily [fore-ordained before the foundation of the world; and St. John also, "that whosoever believeth in Him should not perish, but have eternal life; for God sent not His Son into the world *to condemn* the world; but that the world through [faith in] Him might be saved." (John iii. 15-18.)

It must be allowed that we think more worthily of the ever-merciful Father when we have essayed to prove that He loves the souls of men, and wills not that any man should perish, but would have all men to be saved, Who draws by the cords of love, by the most gracious promises, and by the assistance of His Holy Spirit; Who rejoices more over the conversion of one sinner that repenteth, than over ninety and nine just persons that need no repentance; Who knowing what things we have need of, yet mercifully exhorts us to ask, and it shall be given; to seek, and we shall find; to knock, and it shall be opened to us; and Who has said, "if ye keep my commandments ye shall abide in my love," "and if thou wilt enter into life, keep the commandments."

These last words of our Lord overturns the Eternal Decree at one blow.

We must decline the favour of having our weakness shown up; our readers would never believe us again, if they were to suppose there were a wiser man in England than their most obedient humble servant.

W. C. P.

THE SCOTTISH CONTROVERSY AND AMERICAN REVIVALS.

THE year of grace 1858 will long be remembered for two remarkable circumstances which have occurred in the Church of England and in the Churches on both sides of the Atlantic which are in communion with her. We allude to the unhappy controversy on the subject of the Eucharist, which has been made so familiar to us all by the case of Archdeacon Denison, and the trial and subsequent appeal of the Rev. Mr. Cheyne, of Aberdeen, to the court of last resort in that church—namely, the Episcopal Synod. And also, the wonderful “religious revivals,” in the United States.

Of the former case we need only remind our readers that a party in this country, with an archdeacon at its head, have been trying to revolutionise the doctrines of the Church of England through the more easily worked machinery of the Church of Scotland; but the attempt was frustrated through the firmness of the Bishop of Aberdeen and the decision of the Episcopal Synod. Of the seven members which compose that venerable Synod, one only, the Bishop of Brechin, was dissentient, and entered his protest against the decision of the Synod.

Their judgment against the doctrines propounded by the Bishop of Brechin and those whom he supported appears to have been to the following effect:—That the bread and the wine in the Lord’s Supper, after they have been consecrated, still remain bread and wine; they are not destroyed, but sanctified; that they are changed in their *qualities* by consecration, but *not* in their substance; that they become the *sacramental*, but not the natural or corporal body and blood of our Lord; that in a *different manner*, they are both bread and wine, and the Body and Blood of our Lord at the same time; that by natural properties they are bread and wine, but that they are the Body and Blood of Christ in mystery and signification; that they are bread and wine to our bodily senses, but the Body and Blood of Christ to our understanding and faith; and in power and effect.

We humbly think that these are the doctrines which the Synod intended to express; but to which the Bishop of Brechin took exception and accordingly protested. The

following letter from the Rev. Alexander Shiras, a clergyman in Philadelphia, shews what the opinion on this unhappy case is of our Transatlantic brethren. It is addressed most probably to Mr. Rorison, who would send it to a local Presbyterian newspaper. It will be read with interest and advantage as a statement of the opinion of a distinguished minister of the American Church on the controversy which has unfortunately divided the Scottish Communion; and also from its reference to the religious movement of last year in the United States.

“Philadelphia, December 29, 1858.

“Your favour of the 8th reached me this morning, and, with all my heart I offer you at once my warm congratulations on the issue to which the Cheyne case has been brought; I bless God for it, and feel that to those who have met this error at the outset and secured, through God’s blessing, a judicial condemnation of it, a debt of gratitude is owing not only in Scotland, but in England and America as well. The Bishop of Aberdeen, too, deserves all our thanks for the mingled moderation, and decision he has shown throughout the progress of this trying case. There has rarely been an instance, in the whole history of the church, in which a Bishop has been so deliberately brow-beaten; and never one, so far as I remember, in which an insulted Diocesan has displayed more gentlemanly forbearance, Christian courtesy and judicial impartiality, than have on this occasion been exemplified by him.

“I cannot but augur the happiest results from the decision that has been arrived at in this matter. It must repress the arrogance of the Romanizing party in your church; lead the half-hearted, who might otherwise have sided with them, to refrain from so doing; induce some candid but misguided minds to pause, ere they venture on the ground which has been black-marked; and giving the friends of truth a solemn judicial sentence to refer to, must afford them an immense advantage in the contest they will yet for some time have to wage. While, even in England and America, the moral effect of the Synod must be felt, discouraging the Romanizers, and inspiring the friends of truth.

“It is indeed a matter for regret that the blessed Feast which Christ has spread for us should become the topic of a wordy strife. But the responsibility for this must rest with

those who furnish the occasion for it, by endeavouring to bring in 'erroneous and strange doctrines,' 'after the tradition of men,' after the rudiments of 'the world, and not after Christ.' To such teachers, truth demands that we 'give place by subjection, no not for an hour.' Better the sternest strife than tame submission to, or careless toleration of, another Gospel which is not another,' but only Romanism in disguise.

"Among our people in America, thank God, the Eucharistic controversy does not rage. Extravagant notions prevail to some extent, but such errors as Mr. Cheyne and the Bishop of Brechin have put forth find little favour here. Only one out of our twelve Church papers has espoused the cause of Mr. Cheyne; and that—the 'Churchman'—is as well known for its extravagance as the 'Union' of London, and exerts as little influence on the better class of minds within the Church. In truth, we are nearly all too busy here to get much engaged in controversy about anything. With an immense country to evangelize, a fast increasing population to instruct, and a great influx of immigrants to look after and gather in, we have our hands pretty full of work at all times, and cannot stop for controversy with one another, unless there be some great occasion for it. The majority of our bishops and influential men, too, are such in sentiment and spirit, that errorists have to be somewhat guarded in their demonstrations, and do not often expose a bare point to assault.

"And then it has been a wonderful season in respect to spiritual influence in the United States—God's spirit being as oil upon the troubled waters, hushing their agitations into peace. Religion, for once in our history, has been uppermost in almost every person's mind, and has taken strong hold on a great multitude of hearts. Not only in our cities, but also in most of our small towns and many country parishes, religious exercises of all kinds have commanded unexampled interest. Services, which would ordinarily have attracted no attention, have called together hundreds, even thousands, who seemed to enter into them with all their soul. Preaching has dealt much more than usual with the prime truths of the Gospel: has been simple, earnest pungent, and direct; and has been attended with a blessing that has gladdened very many hearts and homes. The tide of feeling—quiet and still, but powerful—has now

passed its flood and is receding; but its refreshing and fertilizing influence is yet widely felt, and the remembrance of its flow is pleasant.

"I know that on your side the water many may look with suspicion upon such movements; but in this case everything has been so healthful and heavenly—so little of the wind, the earthquake, and the fire, and so audible the sound of God's still small voice—that even the most suspicious among us have had to acknowledge that the thing was God's doing, and was marvellous in our eyes. I can only wish your country the same blessing without the same commercial disasters to be the occasion of it."

In addition to the foregoing, we now add an extract from a letter addressed by the Dean of Edinburgh to the Right Reverend the Bishop of Edinburgh and Primus of the Church in Scotland.

"Some time ago I put my name (in conjunction with two lay members of the Church) to a brief statement of an opinion that it was desirable for the interests of the Church to have a monthly record of her proceedings: and for that end we expressed a wish that the *Scottish Ecclesiastical Journal* should receive such support as might be necessary for continuing the publication. In issuing that document, right reverend sir, I concluded that the paper, if continued, would, as a matter of course, be conducted in harmony with the acknowledged opinions and synodical decisions of our church in her collective and corporate capacity; in short that the journal should fairly represent the judgment of the church. But when I find that journal now *opposed* to our church decisions solemnly and judicially awarded; and when I find the conduct of the six bishops [*i.e.*, the Episcopal Synod] who have so nobly and so triumphantly maintained the Reformation doctrines of our Church on all occasions impugned; their motives misrepresented; even the lawfulness of their proceedings questioned: I must in justice and in duty to the prelates, whom I think to be disrespectfully treated; and in justice also to my own opinions on the questions in dispute, withdraw the approval I formerly expressed for the continuance of the journal. I have therefore requested the publisher to take my name from the list of subscribers, and to discontinue sending me a copy. The partial and ungenerous line of conduct adopted by the *Guardian*, *Record*, *Christian Remembrancer*, and *Union* in re-

ference to the conduct pursued by our six bishops, has been noticed by myself and by others with sorrow and indignation. We feel it, however, a duty and a pleasure to acknowledge the all but unanimous support they have received from the church papers of the United States; and in like manner to acknowledge the impartial and generous line of conduct adopted by the *English Churchman*. The *Guardian* has always professed to be anti-Romanist in its views and policy; and yet statements of the most injurious character, from Mr. Lendrum and others who wrote against the bishops, were inserted; also letters from Dr. Pusey and Archdeacon Churton, couched in a tone regarding our right reverend Fathers, which I could not believe it possible could have been adopted by such men; and yet a statement of explanation from Mr. Rorison was simply and peremptorily refused.

(To be concluded in our next.)

ANCIENT BRITISH SCULPTURED STONES.

AMONG the many obligations under which Mr. French, of Bolton, has laid the Church of England, he has recently contributed another successful attempt to trace "the origin and meaning of the early interlaced ornamentation found on the ancient sculptured stones of Scotland, Ireland, and the Isle of Man," in a paper which was read at the Salisbury Congress of the British Archæological Association, on the 6th of August, 1858. Mr. French feels assured that the theory which he propounds in this paper, if it does not convince antiquaries, will at least lead to attentive and accurate observations on such an interesting subject.

He says the style of interlaced ornament is found in an infinite variety of devices on the earliest sculpture, whether of stone or metal, and in the oldest manuscripts and illuminations of Britain and Ireland. It retained its peculiar distinctive character throughout the Roman occupation of Britain, slightly modified by, and often mixed with, classical ornaments. These, however, in a great measure, disappeared during the Saxon period, a circumstance which induces the belief that, whatever its origin and purpose, interlaced ornamentation was equally familiar to the Saxon

invaders and to the British Aborigines. It entered largely into Norman architecture; but from the time of the Conquest it gradually became less used, though traces of it are to be met with at nearly every period in the history of British art. Thus it was revived with the introduction of printing, when many beautiful capital letters, copied from ancient manuscripts, were re-produced as woodcuts. It re-appeared in the strap-work peculiar to the architecture and ornamentation of the Elizabethan and Jacobean eras. It is found in the bone-lace patterns of this country, and of Northern Europe, in the sixteenth and seventeenth centuries; and it was retained in almost its original purity for the decoration of the dirks, targets, brooches, and powder-horns of the Scottish Highlanders within the last hundred years.

In this interesting pamphlet, Mr. French continues:—Many of the purposes to which the ancient Briton applied his manufacture of baskets were singularly useful, and so well were they adapted to their peculiar purposes that they are employed almost unchanged even to the present day. The coracle of basket and hide is still used by sportsmen and poachers on the waters of North Wales. The Bothies of the Scottish Highlanders are yet constructed of wattles; and even in the cottages of a better kind the doors and sleeping-cribs are frequently of the same fabric; so also are their rude little sledges and carts; and, until of late, their horse-harness also. Modern civilization does not now disdain to use for drags, dog-carts and German waggons the same strong yet light and elastic materials, which the ancient Briton probably employed for his formidable war-chariot; and our ancestors of the last century knew well the value of the stage coach "*basket*" as a convenient means of conveyance over their rough roads.

Again. A manufacture which was probably progressing for many centuries before the Romans invaded Britain, must necessarily have acquired a certain amount of refined ornament as a result of so much experience and practice. We have indeed direct evidence that the Romans greatly admired the ornamental baskets of the British, which were exported in large quantities to Rome, and became fashionable appendages among the extravagantly luxurious furniture of the imperial city.

The construction of the wicker basket was the Briton's first step in domestic civilisation; but alas! a wicker basket

won't hold water; yet Mr. French is justly of opinion that the construction of the basket and of the water vessel were twin inventions; for in this country Nature did little to assist him, denying even the slight aid of the gourd and the calabash common in warmer climates. Experience had taught the savage Briton to line the wicker walls of his hut with clay for the exclusion of cold; so he would naturally make use of the same material to line his basket, which, when hardened in the sun, or baked by fire, would be enabled to retain liquids, at least for a short time. This Mr. French offers as a reasonable induction; and he recommends it to archæologists as not unworthy of their considerate attention. Fortunately, he continues, vessels of this description have been preserved in the ancient burial places of the Britons, and are occasionally exhumed in a state of tolerable preservation. They are for the most part not turned on the potter's wheel, but moulded by the hand, and marked on the exterior by ornaments, not in relief, but always depressed or incised, having the appearance of indentations made in the soft clay by plaited osiers, rushes, or stripes of hide, more or less distinct, but, so far as he knows, all referrible to such an origin. Comparatively with Roman or with Saxon examples, all British urns are wide-mouthed, a condition essential to their being made by hand on an exterior frame-work of plaited rushes or willows; and some appear to have been constructed on two separate baskets, one inverted over the other. The nearest approach to handles were heavy perforated knobs, placed a little beneath the mouth, for the evident purpose of attaching to them the twigs, withies or thongs, which served both to protect and to suspend these fragile vessels. Mr. French tested this process, and the result was entirely satisfactory. "Taking," he says, "such small baskets as I found used by my family for ordinary domestic purposes, I have roughly coated them inside with different clays, subjecting some to the action of fire in the kiln, while others I have left exposed to the sun, and to a few I have applied heat inside only. On all, the indentations of the basket-work are sufficiently marked; but they are best defined on the sun-dried specimens, since the shrinking of the clay under the action of fire in the kiln obliterates some of the more salient ridges. A comparison of these jars with ancient British urns will, I apprehend, be more satisfactory and convincing than any elaborate argument, leaving little

doubt that both have been produced by similar processes, and that the British urn is, in truth, a secondary application of the British basket."

Mr. French has shewn, with every appearance of probability, that at the time when St. Paul introduced the Christian faith into England, that although the native population were totally unacquainted with practical masonry; yet that they were expert and experienced manufacturers of highly ornamental baskets; and at the same time he suggests the reasonable probability that they would employ their best talents in the service of their new religion, as they had previously devoted them to their earlier Druidical superstition. He then proceeds to offer some of the most probable reasons for believing that the first crosses erected by Christian missionaries in Britain, Ireland and the Isle of Man, were constructed of plaited osiers. These were formed hollow, and filled with sand, or perhaps clay; and he gives an instance of one of these crosses set up by St. Kentigern, one of the earliest bishops of Glasgow, at a place now called Borthwick. He mentions another basket-cross found in the little island in gloomy Lough Derg, a resort for the superstitious adherents of Popery of the present day, by Lord Dillon and a government inspector in the year 1630. They reported that at the east end of the church there is a heap of stones, on which there is *a cross made of interwoven twigs*—this is known by the name of St. Patrick's Altar, "on which there do lie three pieces of a bell which they say St. Patrick used to carry in his hand."

In the conclusion of his most interesting pamphlet, Mr. French says:—"I have made careful copies of very numerous examples of ancient interlaced ornaments, and placed them in the hands of various artisans, particularly basket-makers, straw-plaiters, wire-workers, and plaiters of ornamental hair. They all inform me that, with a few exceptions, the devices may be worked out in their respective materials; and several thanked me for putting new patterns before them which they said would be useful in their business. . . . There are many other branches of British and Irish art which may have been influenced in their origin by the long-established basket-work of these islands; such as the early enamelling of metals, the Norman arcades, especially those found on very early fonts, the branching arrangement of the oldest window glass, as well as the reticulated manner of

placing glazing quarries, and very numerous varieties of mediæval drapering My purpose in this paper is merely to call attention to the probable origin of one branch of ancient art which I believe to have escaped previous notice. If I have in any degree established my position, or even excited curiosity respecting it, it will doubtless induce further inquiry and discussion, since it is beyond doubt a subject of very considerable interest."

A BOLD STROKE FOR FREEDOM.

THE following interesting narrative is taken from an American paper ; and it shows that in the British Dominions alone is real freedom to be enjoyed.

"A moving incident came to our knowledge last week," says *Bucyrus' (Kentucky) Journal*, "which we lay before our readers. We suppress names for reasons obvious to everyone.

"Near Louisville, Kentucky, lives a planter of wealth and standing. He was the possessor of 100 negroes, and he was noted for his thrifty, money-making disposition. He had never been married, and was an incorrigible bachelor of 50. His house was managed by a young lady of about 20, his daughter, by a quadroon, whose complexion was lighter by half than his own, and in whom the negro blood was scarcely visible. The mother died ten years ago, leaving her daughter with the father's solemn promise that she should be educated and should live as a free woman rather than as a slave, and that she should pass as his daughter, as in truth she was. The planter gave this promise; because he had been really attached to the dying woman, and was greatly attached to her and his beautiful child. And so she grew up, radiantly beautiful, receiving a reasonable education — all that her father could give her — and in time took the management of his household. She never knew that there was any negro blood in her veins, and never dreamed that she was a slave. Last fall, a series of misfortunes overtook the planter. His house was burnt down, and in it the notes, books, and papers that composed a large portion of his fortune. His crops

failed to a great degree, and some heavy speculations in which he was engaged resulted disastrously. Added to all this, he had lost heavily at play, the besetting sin of southern gentlemen, and had completely exhausted all his ready means, and found himself in the terrible situation of having more money to pay than he could possibly raise in a given time. He applied to his attorney for counsel in his extremity. The attorney, after examining the situation of his affairs, advised him to sell off a portion of his negroes. The planter objected strenuously; first objecting to the sale of negroes; and secondly, that his force was barely sufficient to work his plantation. But, after full deliberation, he found this to be the only alternative, and sorrowfully consented. A list was made out, and every head that could be possibly spared was put down. After all was done, and the most favourable prices for them had been specified, the aggregate fell 5000 dols. short of the sum.

"The attorney remarked quietly that he had not included all that could be spared.

" 'I have put down all I can dispense with,' replied the planter.

" 'I do not see Mary, the housekeeper's name, in the list,' replied the lawyer. 'She, if offered to the *right person*, would make up the deficiency. I would give that for her myself.'

"At any other time the planter would have taken the suggestion as an insult, but necessity is a hard master, and he grasped at the idea, and before an hour the transaction was closed.

"It troubled him not a little to disclose the matter to her, but the fear of bankruptcy and ruin drove him to it.

"The poor girl's horror and distress may be imagined. She had known nothing but happiness, and now was to be plunged into the deepest and most hopeless misery. She had been sold, and was then the property, soul and body, of one who purchased her merely for the gratification of his beastly lusts. The idea was too horrible, and she swooned and remained almost delirious for several days.

"There was another upon whom this intelligence came with crushing weight; a junior partner in a produce house in Louisville had frequently visited the planter's house on business, and, struck with the beauty and intelligence of the supposed daughter, had become enamoured, and after prosecu-

ting his suit a proper time had declared his passion, and, unknown to the father, the two had betrothed themselves. As soon as possible after her father had told her her fate she dispatched a messenger to him stating the facts, and implored him to save her from the doom that awaited her. Though thunderstruck at the intelligence that his affianced bride was a slave, and had just been sold to a fate worse than death, like a true man he determined to rescue her. That night he saw her, and a plan was formed for flight. The day that she was transferred to the possession of her purchaser they fled, and in due time arrived at Cincinnati, where they were married. Our hero obtained an interview with one of the agents of the Underground Railroad located in that city, who immediately telegraphed instructions to the different agents along the line to keep strict watch, and if woman catchers were on the watch at any point to telegraph back and give the fugitives timely notice, that they might leave the train. Accordingly they started, purchasing tickets for Crestline.

In the meantime, the lawyer, as soon as he discovered his loss, had commenced active measures to recover it. He had no difficulty in tracing them to Cincinnati, and none whatever in ascertaining that their destination was Crestline. But having arrived several hours after their departure, he was obliged to content himself with telegraphing to Crestline to the proper officers to arrest them at that place. But unfortunately for his prospects, the intended arrest got wind, and when the train reached Galion, two citizens of that place stepped into the car, and a conversation of a few moments ensued in the lowest kind of whispers, at the close of which the four left the car.

A carriage was in waiting, and in two hours the fair fugitive and her husband were domiciled in the house of one of our whole-souled farmers, near Bucyrus, who has long taken pleasure in helping fugitives on their way to the Canadian Canaan. When the train on which they embarked reached Crestline, the officials were unutterably chagrined at not finding the fugitives, and more so when they found they had been within four miles of them. After a lapse of two weeks the fugitives ventured a move, and went to Detroit, by the way of Sandusky city, and without accident reached the Canadian shore. They are now residing in Toronto. "And now she's o'er the border gane, wi' Jock o' Hazeldean."

THE CHRISTIAN HERO,

OR, LINES FOUNDED ON "THE WARFARE ACCOMPLISHED,"
DESCRIPTIVE OF A SCENE IN THE CRIMEA.

PART I.

The cannon had roared from Sebastopol's height,
Returned by the fire of the brave ;
And the winter-clouds came on the wings of the night,
To hasten their march to the grave.

From the desolate trenches, their labour fulfilled,
Assigned to the gangs for the day,
To the tents for refreshment, all jaded and chilled,
They plodded their wearisome way.

They bent down their heads to the sleet and the blast,
And doggedly held in their breath ;
Nor heeded the bullet so closely that passed,
So familiar were they with death !

Arrived at the tents without fatal arrest,
Their fires then were hastily lit ;
And their rations partaken, they sank to the rest
Which their frost-bitten limbs would permit.

Yet all sought not sleep whom the trenches release ;
The lovers of God and of prayer,
'Midst the horrors of war sought a meeting of peace,
And the Gaul and the Briton were there !

'Neath fascines and the sand-bags that met on the ground,
A fire pierced the shades of the night ;
And more than a dozen had gathered around,
And talked and rejoiced in its light.

Of habiliments tattered was that company,
Nor of regiments nor ages the same ;
A drummer whose childhood had scarcely gone by,
And a corporal's worn iron frame.

A sergeant, too, sat 'twixt that light and the shade,
And a gaunt tow'ring figure was he ;
And his thin grey locks o'er his broad forehead strayed,
Like moss on an old forest tree.

Not a vestige of yielding that body betrayed,
Yet breathed he the accents of peace ;
At the hard post of duty he willingly stayed
Till the Master should grant him release.

A spiritual father to many was he,
And round him they eagerly pressed ;
“ Three have gone since we met—who next shall be free
To go to his heavenly rest ?

“ ’Tis *better up there* ”—and a radiant smile,
As he spake, o’er his features did run,
From his friends’ haggard faces reflected the while,
Like a ray of the orient sun !

And what tho’ the clouds from his vision withheld
The stellary glory of night ;
A more excellent glory by faith he beheld,
Concealed from the natural sight.

In heaven to be with the Saviour he loved,
And share in its glory and bliss ;
O what were earth’s pains or the conflicts he proved,
Or martial glory to this !

Then prayed he as those who see death by their side,
Yet trust in the “ Mighty to save ; ”
And stronger they rose, and more closely allied,
To triumph o’er death and the grave !

Next, as each safely drew out the volume of truth,
“ Let us read,” said he, “ tell me what part ? ”
“ Please, sergeant, the same as before,” said the youth,
“ For straight does it go to the heart ! ”

’Midst the rain and the moan by the hollow winds made.
They in turn read the camp-fire around,
Of Him who that night in Gethsemane’s shade,
In agony lay on the ground !

That record of pain which no heart can forget,
Verse by verse they did solemnly read ;
This the boy : “ *He more earnestly prayed, and his sweat—*
But further he could not proceed.

"*Was like great drops of blood*"—by that boy was unread,
Crying, "Finish you, father, for me;
It was I, Lord, that did it," and weeping, his head
He laid on the warrior's knee !

THE MISTLETOE.—Mistletoe, formerly called "All-heal," was probably used on account of the respect paid to it by the Druids. The ancients had a superstition regarding this custom, which it may not be out of place to mention here : according to their mystic religion, which gave to every tree its attendant spirit, and every grove its divinity, they believed that the sylvan deities, finding it too cold in winter in their forest homes, sought a shelter from the inclemency of the weather in the dwellings of man, if prepared for their reception by being adorned with evergreens, in which they remained till the spring, when the people returned the bough to the forests from whence they came, trusting that the wood spirits, in gratitude, would watch over and protect from all danger those who had afforded them a shelter from the frosts of winter. How forcibly our beautiful yet simple religion contrasts with theirs, who, always dreading the malignance of an evil spirit, or hoping for the favour of a good one, were, after perhaps a long life spent in the strict observance of all the superstitious duties enjoined by their religion, rewarded with no fixed hope of heaven in their dying moments, and could never experience that peace which is alone able to give true happiness!—*From a Christmas Essay in the Companion for Youth.*

Notices of Books.

CYCLOPÆDIA BIBLIOGRAPHIA (Darling) is Part xi. of Mr. Darling's noble and invaluable work on authors and subjects, commencing with commentaries on the fourth chapter of the Hebrews. It is most rich in both ancient and modern literature ; and it consists of single sermons, tracts, and volumes, on every subject, extracted from St. Paul's epistle to the Hebrews. The subjects treated of from the Epistles of James, Peter, Jude, and John ; and concludes at treatises on the fifth chapter of the Revelations. We cannot speak too highly of this most useful work, nor recommend it too strongly to authors and preachers. We hope it will repay the learned and industrious author for the Herculean labour which it has cost him to compile these huge volumes.

TABLE OF PSALMS AND LESSONS (J. F. Hope,) is intended to be recommended to Convocation for adoption in those Churches where there is a third or evening service, by Rev. J. Lockhart Ross, which would be very desirable; but we have no fancy for altering or shortening the morning service at the bidding of every zealous or hostile person. If we once begin, where are we to end? and it gives us unfeigned satisfaction to see from the debates that Convocation has pronounced against any tampering with the Liturgy.

CHRIST STANDING AT THE DOOR AND KNOCKING, (J. H. and J. Parker) is a sermon by the Rev. John W. Burgon, preached on the re-opening of Findon Church, in Northamptonshire, which was built about the middle of the fourteenth century; and has now been repaired at a cost of £1200, by the Rev. G. W. Paul, the vicar. The present discourse was written over-night and preached the next morning; and the profits, *if any*, will be devoted to the completion of the repairs. We are happy to see that the Bishop of Oxford proposes to devote one of the new offices in the Appendix to the Prayer Book, to the re-opening of newly-repaired Churches.

QUESTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, Part II. (J. H. & J. Parker) by the Rev. T. L. Claughton, Vicar of Kidderminster, the second edition; and we can only repeat the commendatory notice which we gave of the first edition. The contents range from the first Sunday after Easter to the twenty-fifth Sunday after Trinity Sunday. They consist of questions suitable to the capacities of young people on the Collects, Epistles, and Gospels; and to teachers they will be invaluable, to whom we strongly recommend them.

HEAVENWARD THOUGHTS FOR CHRISTIAN HOUSEHOLDS (Wertheim), being brief meditations on a family's daily texts for a year, by D. V. H. with an introduction by the Rev. W. W. Champneys. We owe this excellent book to the piety of a mother, who, in anticipation of her sons' dispersion for their several professions, "selected a series of daily texts for a year, bearing especially in mind the wants of young people and young Christians, a copy of which was given to each of the family. The common and habitual reference to this by all, wherever dispersed, it was felt might be to supply a sweet and hallowed bond of union in connexion with the parent home." The mother's piety was blessed with complete success. One son went on military service to India; and another devoted himself to the service of the sanctuary; and he added the "Thoughts on the Texts." We recommend this small volume for family use; and it may serve as a bond of union to other families, if it be used as the excellent selector of the texts intended them to be used—by her own dispersed family.

THE
CHURCH WARDER,
And Domestic Magazine.

No. CLIV.

APRIL, 1859.

Vol. XIII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from p. 71.)

CONVENTICLES, or congregations of disaffected Presbyterians, met in retired places for hearing sermons from the itinerant ministers of the Covenant. At these meetings the men went fully armed; and seditious measures were concerted. One rebellion having been so recently subdued, the Government were apprehensive that these field-meetings might lead to another gathering in arms, and again involve the kingdom in all the horrors of war and bloodshed. Burnet says: "The outrages of these fiery zealots were such, that worse could not have been apprehended from heathens!" In suppressing these outrages, the Government and the Church were, and they still continue to be, most unjustly accused of persecution; in reality, the bishops were on the defensive, and had no concern whatever with those measures which the

Council were compelled to adopt, to prevent the covenanters from rising in arms to overturn the Government. The Council therefore issued a proclamation discharging every person from having their children baptized by Presbyterian ministers; but the operation of this act was confined to the disaffected counties of Lanark, Renfrew, Ayr and Gallo-way.

A toleration, under the name of an INDULGENCE, was, in the year 1669, offered to the covenanters; and it was thankfully accepted; but the Presbyterian writers of the nineteenth century call it "a *device*" to cause defection; "a *snare*;" a "source of much suffering;" and "an ensnaring boon;" which marks their gratitude to Charles and his ministers for having inserted the small end of the wedge into the constitution of the Church. The Indulgence was more than the toleration of the present day; for the covenanting ministers were inducted into the Church livings, and allowed to act entirely independent of their respective bishops. In short, it was a complete *establishment of presbytery in the heart of episcopacy*. It was a measure of expediency which, although it failed of the expected effect; yet it clearly showed that neither Charles nor his ministers, nor the Church, were persecutors or intolerant. A modern Presbyterian author says of this Indulgence: "It is *deeply to be lamented* that the most of the Presbyterian ministers in Scotland accepted of it, and sent an address to the king thanking him [for] *this sinful and dangerous measure*."

The bishops and clergy were strongly opposed to this erastian measure; and the two archbishops, as privy councillors, refused to sign the Act of Council which was based on the king's letter. Thirty-five Presbyterian ministers

accepted the benefit of the Indulgence, some of whom were restored to their former parishes, and some to other churches ; and they now thankfully *accepted* that presentation from the *privy council* which, in 1662, they *refused from the bishop* ; which shews that the desertion of their churches at the Restoration *was a factious act*, designed to embarrass the Government and to throw undeserved obloquy on the Church, and had nothing to do with conscience. Wodrow states that the whole Presbyterians *cheerfully* submitted to this erastian measure ; and their cheerfulness continued for some time, till the evil-disposed ministers that had been banished to Holland wrote to their friends at home, urging them most vehemently to separate from the indulged ministers ; and he adds, “ *This began a flame which, by degrees, rose to a very great height.* ” This flame was fanned by the ministers that had not been admitted to the benefit of the Indulgence, who, on their hearers reporting that the indulged ministers had been obliged to abstain from political discussions in their sermons, taught their people to call them dumb dogs that could not bark, the king’s curates, and the council’s curates ; and they branded them as traitors to *the cause*, and seduced the people away from their churches to attend field conventicles.

The Archbishop of Glasgow (Dr. Burnet) boldly resisted the Indulgence ; and he gave great offence to Lauderdale by a memorial to the council, representing its inexpediency and its illegality. The privy council pronounced this remonstrance seditious ; the archbishop was summoned to appear before that court ; and it was then intimated to him that it was his majesty’s pleasure that he should not attend the parliament which was just about to meet. This was a political move, to prevent the archbishop’s powerful opposition to the Asser-tory Act which it was intended to pass. This Act was

pushed on by Lauderdale, to save the council from impeachment for establishing the Indulgence contrary to law. The **ASSERTORY ACT** asserted the royal supremacy so high, that it left no power whatever to the church; for it provided that "the orderings and disposal of the external government and policy of the Church, doth properly belong to his majesty and his successors as an inherent right of the crown; and that his majesty and his successors may settle, enact, and emit such constitutions, acts and orders concerning the administration of the external government of the Church and the persons employed in the same, &c., as they in their wisdom may think fit. . . . Like as his majesty, &c., doth rescind and annul all laws, acts and clauses, and all customs and constitutions, civil or ecclesiastic, which are contrary to or inconsistent with his majesty's supremacy; as it is hereby **ASSERTED**, and declares the same void and null in all time coming."

So long as this anti-Christian Act applied only to the episcopalian establishment, the Presbyterians gave it their hearty concurrence; but it was very soon discovered that it could be played off against themselves. Both parties were therefore loud in reprobating it, as making the king a pope; putting him in Christ's stead; and giving him the whole power over religion. Under this Act he could establish any form of religion; and Burnet wisely enough gave Lauderdale credit for his instinct, that the next possessor of the crown might, under cover of it, establish popery itself.

In consequence of the horrid barbarities committed by the Presbyterians on the persons and property of the established clergy, in the diocese of Glasgow, it became necessary to make a very stringent act of parliament for the protection of their persons and property. The necessity for which shows

how well-founded were the universal complaints of the clergy in the diocese of Glasgow, that "the outrages of these fiery zealots were such that *worse could not* have been apprehended from heathens." The silence of all Presbyterian authors, except Wodrow, is intended to keep up the delusion in the public mind that the Presbyterians were persecuted by the Church; whereas, the direct contrary was the fact; for the episcopal clergy in the dioceses of Glasgow and Galloway *were most cruelly persecuted* by the Presbyterians; and the clergy had hitherto received little or no protection from the government. It therefore became necessary to charge all heritors, &c, to protect the clergy, not only in their persons and property, but even in the performance of their professional duties; and the whole parish were fined to the amount of the damage done to the minister, if the perpetrators escaped capture and punishment.

The author of the *Memoirs of the History of Scotland* says, that "this Act was enforced as necessary, because ministers, to the great contempt of religion, had their *houses robbed, and were nightly pursued for their lives*, in all the western shires; so that they were forced to keep guards, which exhausted their stipends, and abstracted themselves from their employments. And, albeit, these shires pretended that this was done by highwaymen. . . . [The parishioners] were connivers, at least, in these crimes, and therefore deserved to be fined upon such occasions. These motives induced the parliament to *agree unanimously to this Act*."

The Assertory Act was not allowed to remain a dead letter; for, out of revenge for Archbishop Burnet having appealed to the king in favour of the rebels, Lauderdale strained the provisions of the Act, for it really contained no such authority, to suspend the archbishop during the king's

pleasure. On the day of his deprivation he wrote to Archbishop Sheldon: "My great crime was, the information which I gave his majesty in your grace's hearing. Yet, I bless God, most men here think that my integrity is my greatest crime." Archbishop Burnet demurred to this unjust sentence, but Lauderdale bullied him with a threat of prosecution for high treason. He surrendered his office and dignity into his majesty's hands in December, 1669, and his name was expunged from the list of privy councillors. He "retired into private life, dutifully obeying the law, though a bad one; and patiently suffered, upon true Church principles, rather than resist this unjust ordinance of man; and he bore his disgrace with such a dignity and resignation as extorted the admiration even of his enemies."

The indignation of the Church was so great at this flagrant act of arbitrary power, that no one could be found to take the See of Glasgow, except Bishop Leighton of Dunblane, whose "principles rendered him *a fit instrument* in their present undertakings:" he was accordingly made *Commendator* of Glasgow. It is said in our larger work:—"In the meantime, such vacancies as occurred in the dioceses of Glasgow and Galloway were filled up with as little delay as possible; upon which act of indispensable duty the Presbyterian party vented their spleen in loud complaints of persecution; and the whole have been embodied by Wodrow in the sentence, replete with instructive information: 'Vacancies in the south and west were planted with all possible expedition, that so Presbyterian ministers might not have access to them; and they made no great matter who was put in upon the people, provided a Presbyterian minister was held out. The curates, when once planted, were by all methods kept in, though never so ignorant, vicious, or profane. *This I*

take to be one occasion of the insults [barbarities] of some angry people upon some few of the incumbents, the end of last and this year, which have and shall be noticed as I go through.' The Presbyterians, it seems, were enraged that the episcopal clergy were not 'turned out' of their benefices to make room for their ministers, and, in consequence, they took the matter into their own hands, and attempted to dispossess them by insults, assaults and robberies, which they found in many cases had been an effectual method of compelling some of them to resign and go over to Ireland. This is a full confession, and from an enemy, too, of the persecution which the Church suffered at the period when the Indulgence was proposed, in order to add more fury to the violent passions of an irascible people, who were kept in a continual agitation by their itinerant ministers."

ENGLAND AND ROME.

(Continued from page 77.)

CHAPTER XV.

THE ROMISH ADDITIONS TO THE CREED.

Art 19 of the Creed of Pope Pius iv.

ART. 19.—*I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.*

The Council of Trent, in its twenty-fifth and last session, held December 3 and 4, 1563,* treated of four different

* Bishop Maul, in his tract on "The Churches of Rome and England Compared," published by the Society for Promoting Christian Knowledge in 1837, No. 109, speaks of the Church of England condemning in her 22nd article "several particulars which had recently received the sanction of the Council of Trent." But the Articles were published in 1562; whereas the Session of the Council in which

points of the Romish faith, against all of which sentence is pronounced in Article xxii. of the Church of England. It will be sufficient for our purpose in this chapter to take only the first of these points.

PURGATORY, according to the Church of
ENGLAND.

ART. XXII. — *Of Purgatory.* — “The Romish doctrine concerning *purgatory*, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.”

ROME.

SESSION XXV. — *Decree concerning Purgatory.* — “Whereas, the Catholic Church, instructed by the Holy Ghost, has, from the sacred writings and the ancient tradition of the fathers, taught in sacred councils and in this oecumenical synod, that there is a Purgatory, and that the souls there detained are relieved by the suffrages of the faithful, but chiefly by the acceptable service of the altar; the holy synod enjoins on bishops that they diligently strive that the sound doctrine concerning Purgatory, delivered by the holy fathers and sacred councils, be believed, held, taught, and everywhere proclaimed by the faithful of Christ.”

.....

It is worthy of remark that, though this decree of the Council of Trent begins with an appeal to Scripture as well as to tradition; yet at the end of the portion cited, all mention of Scripture is omitted, and “the sound doctrine concerning purgatory” is spoken of as having been “delivered by the holy fathers and sacred councils.” In the decree of the council “touching the sacrifice of the mass,” the subject of purgatory is also introduced; and there it is said that “the sacrifice is rightly offered, not only for the

these particulars were sanctioned, was not held till December 1563:— it will rather be the case, therefore, that the Church of Rome may be considered as condemning the Church of England upon these points. The decree and canons concerning the Mass had certainly been published, Sess. xxi., held Sept. 17, 1562; and in them most of the subjects treated upon in our Art. xxii., had been indirectly mentioned; but they did not come to be formally considered and decided till the year following. The first ends of this Article stood, in the Edition of 152, *the doctrine of schoolmen*, afterwards altered to *the Romish doc-*

sins, punishments, satisfactions, and other necessities of the faithful who are alive, but also for those who are departed in Christ, and who are not as yet fully purified (*purgatis*), agreeably to the tradition of the Apostles." (Sess. xxii; decree, c. ii.) So then in this case again, no attempt even is made to prove this doctrine from Scripture. The Catechism of the Council too, explaining the doctrine of purgatory, says that "the truth of it holy Councils declare to be confirmed by the testimonies of Scripture, and by apostolical tradition," (pt. 1, c. vi, quest. 3.); but it offers no proof from Scripture, and contents itself with referring to the Council of Florence and to that Council under whose sanction it was itself drawn up, and whose name it bears. Truly "Holy Mother Church acknowledges her own authority." (Sess. xxi; decree, c. ii).

The Council of Florence was held A.D. 1438, and was the first that ever issued a decree in favour of purgatory. This decree was as follows:—

"In the name of the Holy Trinity, Father, Son, and Holy Ghost, with the approbation of this sacred general Council of Florence, we decree. . . that if any true penitents shall depart this life in the love of God, before that they have made satisfaction by worthy fruits of penance for sins of commission and omission, their souls are purged after death by the pains of purgatory, and that for their release from these pains, the suffrages of the faithful who are alive are profitable to them. Sess. xxv.

"The Romish doctrine of Purgatory" is this:—That every one is liable to two kinds of punishment—the one eternal, the other temporal—that the eternal punishment is remitted through the sacrifice of the death of Christ; but that the temporal punishment must be undergone, if not in this life, in another, ere the soul can be admitted into heaven; that there is, therefore, an intermediate state of suffering and misery in the next life; which state, inasmuch as it is supposed to *purge* the soul from the effects of sin, is called *purgatory*. It is needless to say that for this distinction between temporal and eternal punishment, of which one is thus expiated by the sacrifice of Christ, and the other is to be expiated by the sinner; "and as to this intermediate state of suffering between the present and the final state of men, they have absolutely "no warranty of Scripture." (Bp. Mant.). The passages upon which the

Romanist chiefly depends are 2 Macc. 12, 45, and 1 Cor. iii., 10-16; of which the former occurs in a book which (as we have seen in cap. i. of this series of articles,) was not received into the canon of Scripture by the early Church—which pretends to no inspiration, and even apologises for its defects, (c. xv. 38); and the latter will hardly seem to the intelligent reader to bear out the Roman Church in her doctrine, or even to bear any reference to the subject in question. We have not space in this number to enter into the consideration of these passages, which indeed, we must say, are scarcely deserving of consideration, as far as they tend to prove the truth of the doctrine of purgatory; and were they even worthy of much more attention than they are, they must give way before the plain teaching and the clear testimony of the Word of God, to which, as our article says, this doctrine “is repugnant.”

A.—*The Teaching of the WORD OF GOD.*

“Heaven and Hell,” says Archbishop Secker, “we read of perpetually in the Bible; but purgatory we never meet with; though surely, if there be such a place, Christ and His Apostles would not have concealed it from us.” The testimony from Holy Scripture, therefore, upon this subject may be divided into two parts, which we may call negative and positive testimony respectively.

1. *The Negative Testimony.*

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

“And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats.

“And He shall set the sheep on His right hand, but the goats on the left.

“Then shall the King say unto them on His right hand, ‘Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . .

“Then shall He say also unto them on the left hand, ‘Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.’

“And these shall go away into everlasting punishment;

but the righteous into life eternal." Matt. xxv. 31, 34, 41, 46.

"The hour is coming, in the which all that are in the graves shall hear His voice.

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 1, 8.

"I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Phil. i. 23.

2. *The Positive Testimony.*

"Jesus said unto him, Verily I say unto thee, to-day shalt thou be with Me in paradise." Luke xxiii. 43.

"But Abraham said, ... Between us and you there is a great gulph fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke xvi. 26.

"There is therefore now no condemnation to them which are in Christ Jesus." Rom. viii. 1.

"By one offering He hath perfected for ever them that are sanctified." Heb. x. 14.

"The blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 7.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours." Rev. xiv. 13.

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Eccles. xi. 3.

Or, if we may quote, as the Romanists do, from a book which is with us placed among the apocryphal writings, but with them is received into the canon of Holy Scripture,—

"The souls of the righteous are in the hand of God, and there shall no torment touch them." Wisd. iii. 1.

B.—*The Doctrine of the Primitive Church.*

Clemens Romanus, A.D. 65:—"As long as we are in this

world, let us with all our heart repent of the evil deeds which we have done in the flesh, that we may be saved by the Lord while we have time for repentance ; for when we have gone out of the world, we can no longer confess or repent.

Ignatius, A.D. 107 :—" When then our affairs come to an end, there is set before us life, if we have been watchful, and death, if we are unprepared ; and each will go to his proper place : let us then flee death, and choose life."

Justin Martyr, A.D. 140 :—" For of two advents have His prophets spoken ; the one, which has already taken place, of a despised and suffering man ; the second, when it has been proclaimed that He shall come with glory from heaven, with His army of angels, when the bodies of all men who have lived shall rise ; and the worthy He shall clothe with immortality ; but the unjust He shall send for ever into everlasting fire with the evil spirits."

And again, in a work which has long been attributed to the same author, and which is, in the edition we are now using, and, we believe, always, printed with his works :—" The same condition which the soul has in this life, while united with the body, it does not retain when it has departed out of the body. For here, in this union, all things are common, both to the just and the unjust, and in this respect there is no difference between them ; as for instance, the being born and dying, the being well and ill, the being rich and poor, and other similar things. But after the departure of the soul from the body, there is immediately a separation between the just and the unjust ; for they are carried by the angels into places worthy of them : the souls of the just into paradise, where is intercourse with, and the sight of angels and archangels, and having a vision of their Saviour, Christ, as it is written, they are " absent from the body and present with the Lord ;" but the souls of the unjust into the regions of Hades : and they are kept in their proper places, until the day of resurrection and retribution."

Irenæus, A.D. 178 :—" They who were disciples of the Apostles say that those who are translated, are translated to paradise (for for those who are just and have the Spirit is a paradise prepared, into which the Apostle Paul was carried and heard words which are unutterable, as far as regards us in our present state), and that they who are translated remain there until the time of consummation."

Clemens Alexandrinus, A.D. 194 :—He who receives the angel of repentance, shall not repent when he leaves the body ; neither shall he be ashamed when he sees his Saviour coming in glory with His heavenly host ; neither shall he be afraid of the fire of hell."

The Clementine Liturgy in the *Apostolic Constitutions*, about A.D. 250 :—" The souls of all live with Thee ; and in Thy hand are the spirits of the just, whom torment shall in no wise touch."

Cyprian, A.D. 284 :—" There is no confession in hell."

And again :—" When once the departure is made there is no longer place for penitence, nor effectiveness of satisfaction. . . . Pardon is given to him who confesses ; and to him who believes salutary indulgence is granted from divine goodness ; and at the very moment of death he passes to immortality."

Gregory Nyssen, A.D. 371 :—" For those who have departed this life, there is no confession in hell, nor moral correction."

Cyril of Jerusalem, A.D. 371 :—" 'The dead shall not praise Thee, O Lord !' which shows that in this life only we have an appointed time for repentance and remission of sins. . . . The righteous then offer praises, but they who have died in their sins have no opportunity left for confession."

The remaining part of the creed of Pope Pius IV., viz. :—" that the souls detained in purgatory are helped by the suffrages of the faithful," must of course stand or fall with the first part ; but we shall have another opportunity of touching upon it. We will conclude this article in the words of the Homily, *Concerning Prayer* :—" If any man sin," saith St. John, " we have an Advocate with the Father, even Jesus Christ the righteous ; and He is the propitiation for our sins ; But we must take heed that we call upon this Advocate, while we have space given us in this life ; lest when we are once dead, there be no hope of salvation left unto us. For as every man sleepeth with his own cause, so every man shall rise again with his own cause. And look in what state he dieth, in the same state he shall be also judged, whether it be to salvation or damnation. Let us not, therefore, dream either of purgatory, or of prayer for the souls of them that be dead : but let us earnestly and diligently pray for them which are expressly commanded in

Holy Scripture, namely for kings and rulers, for ministers of God's Holy Word and Sacraments, for the saints of this world, otherwise called the faithful; to be short, for all men living, be they never so great enemies to God and His people. Then shall we truly fulfil the command of God in that behalf, and plainly declare ourselves to be the true children of our Heavenly Father, Who suffereth the sun to shine upon the good and the bad, and the rain to fall upon the just and the unjust."

H. C. H.

KIMBERWORTH CHURCH MISSIONARY MEETING.

"A READER AND SUBSCRIBER" has kindly called our attention to a letter signed "VERITAS," inserted in the *Rotherham and Masborough Advertiser*, touching a paragraph which appeared in the *Guardian*, stating that two Dissenting ministers had addressed a meeting of the Church Missionary Society, which was held in the church of St. Thomas, at Kimberworth. The cause of offence, given by the *Guardian*, to "VEBITAS" is contained in the following words:—"A large platform was raised in the centre of the church, about four feet from the ground, on which the speakers stood, all with their backs to the Altar. During the meeting, the usual accompaniments of the concert-hall or theatre, in the shape of 'hear, hear,' and clapping of hands, were heard."

It was quite natural for Dissenting ministers to be present at the meeting of a society which was founded by Dissenters, the ultra-low church party and the late Bishop Bathurst. It was founded in schism, and it is now partly supported by schismatics. The late Archbishop Howley and Bishop Blomfield made a Church Society of it, on the same principle as the Church of Rome employs all the wild spirits in her Communion, to keep them out of mischief.

These prelates, however, and all true Churchmen, gave their support to the Society in Pall Mall for the Propagation of the Gospel; but the so-called Evangelical Churchmen interest themselves in the "Church Missionary Society." In such a case we cannot see any impropriety in standing with backs to the Altar, or in expressing approbation, as it

was not a meeting for worship, but on secular business. But the not turning the back on the Altar is one of those frivolities which, since the commencement of the Oxford movement, the Martinets and Romanizers among the younger clergy have introduced, among other absurdities, from a restless disposition to ape the sorceries of Rome. Their new-fangled apish tricks are a species of *will-worship*, which is condemned by St. Paul as having only a "shew of wisdom."

But whilst we go so far with "*VERITAS*," we must unequivocally condemn both the letter and the spirit of the following paragraph :—

"And as for the speakers sitting with their backs to the 'Altar,' it is simply ridiculous. Why, sir, in almost every church the officiating minister, in reading and preaching [and in administering the Sacrament of the Lord's Supper], turns his back upon the *Communion-table*, which, we suppose, is what is meant by the 'Altar.' But has our church-friend ever carefully studied his own Prayer Book? If so, he would know that neither Article nor Rubric, Prayer nor Exhortation, speak of an 'Altar,'—that the Reformed Church of England acknowledges neither sacrifice or sacrificing priest on earth—that she knows of a 'Communion-table,' but nothing of either Jewish or Romish Altars."

It is rather too dogmatical for an occasional writer in a newspaper, who perhaps may be one of those Dissenting ministers who spoke at the meeting, to tell us in such peremptory terms, "that the reformed Church of England acknowledges neither sacrifice nor sacrificing priest on earth." If this anonymous writer had "ever carefully studied his own Prayer Book, he would know" that the Church of England acknowledges both a "sacrifice and a sacrificing priest on earth." In the prayer of Consecration, the *priest* offers up our *oblations*; and what is an oblation, but a sacrifice? In the post-Communion the priest begs that our *sacrifice* may be mercifully accepted. And in the Rubric, "*the priest*" is directed to consecrate the materials of the sacrifice, viz., bread and wine, in contradistinction to the office of a deacon, who may be present, but who cannot consecrate.

Although the *word* Altar is not used in the Communion service, yet the *thing* is visible to the eye of even a Dissenting minister; but we beg to inform "*VERITAS*" that Priest, Sacrifice and Altar are correlative terms; therefore, where one of them is, the other two must be likewise; for either

one of them implies both the others. Therefore, where there is a *Priest*, there must be an Altar and a Sacrifice; where there is an *Altar*, there must be a Priest and a Sacrifice; and where there is a *Sacrifice*, there must be a Priest and an Altar. The patriarchal and Jewish sacrifices were typical of the grand and only sacrifice of the Cross; but the Christian sacrifice is a *commemoration* of that one oblation of Himself which Christ once for all offered for the sins of the whole world, but which cannot be repeated. In the Church of England, the Altar is very justly called the Communion-table; and the reason is obvious. It is an *Altar on which to offer* the Christian oblation; and it is a *Communion-table from which to feed* the faithful with the sacred symbols of the Body and Blood of our blessed Redeemer, who was the only real and true sacrifice which was typified by the patriarchal and Jewish churches, and which is now *commemorated* by the Christian church.

Therefore, as we have neither Jewish nor Romish Altars in the Church of England, we beg "VERITAS" to take wit in his anger, and not to let his just abhorrence of Roman idolatry and superstition, or the perverseness of the Romanising party in our own church, provoke him to reject the fundamentals of the Christian religion because they have been abused and misapplied by an apostate church, whose emissaries are now doing all they can to stir up strife among us; for St. Paul assuredly maintains, in opposition to all Judaizers, that in the Christian church "*we have an Altar.*" (Heb. xviii. 10).

W. C. P.

ON THE OLD PATHS AND GOOD WAYS OF THE CHURCH OF ENGLAND.

Extracts from a Sermon preached at Illingworth Church, Yorkshire, on Sunday, February 27, 1859, by the Rev. William Gillmor, M.A., Perpetual Curate.

AND now, beloved fellow-churchmen, it remains for me to remind you—as many, at least, of those who hear me are aware—that since last, on an afternoon, I addressed you from this pulpit, the twenty-third year of our solemn and

important connection, as minister and parishioners, has been brought to its termination. Therefore, in drawing these observations to a close, I would briefly call to your remembrance, for our time will not now admit of more, that since our last anniversary occasion we have passed through a year of well-nigh unprecedented commercial trial and difficulty. Certainly, during the long period I have held the incumbency of this parochial chapelry, we never have had a season of greater pecuniary embarrassment, than the earlier portion of last year; and although trade is at present in a flourishing—in some quarters *exceedingly flourishing*—condition, as yet, I fear, we have not resumed our average share of prosperity. The result has been, besides the changes consequent upon death, a considerable migration of families, in the different grades of society, to other and more favoured districts; many of them valuable members of our congregations here and at Ovenden Cross, or at all events contributors to our parochial funds. It has, then, I need hardly say, been of late a most difficult task to raise the requisite means for the maintenance of our services and our schools; and for our day-schools at our last audit, as you know, I was considerably in advance. The Sunday-schools, I am truly happy to state, never were at any time in a more flourishing condition; and I give utterance to nothing more than the truth when I candidly and honestly say—thanks to the excellent teachers, to whom all the credit is due—I know of no schools in this quarter of the kingdom better or more efficiently conducted. The day-schools, in every other respect save the pecuniary, continue to maintain their high and their enviable position; but, even in this instance, there is now before us a more favourable prospect, though I feel called upon candidly to tell you that the relief will come from extra parochial resources.

Still, beloved, I cannot but think that the season of heavy trial, from which I trust we are emerging, has not been without its blessing. The regular ministerial visits that have been so uniformly paid at the abodes of despondency, and the consolatory tidings of evangelical truth uttered *there* as well as in the sanctuary, have had their beneficial effect, and are now, I believe, beginning to manifest their fruits. You are all aware of the great zeal and diligence of my late most exemplary curate in his untiring visits to the poor and the afflicted; and it has gladdened me far more than I have the

power to express, to learn that his exertions have been spoken of with considerable gratitude. I am most thankful to find that my present fellow-labourer bids fair to walk in the steps of his excellent predecessor; and more I need not, for, believe me, more I could not desire. Were it not for the assistance afforded us by the annual grant of the Additional Curates' Society, the poor would have been unvisited, the schools unattended, and our additional services could not even have been attempted. The ordinary routine duties of so laborious a sphere as this, it is scarcely necessary to tell you, would far more than absorb all my time and attention. Although I have not now to detail the more flourishing statements of other years, especially that of four years since, when the completion of Mount Pellon Church was referred to as an evidence of God's blessing upon my humble labours, still I honestly believe His work has, through His blessing, been taking sure though silent root amongst my parishioners. My object, even as for three-and-twenty years it has invariably been, is not show, but usefulness—not novelty or excitement, but the conversion and edification of souls. And I believe it is fully admitted by everyone competent to form an opinion upon such a subject, that my earnest desire is, to do the Church's work in the Church's way—the good old way mentioned by the prophet in my text.

And finally, my fellow-churchmen, let me earnestly exhort you, who, unseduced from the "old paths" in which your forefathers trod, are walking in this "good way," and who are thereby cherishing and manifesting your attachment to that true branch of the One Holy Catholic and Apostolic Church of which it is your inestimable privilege to be members, be not contented to go to heaven alone, but labour with all diligence, in your respective spheres, to increase the number of those who are walking in the way that leadeth unto happiness and to God. This was the disposition of the spiritual members of the Church of old, and should be the fervent desire of all who are ranged beneath the banner of the Cross. It can scarcely be conceived how much the exertions of pious churchmen in their several families would, if rightly directed, extend and facilitate the benefits of ministerial labours. The public ministration of God's word and sacraments would be far better attended, and incomparably more improved. Since, then, all are commanded to seek instruction, let all endeavour to communicate what they have

received. So will the "good way," which has covered our land with services, and sacraments, and scriptural instruction, be more frequented; and more abundant blessings will flow down on all who walk therein. And by thus diligently seeking for, and faithfully adhering to, Her "old paths" and Her "good way," whose safety can be proved by their age, you shall best make good your claim to be members of the good old Church of England; while I may, with all the confidence, and experience, and authority of one who has just completed his thirtieth year as a minister of Christ, assert that, in Her "good way" and in Her "old paths" alone, "ye shall find rest for your souls."

THE SCOTTISH CONTROVERSY AND AMERICAN REVIVALS.

(Concluded from p. 86.)

IN a speech or address delivered by Mr. John Angel James on the subject of the Religious Revivals in the United States, at a public meeting, he gave it as "his deliberate judgment, that the spirit of prayer has rarely, if ever, been so low in our churches in modern times, as it has been till lately. Christians seem to be more ready for everything than for prayer, and can do anything better than pray. Mr. James is of course speaking of the Congregational body; and it is a pity to think that love for preaching, has so jostled out the spirit of prayer as to wring this complaint from so zealous a man as Mr. James. Like many others, when we first heard of the Revivals in the far West, we considered them merely as bursts of enthusiasm, which would die away, and leave the exhausted votaries of it in a more languid state than that from which they had revived. But the account of the good effects of these prayer meetings as described by Mr. Reed and Mr. James, is corroborated by Mr. Shiras, who is more likely to take a soberer view of this revival. We extract the following beautiful passage from Mr. James's paper; and we agree with him in considering the remarkable religious movement of the present day as signs of the times, a harbinger of that blessed time when all our controversies will cease; and "they shall not

hurt nor destroy in all My holy mountain ; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." He says:—

"People are surprised, and ask with a sceptical tone and look, is it a real work in America, and may we expect anything like it? Why should they be surprised? Are we not under the dispensation of the Spirit, and not under the arid economy of the Law? We know this, and yet we do not give that special place and prominence to the fact which it holds in the Word of God. Ought we not to expect—are we not authorised to expect—some richer effusions, some more wonderful manifestations, some more convincing demonstrations of the Spirit's power than we have been accustomed to witness or receive? Is this Divine Person confined, and ought our expectations to be confined to routine, formality and fixed order and measure? Should we not look for times of refreshing, days of power, intimations of the coming millennial glory? Are not those awakenings the very things we have prayed for, longed for, waited for? Are they not the subject of inspired prophecy? are they not given to support our faith in Divine predictions, and animate our languid hopes of the coming glory of the millennial age, when a nation shall be born in a day? And are there no hopeful signs of such an awakening amongst us? Do we not see a cloud, though no bigger than a man's hand, rising out of the sea, the auspicious portent of a coming rain? What means this universal stir about the working classes? This breaking down of the barrier of ecclesiastical formalities? This starting up of lay evangelists in the north, and of clerical irregularities in the south? This opening of our abbey churches and cathedrals for the preaching of the word of God to the masses? This entrance of the gospel into places of trade and amusement? This gradual removal of the distinction between things secular and sacred? And especially this miniature representation of the American revivals in some parts of our own country? Let us not be desponding but hopeful. The voice of this revival in America comes to every country and to every Christian, as the midnight cry of old "Behold the Bridegroom cometh!" A new era is struggling in the birth. Christ is moving to re-organise the world. Is it a vision of my imagination? Is it only a spectral form which I see? Or is it, oh! is it the Saviour himself walking on the waters of the Atlantic, and

moving with his face towards Britain! Is it an illusion or a reality which leads me to think I hear his voice saying to this country, "Behold I come quickly and my reward is with me!"

SIGNS OF THE TIMES.

A FRIEND has sent us the account of the remarkable arraignment and trial of Dr. Lee, the Reverend and Learned Principal of the University of Edinburgh, and the ordinary minister of the Old Grey Friars Kirk; the head and front of whose offending is, in having, on his own authority, but with the concurrence of his elders and congregation, introduced some changes in the *mode* of worship in that congregation. This is a Sign of the times which is not to be overlooked. The ordinary practice is first a psalm or hymn, *all sitting*; an extempore prayer, *all standing*; a psalm or hymn; a very long written sermon; a psalm; a short prayer; a psalm or hymn ending with the Apostolic benediction. Although the prayers throughout the kingdom are as various in their subjects and texture as are the ministers' sermons; yet there is an uniformity in the mode or manner of conducting public worship; of which Dr. Lee having seen the inconvenience, has for some time broken through. We remember some years ago, having seen Dr. Lee among the spectators, in the great Hall of King's College, London, to witness the distribution of prizes in the medical department, when the Archbishop of Canterbury, a Prince of the Blood, a number of peers, the students, ladies and gentlemen present, fell down on their knees on the floor of the room to short prayers; and their example was followed by Dr. Lee himself. This small beginning, perhaps may have given an impetus to the Reverend the Principal's liturgical aspirations; and from so small a grain of mustard seed, may it please God to inspire the hearts of the Established Presbyterians to introduce the national liturgy set forth in England by Edward VI.; and which was universally used by Knox and the Reformers in the sixteenth century in Scotland.

The following statement is condensed from the Edinburgh weekly *Caledonian Mercury*, Feb. 26, 1859:—

"The Presbytery of Edinburgh had on Wednesday, February 28, a spirited debate on the subject of the alleged innovations in public worship by one of the most popular of their members, the Rev. Dr. Lee. The general public are at all times interested in an ecclesiastical tournament; they never fail to realise pleasure in witnessing a trial of strength on the part of ecclesiastical champions. No one, therefore, acquainted with the nature of the dispute between Dr. Lee and his brethren, will feel at all astonished at learning that the Presbytery's ordinary field-ground was much too contracted to accommodate the numbers that crowded to witness the conflict; and an adjournment had to be made to the Assembly Hall. Professor Lee has lately been quite a thorn in the side of not a few of the members of his Presbytery; he has chosen to do and say, a great many things opposed to their views and feelings; he has, in a word, manifested a disposition to forsake 'the old' or customary 'paths' and practices; and to enter on a course more in accordance with his own sense of duty than with the general usages and regular requirements of the body to which he belongs. The remarkable fact is, and there is no need to disguise it, two of his changes are *very widely approved of*; and others are not without a considerable number of sympathising friends. The Presbytery, provoked and perplexed by his *outré* proceedings, resolved to have him up in Court to give an account of his conduct, and on Wednesday he appeared as large as life, armed cap-a-pie, and resolved, apparently, to contest every inch of ground on which he might be necessitated to stand. He delivered a carefully elaborate, and, on the whole, a somewhat able speech in vindication of his opinions and practices as to the conduct of public worship in Old Gray Friars. He was replied to at some length, and with considerable power, by Dr. Muir; the *real merits* of the case, however, were not before the Presbetry, and could not be brought under review; the result, therefore, is literally a couple of speeches and nothing more. For months, probably years to come, we shall have the question up at every meeting of our Presbytery, and should it occupy attention during the next twenty years, it is probable it will at that time be just as near a settlement as it is now. Indeed our belief is that, agitated as two of the points are in future likely to be, the matter will, some good day before the millenium, be settled in a way rather adverse to than in accordance with the

opinions generally entertained by the majority of the Church Courts of our Country; in other words, more in accordance with Scriptural precept and example, and the unprejudiced judgment and unbiassed common sense of the really pious, here and elsewhere, than with the customs prevalent and established throughout our land."

"The innovations" of which Dr. Lee is accused are, of having composed and printed a form of prayer, and of having brought this form into use in his congregation; of having induced his people to kneel during the reading of these prayers, instead of standing as formerly; and of having persuaded them to stand up whilst in the act of singing, instead of sitting as they used to do. We are glad, however, to see that the subject is treated by the public more calmly and philosophically than the fervid temper of the Scots generally treat religious subjects. The *Mercury* says:—

"The worshippers in some of our city churches during the time of prayer, do not impress one favourably as to their devotional character. It seems strange that, on the most solemn of all occasions, men who profess to be supplicating High Heaven, should be seen standing with arms a-kimbo, looking at the preacher as if they had no interest in his petitions, or leaning upon or twirling sticks which are used as if they had been brought to church with the special view of keeping their owners in an easy posture or in playful exercise during the whole prayer and half the rest of the service, or with eyes wandering east, west, north and south, over an entire congregation, taking notes as to 'who is who, and what is what,' as to regulars and irregulars, ordinary members and extraordinary strangers; everything and everybody, in fact, except that one special matter, that might at the time be reasonably supposed to occupy the largest share, if not the whole of their reverential regard. Kneeling during prayer does not, of course, keep either mind or body at rest; it is, however, more reverential in appearance, and less likely to disturb spirits earnestly desirous of holding converse with the Great Being with whom they profess to have to do. Dr. Lee dwelt on the varieties of modes in which public worship is conducted in the Established Church. We do not know whether he has ever turned his attention to the *attitudes* of worshippers during prayer. If he has, he must have observed many remarkable, if not ludicrous sights, and been taught not a few curious

lessons as to the numberless improprieties generated by our present plan. Honest Christians, however opposed they may be to 'innovations' tending to endanger old established customs, will not regret, should he succeed in obtaining a reform in our existing system, both as to the attitude in singing and the posture in prayer."

Dr. Lee ably defended his position on the principle that there was really no universal *custom* in Scotland; for one used one mode and another used another manner; so that in Scotland, in point of fact, every man did what was right in his own eyes; read as many chapters and sung as many psalms as he pleased, and nobody found fault with the thing, so long as he followed tradition. He therefore had thrown aside custom as of no authority. And had followed the order of worship as laid down in the Directory. That book is now before us; but we can see no directions in it for the postures of standing or kneeling, or indeed for any other, and a great deal seems to be left to the discretion of the Minister. The directions for the prayer after sermon is given; "But for the *manner*, he is left to his *liberty* as God shall direct and enable him, in piety and wisdom to discharge his duty."—p. 540. Dr. Lee has, no doubt, taken advantage of this allowed liberty.

Dr. Balfour, a member of the court, asked Dr. Lee whether or not his prayers were read in the congregation? to which Dr Lee replied, that :—

He would answer the question in this way. Was there a rule in the Church respecting the reading of prayers any more than the reading of sermons? He took the same liberty in respect to the reading of prayers as everybody did in respect to the reading of sermons. If the one was right, so was the other; and if one was wrong, both were wrong. He did not say that he read prayers, or to what extent he did so. All he said was, that he had as much right to read prayers as he had to read sermons; and nobody had any more right to ask him why he did so than they had to ask whether he used spectacles or not. It was very remarkable that the very gentlemen who were making the present outcry against him, *had themselves appointed a committee to compose a liturgy, which was now in the course of publication under the name of "AIDS TO DEVOTION,"* and the Church of Scotland had sanctioned it! It was said that this was only for the use of the laity, but he would like to know in what respect

the ministers did not require the same kind of assistance? He did not know how other men felt, but he felt an impropriety in addressing an extempore effusion in his own house, and in that of the congregation, to Almighty God, to the Majesty of heaven and earth. Did any person venture to make an extempore oration to the Queen? Such a thing would be resented as an impropriety; and when he considered how few there were who had the power of extempore speaking with perfect accuracy and propriety, and how difficult it was to avoid repetition and the misquoting of Scripture—and how difficult to attain order, simplicity, and dignity in extempore speech—he said when he considered these things, he wondered at himself and his brethren that they had ventured to conduct worship in a manner most unedifying to cultivated ears, particularly when they took so much labour in the preparation of their sermons. He read his prayers, but whatever were their merits or demerits, they could in no way be considered as a liturgy, which he denied having introduced into Greyfriars' Church. As to the "certain postures" that had been introduced in the public worship there, he supposed that this alluded to the standing during the singing, and the kneeling at prayer. They were told by implication that these forms were unknown in the Church of Scotland and inconsistent with its laws. This third insinuation filled him with as much surprise as any of the former. The Rev. Doctor proceeded to show, by the directions given for the use of a psalm-book of the seventeenth century, that the people must have stood at that time, and pointed to the existence of the practice in the Orkney Islands as a proof that it was at one time in use in the Church. The Rev. Dr. Balfour had been a member of the General Assembly for the last half-a-century, and he would be aware that at the close of the Assemblies it was always the practice to close with a psalm, which was sung by the members *in a standing position*. And now they were to call on the General Assembly to tell the people of Greyfriars' that they were doing something unknown to the Church of Scotland, and inconsistent with its rules and practice, when the venerable Assembly itself always stood singing! After mentioning other instances in which this had been done under the sanction of the Assembly, the Rev. Doctor said that the congregation of Greyfriars' stood, in the first place, because they could sing better, and because, in the second

place, they believed it to be an attitude of reverence, which sitting was not. They sat at a concert, but when "God save the Queen" was sung, they got up. That shewed respect for *earthly* majesty, and yet they would sit at their ease while singing praises *to the Majesty of heaven and earth*. This he thought was an impropriety.

Dr. Muir and others replied with great ability to Dr. Lee; and reminded him that he had taken certain vows at his ordination, to which his present innovations were directly opposed. The case was, for the present, closed by a Motion by Dr. Macfarlane :—

"That having heard Dr. Lee in answer to the questions put to him, and not being satisfied with the explanation which accompanied his answer, the Presbytery appoint a committee of their number to inquire more fully into the facts of the case in connexion with the question put to Dr. Lee; instructing them to confer with Dr. Lee and his kirk session, and report on the book laid on their table, in as far as Dr. Lee may upon inquiry admit it to be an exponent of the mode in which public worship is conducted in his church."

A committee was accordingly appointed.

DEATH AND FUNERAL OF DANIEL LAMBERT.

THIS extraordinary man died at Stamford, on the 21st June, 1809, to which town he had travelled from Huntingdon. On the Tuesday before his death, he sent a message to the office of the Stamford newspaper, requesting "as the mountain could not wait upon Mahomet, that Mahomet would go to the mountain;" meaning that the printer would call upon him, and receive an order for executing some handbills, announcing Mr. Lambert's arrival, and his desire to see company in that town. The orders which he gave on that occasion were delivered with his usual cheerfulness, without any presentiment that they were to be his last. He was then in bed, only fatigued from his journey, and anxious to see company early in the morning. Before nine o'clock the following day he was a corpse.

Lambert's corpulency had been gradually increasing until Nature could no longer support his "too, too solid flesh."

At his death he was in his fiftieth year; and having been weighed a few days previous to his death, he was found to weigh fifty-two stones eleven pounds, of fourteen pounds to the stone, which is ten stones eleven pounds more than the great Mr. Bright of Essex weighed.

He had apartments at Mr. Berridge's, the Waggon and Horses, in St. Martin's, on the ground floor; for he had long been incapable of walking up stairs. His coffin, in which there was great difficulty in placing him, was 6 feet 4 inches long, 5 feet 4 inches wide, and 2 feet 4 inches deep. The immense substance of his legs made it of necessity almost a square case. It consisted of 112 superficial feet of elm; it was built upon two axle trees and four cog-wheels; and upon them the remains of this immense man were rolled to the grave, to which a regular descent was made by cutting a slope for some distance in the earth. The window and wall of the room in which his corpse lay, were taken down to admit of his being got out of the house.

THE CHRISTIAN HERO,

OR, LINES FOUNDED ON "THE WARFARE ACCOMPLISHED,"
DESCRIPTIVE OF A SCENE IN THE CRIMEA.

PART II.

The sergeant read on, and then feelingly spake
Of the Saviour's wonderful love;
And what they should suffer and do for His sake,
Their daily attachment to prove.

"Emmanuel's love! like a hammer it breaks
And bruises the stout sinner's heart;
Again, with the sweet breath of mercy it speaks,
Its heavenly balm to impart!

"I've traversed the ocean so wide and so deep,
And thought of His fathomless love;
I've turned from the battle-field's carnage to weep,
And pray for the peace from above.

"*He lov'd us unto death*, and we'll love Him again,
Who hath shown such invincible love ;
In duty, in dangers, temptation, and pain,
Our faith and obedience prove.

"We, led by our Captain, and strong in his might,
Principalities challenge and powers ;
Under Jesus' banner we fight the good fight,
And victory ever is our's !

"Soon, too, above earth and its sorrows we'll rise,
Soon finish our heavenward race ; [eyes
Shan't we, boy ?" and he, smiling, looked down on those
That never were moved from his face !

"O how I should like," was his answer of love,
"Our discharge should my Saviour send,
Just now to go straight up to heaven above,
And die with my father and friend !"

Then those rough forms stood up, and the spiritual song
Was borne on the night wind so sweet ;
And louder it swelled as their voices grew strong,
"Till the sentinel stopped on his beat :

"O God ! our help in ages past,
Our hope for years to come ;
Be Thou our guard while troubles last,
And our eternal home !"

The harmony ceas'd, and with many a good night,
Did each to his quarters remove ;
"God bless you, and bring," said the sergeant outright,
"All safe to His kingdom above !"

Soon their slumbers were rous'd by an aide-de-camp's horse,
That rushed through the camp in the night ;
And he shouted, "The foe is attacking in force—
Brave fellows, prepare for the fight !"

Then from watch-fire and mound, from hut, corner and tent,
Half-rested they readily sprang ;
And, in companies forming, they hastily went,
Where the fire of the musketry rang.

Then thunder'd the cannon more constant and loud,
Which told of the terrible strife;
And the bayonets glimmer'd, and thicken'd the cloud,
That hung o'er the combatants' life!

Yet victors our soldiers returned, but not all—
The sergeant lay pierced to the core;
And by him there knelt one bereft by his fall,
As though he would never rise more!

'Twas that youth who had called him his father and friend,
Who hung on his lips with delight;
Him fall'n in the struggle he rushed to defend,
And fearlessly bore from the fight!

But our hero knew Christ as his peace in alarms,
In death found him able to save;
O who would not fall in the Saviour's arms,
For this is to die with the brave!

T. H. T.

LESSONS ON CHRISTMAS.—There is also another virtue, which the observance of Christmas teaches, and that too, in an eminent degree—namely, Charity,—of which only those who have witnessed the joy of a miserable home made happy by a timely bestowal of warm clothing or food can have any idea of the value; for though to many Christmas is a season of unalloyed enjoyment, yet there are, alas! not a few who dread its return, for they know that with it will also come the biting frost and cutting wind, against which their scanty garments will be but poor protection; and those poor, thin-faced children, who gaze so wistfully at the goodly store of provisions, heaped in such tempting profusion in the shop-window, to them Christmas festivities are but a name; they have never known what it is to count each hour as it passes, and rejoice that it has brought them nearer to Christmas. Would it not be worth some self-sacrifice to bring a smile to lips, which it so seldom visits, and teach them there is some happiness in the world?—*From a Christmas Essay in the Companion for Youth.*

SOCIAL BENEFITS OF CHRISTMAS.—At Christmas, none appear to think of themselves; the child puts by its pocket-money for weeks before the long wished for day arrives, to procure presents for its parents or friends, who in turn deny themselves many a luxury to obtain those gifts for their children, which are more highly prized at this season than any other; and in this alienation from self and care for the wants of others, consists one of the chiefest social benefits of Christmas. It also endears home to the young, and in the gratification they feel in the bestowal of those little tokens of love which have, probably, cost them many a long hour of industry and anxiety, they learn that it is more "blessed to give than to receive;" and in many cases it lays the foundation of habits of self-denial and love of home that is never destroyed.—*From a Christmas Essay in the Companion for Youth.*

NOTICE TO CORRESPONDENTS.—A Clergyman's Furlough; A Clergyman's holiday; Testimony of Holy Scripture concerning Baptism, and severai other shorter notices, have been unavoidably postponed for want of room, but they shall appear in our next.

Notices of Books.

TRACES OF PRIMITIVE TRUTH IN THE PRINCIPAL NATIONS OF THE WORLD (J. F. Hope), by the Rev. J. L. Ross.—The Vicar of Avebury cum Winterbourne Monkton says, that the design of this work is to stir up the rulers and people of this country to take a more enlightened view of their responsibilities as a church and nation, and to adopt a more Christian policy towards the subjects of our Indian and colonial empire. He shows very distinctly that the heathen held all the great principles of religion from revelation; and that they have come down through every nation by tradition from Adam, who was taught of God. This is a good book, and well executed; and it is handsomely got up. We have not space to devote to it this month, but will give it an extensive review in our next number.

MAY A MAN MARRY HIS DECEASED WIFE'S SISTER? (J. H. and J. Parker.)—This tract is from the pen of the Rev. F. A. Dawson, Rector of Bascot, Berks, and it sets forth wisely and well the sinul-

ness of the act, and the national sin in such an enactment by Parliament; grounding his arguments on Leviticus xviii.

OLD PETER PIOUS; MRS. HIGH-SPIRIT (Wertheim and Macintosh).—These good tracts are sadly marred by the puritanical, or perhaps, rather, Bunyan names of "Almost Christian," "Earnest Christian," "Worldly-wise," "Well-to-do," and such like; but in the style, matter, and manner of the dialogues, they are excellent in inculcating good principles, and the benefit of a constant attendance at church. We commend them cordially to the give-away-family.

TEETOTALISM A SNARE (Rivington's) is a tract from the pen of the Rev. R. Eden, Rector of Leigh, in Essex, but now Bishop of Moray, in Scotland. It shews that teetotalism is merely the result of vanity, self-conceit, and self-display. In fact, teetotalism is that trusting in man, that making flesh his arm, that departing from the Lord in the heart, which will bring down the curse of the Lord (Jerem. xvii. 5). It would be a great public benefit were the tract extensively circulated.

THE CAVE IN THE HILLS (J. H. and J. Parker) is a tale of the early British Church, which maintained its independence of Rome till the twelfth century. The story opens on the wedding-day of Cœcilius Vивиathus, a Briton of royal descent, with Suetonia, a Roman lady descended from Suetonius Paulinus, the conqueror of Britain. The scene of this beautiful story lies in Verulam, now St. Albans, towards the conclusion of the last general *pagan* persecution. Their slave Lidia suffered martyrdom through the indignation of her master, for having converted her mistress, who, in his turn, had to flee with his wife into the woods and caves with some faithful slaves. He was won by the persuasive arguments of his wife, was captured,

and they were both on the point of suffering martyrdom when the persecution suddenly ceased; himself and wife released; his property, which had been confiscated, was restored; and all was sunshine and prosperity. This is the first of a new series, and we trust it will be the pioneer to much historical information respecting the original British Church founded by St. Paul, and united to the Anglo-Saxon Church after the conquest of Wales in the twelfth century.

EAT, OR EAT NOT (Society P. C. K.), is a tract by the Dean of Chichester, formerly better known as the Vicar of Leeds, meeting all the obstacles which the devil suggests against partaking of the Lord's Supper. The Dean's name is a tower of strength; and any tract from his pen requires no recommendation of ours. It is only eight pages, and it may be had in any quantity for distribution.

COMMUNION WITH GOD THE FATHER, SON, AND HOLY GHOST, (Collingridge), by "John Owen, D.D., a servant of Jesus Christ in the Gospel; with a Preface by the late Rev. Daniel Burgess;" has been received too late for an extended notice; but we will make our *devours* to this work in our next.

THE OXFORD DIOCESAN CALENDAR, 1859 (J. H. and J. Parker).—It contains a complete list of the archdeacons, rural deans, and the clergy of the diocese of Oxford. Each deanery is so arranged as to be complete in itself, with indices both to names and places, and the address of every clergyman in the diocese.

THE
CHURCH WARDER,
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No. CLV.

MAY, 1859.

Vol. XIII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from p. 101.)

ON the 1st of January, 1670, eight Presbyterian ministers homologated Erastianism by accepting collation and induction from the Privy Council to parish churches, which, with thirty-five who had already accepted that from the Privy Council which they had refused from the bishop of the diocese, made in all forty-three, restored to their former livings. "We may thus see the enormous exaggeration which has been so long imposed upon the world, of four hundred ministers having been ejected from parishes in the western dioceses—which would have been nearly the one-half of the parochial ministers of the kingdom; whereas there were not one hundred in the whole disaffected districts who *deserted* their parishes; for they were *not ejected*, as it has been falsely asserted.

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Add to the desertions nineteen that in the course of ten years were deposed by the different bishops, for most wilful and obstinate disobedience and uncanonical conduct." These few desertions had kept the west of Scotland in a constant ferment and agitation, complaining of sufferings that never in reality existed; and who were perfect types of what two apostles call "raging waves of the sea, foaming out their own shame, wandering stars, wells without water, clouds that are carried about with a tempest, to whom the mist of darkness is reserved for ever."

About this time Gilbert Burnet was appointed Professor of Divinity in the University of Glasgow; and Commendator Leighton gave him the sensible advice, "*not to meddle with public affairs and transactions.*" The Episcopal clergy were robbed and plundered on the plea of conscience and "in the name of the Lord;" and the barbarous atrocities which they suffered were ascribed to zeal for religion. When the clergy complained to the Commendator of the persecution under which they were suffering, and claimed his protection, he advised them to fast and mortify their flesh, after they had been plundered of all their property and ill-treated and wounded in their persons. The punishment by finding, which the Act of Parliament enabled the Council to inflict on the refractory Presbyterians, is stated, by Wodrow, among their *sufferings*. They fired a pistol at Mr. Jeffrey, the minister of Maybole; his life was preserved by a book which he had in his breast-pocket, which bore the mark of the bullet when produced in court. Mr. Irvine, of Kilmalcom, was assaulted in his pulpit, pursued to the manse with stones, and dogs set on him; the perpetrators of these outrages were transported to the American colonies, and the parishes fined. Ten men attacked the manse of Neilston,

near Paisley, beat and wounded Mr. Kinnear, the clergyman, and his wife, and plundered the manse. Other clergymen were assaulted and robbed in a similar manner; and the truth of these complaints must be depended on, when Wodrow, their martyrologist, admits of these and many similar facts. He commemorates the punishments which were inflicted on those felons as martyrdoms—nevertheless, he records *the facts*—which have been concealed by all Presbyterian historians.

The object of this persecution was to terrify the Episcopal incumbents into vacating their churches, as many of them did; but it was carrying out the principle of the Solemn League and Covenant, to extirpate Episcopacy. Wodrow brings a howl of persecution against Bishop Hamilton, of Galloway, for having inducted a Mr. Naysmith into the church of Stranraer, on its avoidance, in a legal and canonical manner. In ignorance of this act, the Council “indulged” a John Park to that parish, *after* Naysmith had been inducted by the Bishop, and had taken legal possession. Park locked the church door against the lawful incumbent; but Bishop Hamilton summoned Park and the heritors of the parish before the Privy Council, which decided in favour of Naysmith, and compelled Park to deliver up the keys. This act of justice is set down by Wodrow as persecution.

The indulged ministers were under neither Episcopal nor Presbyterian superintendence, but were independent *Erastians* under the controul of the Council, which summoned a meeting of them, and prohibited them from lecturing, but to confine themselves to preaching, not exceeding half an hour, from a text of scripture. They were interrogated respecting the subjects of their sermons, to which they gave equivocal answers, but they all subscribed their answers, “hoped their

lordships would not be offended," and were soon dismissed. The nature of their sermons in general may be guessed at from an extract from one preached at Kelso, by John Blackadder, wherein the Creed, the Lord's Prayer, and the Ten Commandments are called "*old rotten wheelbarrows to carry souls to hell*"; these are idols which the false prophets, the prelates' curates have set up to obstruct the Covenant and the work of God in the land." This man, with a John Dickson, held a very numerous meeting of Covenanters on the hill of Beith, at the same time that other two conventicles were held at Livingseat and Torwood. Here the Covenanters denominated themselves the "Angels of Michael," and their adversaries they called "the Dragon and his Angels;" and the angels of Michael were encouraged to "hold Christ's stirrup that he might mount on his white horse once more." Several of these angels were fined, imprisoned and transported.

A Parliament was summoned for the 28th July, 1670. A proposal for the union of the kingdoms was rejected. The Covenanters had studied so aptly in the school of Loyola that it was almost impossible to extract a direct or true answer from witnesses; therefore an act with several penalties was passed "anent deponing;" the third act subjected all who deserted their parish churches to follow field conventicles to a fine amounting to the eighth part of their yearly rent; the fourth was for the protection of the persons and property of the clergy in the diocese of Glasgow from the assaults and robberies of the Presbyterians, under the penalty of death. The necessity for such a severe law is a proof of the cruel persecutions which the Episcopal clergy suffered at the hands of the "Angels of Michael," whose characters have been so unjustly

and cruelly aspersed and maligned by Presbyterian authors, and, in his "Own Times," by him who was Presbyterian in heart though not in habit.

The fifth Act was "anent field conventicles," the severity of which has justly called forth much Presbyterian indignation against a government which could neither coerce them by severity nor conciliate them by kindness ; but it indicates the dreadful nuisance which these meetings were to the industrious and peaceably disposed, when it became necessary to resort to so cruel and merciless a measure to put them down. The act was restricted to three years, and it passed almost unanimously. But Sir G. Mackenzie says it was passed *in terrorem*, and not intended to be enforced, as certainly it never was put in force. However, others, with more reason, were of opinion that it had been wiser to have made these new laws less severe than they might have been strictly enforced. But a contemporary writer says, these "laws were made so severe *upon design*, that they might *not be* observed ; and that *the fanatics might clearly see* that the grandees were *not in earnest*." It declared that no unindulged minister shall preach, &c. in any house to *more* persons than it contains ; and any person standing *outside* the door should constitute that meeting a field conventicle, which this Act declared to be "*the rendezvouses of rebellion*." The penalty on any one holding conventicles in the field or in any house "where there be more persons than the house contains . . . shall be punished *with death* and confiscation of his goods !" This disgraceful act was, happily, from its severity, and the indignation of public opinion, a dead letter, but it served as a precedent for an act of nearly equal atrocity which was passed against the Episcopalians after the Revolution.

The sixth Act was against illegal baptisms by these wandering stars; of which Wodrow complains that it unchurches all the so-called churches abroad; but churchmen have real cause of complaint against the Presbyterian assertion, in a sermon by a Mr. Fraser, "that all the bairns [children] that are baptised by the curates GOD *reckons them as children of whoredom.*"

It is said that Lauderdale inserted, with his own hand, a clause which subjected the field fanatics to death, protecting the papists from its operation, to acquire merit with the Duke of York and the popish party. Some of these acts are disgraceful to a Christian legislature; and they are allowably commented upon with great severity by Presbyterian writers; but the authors never reflect that their own *fundamental principle of resistance to the powers that be*, was the cause of the severities which they suffered. Whilst they complained of hardships they themselves were oppressing and persecuting, in the most merciless manner, all the peaceable clergy in the disaffected districts; and even their apologist, Burnet, says "that the outrages of those fiery zealots were such, that *worse* could not have been apprehended from heathens.

In all these severities it seems to have been Lauderdale's design to execute his threat of striking Episcopacy under the fifth rib; for his object was more to load the Church and Archbishop Sharp with the scandal of persecution, than to rectify the disorders caused by these miserable fanatics. "Thus the Church had to grapple, not only with the sober as well as the wild Presbyterians, and *missionaries from Rome*, and other despicable fellows in their shape; but also with bosom enemies, and some who owed most to the royal bounty and their underlings."

ENGLAND AND ROME

(Continued from page 108.)

CHAPTER XVI.

THE ROMISH ADDITIONS TO THE CREED.

Art. 20 and 21 of the Creed of Pope Pius iv.

ART. 20.—*I do likewise believe that the Saints reigning together with Christ are to be worshipped and prayed unto, and that they do offer prayers unto God for us, and that their relics are to be had in veneration.*

ART. 21.—*I most firmly assert that the Images of Christ, and of the Mother of God ever Virgin, and also of the other Saints are to be had and retained; and that due honour and veneration are to be given to them.*

The same Article (xxii) which we quoted in our last chapter as conveying our Church's condemnation of the doctrine of purgatory, condemns also the doctrines which come under our notice to-day,—the doctrines of the Invocation of Saints, and the veneration of their relics and images. To save space, we will not here reprint the Article, but refer the reader to the beginning of chapter xv. The decree of the Council of Trent, Session xxv., held December 3, 1563, is as follows:—

Touching the Invocation, Veneration, and Relics of Saints, and Sacred Images.

“The holy synod enjoins on all bishops, and others sustaining the office and charge of teaching, that, according to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and according to the consent of the holy fathers, and to the decrees of sacred councils, they especially instruct the faithful diligently touching the intercession and invocation of saints, the honour paid to relics, and the lawful use of images; teaching them that the saints who reign together with Christ; offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to resort to their prayers, aid, and help, for obtaining benefits from God, through His Son,

Jesus Christ our Lord, who alone is our Redeemer and Saviour; but that they think impiously, who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or, who assert either that they do not pray for men; or, that the invocation of them to pray for each of us, even in particular, is idolatry; or, that it is repugnant to the Word of God; and is opposed to the honour of the *one Mediator between God and men, Christ Jesus*; or, that it is foolish to supplicate, orally or inwardly, those who reign in heaven.

“Also, that the holy bodies of holy martyrs, and of others now living with Christ, which were the living members of Christ and *the temple of the Holy Ghost*, to be raised by Him to eternal life and to be glorified, are to be venerated by the faithful; through which [bodies] many benefits are bestowed by God on men; so that they who affirm that veneration and honour are not due to the relics of saints; or, that these and other sacred monuments are uselessly honoured by the faithful; and that the places dedicated to the memories of the saints are vainly visited for the purpose of obtaining their aid; are wholly to be condemned, as the Church has already long since condemned, and doth also now condemn them.

“Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honour and veneration are to be awarded to them; not that any divinity or virtue is believed to be in them, on account of which they are to be worshipped; or, that anything is to be asked of them; or, that confidence is to be reposed in images, as was of old done by the Gentiles, who placed their hope in idols; but because the honour which is shown unto them is referred to the prototypes which they represent.

“But if any one shall teach or think contrary to these decrees; let him be anathema.”

The reader will doubtless have observed for himself, that in this decree no appeal is made to Holy Scripture, and none to Apostolical tradition; the ground relied upon, is the “usage of the Catholic and Apostolic Church:” how far Rome can hereupon establish her position, remains to be proved. But we have been compelled to quote at such length from the decree of Trent, that with this one remark we pass on at once to

A.—*The Teaching of the WORD OF GOD.*1. *Invocation of Saints and Angels.*

"Thus saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. iv. 10.

"As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

"But Peter took him up, saying, Stand up ; I myself also am a man." Acts x. 25, 26. See, also, Acts xiv. 11-18.

"And I fell at his feet to worship him. And he said unto me, See thou do it not : I am thy fellow-servant . . . worship God." Rev. xix. 10. See, also, Rev. xxii. 8, 9.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels." Col. ii. 18. (With which compare Heb. ii. 7.)

"There is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5.

"Through Him we have access by one Spirit unto the Father." Eph. ii. 18.

"He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. vii. 25.

2. *The Worshipping and Adoration of Relics.*

It is scarcely necessary to cite any proofs with regard to the worshipping of the Relics of departed saints. If the saints are not to be worshipped, it is needless to prove that their relics are not to be worshipped :—They cannot be more holy than the saints themselves. Moreover, though there are many places of Scripture which might be adduced by way of *negative* testimony against this practice of the Church of Rome,—such for instance, as 2 Kings xiii. 21, where, though we are told of a miracle being wrought by the bones of Elisha, yet we read nothing of any veneration being shown to them ; such too, as Acts viii. 2, where we read that "devout men carried Stephen to his burial, and made great lamentation over him," without any mention of the "veneration of the holy body of the holy martyr." Yet, so little does relic-worship appear to have obtained, that we remember only one occurrence of the kind in Holy Writ,—only one passage, therefore, which we can bring forward as *positive* testimony upon this subject.

"He (Hezekiah) did that which was right in the sight of the Lord, according to all that David his father did.

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made (see, Numbers xxi. 9): for unto those days the children of Israel did burn incense to it: and he called it Nehushtan," (a piece of brass).

"He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him." 2 Kings xviii. 3—5.

3. *The Worshipping and Adoration of Images.*

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them."* Exod. xx. 4, 5. See, also, Levit. xxvi. 1.

"Neither shalt thou set thee up any image; which the Lord thy God hateth." Deut. xvi. 22. See, also, chap. xxvii. 15.

[Compare too, Ps. xcvi. 7; cvi. 19, 20; cxxxv. 15—18; Is. xlii. 8; xlv. 9—20; Habak. ii. 18—20. We might cite many other places, for there is no sin so strongly and repeatedly forbidden in the Old Testament as idolatry. With regard to the New Testament, in the Gospels we find no mention made of this sin, for the Jews do not appear to have ever been guilty of it after their return from the Babylonish captivity. There is, however, no want of passages from which to learn that the estimation of image-worship under the Gospel is the same as it was under the Mosaic dispensation.]

"Now, while Paul waited at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." Acts xvii. 16. See, also, verses 23—29.

"We give thanks to God always for you all, making mention of you in our prayers, . . .

"For from you sounded out the word of the Lord, not

* As is well known, the Church of Rome (in the Catechism of the Council of Trent, for instance, P. z. c. II., Q. iii.; c. III. Q. i.; c. X. Q. i.) omits the second commandment, and, in order still to keep up the proper number, divides the last into two.

only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

“For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.” 1 Thess. i. 2, 8, 9. With this compare, Rom. i. 23, 25.

“Little children, keep yourselves from idols.” 1 John v. 21.

B.—*The Doctrine of the Primitive Church.*

1. *Invocation of Saints and Angels.*

Justin Martyr, A.D. 140:—“That God alone is to be worshipped, He thus enjoined, saying: This is the greatest commandment. Thou shalt adore the Lord thy God, and worship Him alone with all thy heart and with all thy strength,—the Lord thy God who made thee.”

And again: “We worship God alone; but do your bidding (the Emperor’s) with pleasure in everything else.”

The Church of Smyrna, A.D. 168:—“Some secretly engaged Nicebas to go to the governor and persuade him not to give us his (Polycarp’s) body, lest, says he, they should leave the crucified one and begin to worship this one . . . not knowing that we can never leave Christ, nor worship any other. For Him we adore as the Son of God, but the martyrs we deservedly love as the disciples and imitators of the Lord, on account of their exceeding good will towards their King and Master.”

Theophilus of Antioch, A.D. 180:—“For as the title of king is his (Cæsar’s), and it is not lawful for any one else to be thus styled, so neither is it lawful to worship any other but God alone.”

And again:—“The law of God forbids the worship not only of idols, but also of the elements, the sun, the moon, and the other constellations, heaven, earth, sea, fountains and rivers, and allows only that of Him who is really God, the Creator of all things:—

Tertullian, A.D. 198:—“I am commanded to adore or venerate in any way, no other but Him alone.”

Origen, A.D. 230:—“For we must pray to God alone, and to the Only-Begotten One, even the first-born of every creature, the Word of God.”

Dionysius of Alexandria, A.D. 260:—“I directly bore

witness that I could not change from worshipping the only true God and none other."

Athanasius, A.D. 350 :—"The Apostle Peter, when Cornelius wished to worship him, prevented him, saying, 'I also am a man.' And an angel, when John in the Apocalypse wished to worship him, prevented him, saying, 'See thou do it not; I am thy fellow-servant worship God.' Worship, therefore, is due to God alone, and that the angels themselves also know."

Council of Laodicea, A.D. 365 :—"It is not right that Christians should leave the Church of God, and depart, and invoke angels, and make assemblies, for these things are forbidden. If any one, therefore, be found idling in this secret idolatry, let him be anathema, because he has left our Lord Jesus Christ, the Son of God, and gone to idolatry."

Epiphanius, A.D. 390 :—"Let Mary be held in honour, but let the Father, the Son, and the Holy Ghost be worshipped; Mary let no one worship."

Augustine, A.D. 410 :—"He himself is the priest, who has now entered within the veil, and alone, of all who have borne our flesh, maketh intercession for us."

And again :—"Let not the worship of dead men be any part of our religion. They (the martyrs) ought to be honoured, that we may imitate them, but not be worshipped."

2.—*The Worshipping and Adoration of Relics.*

The Church of Smyrna, A.D. 168 :—"The centurion, when he saw the tumult of the Jews, placed him (Polycarp) or at least his body, in the midst (of the fire), and, as their custom is, burned him, Thus we afterwards, having gathered up his bones, more precious than valuable stones and more tried than gold, deposited them where was becoming. To us assembling there as far as lies in our power, with joy and gladness, the Lord will grant to celebrate the birthday of his martyrdom, in memory of those who have striven, and for the preparing of those who are about to do so."

Augustine, A.D. 410 :—"I know that many are adorers of sepulchres and pictures, but the Church herself condemns them, and studies to correct them as bad sons."

The Worship of the Cross.

Minucius Felix, A.D. 230 :—"We neither worship crosses nor wish for them."

3. *The Worshipping and Adoration of Images.*

Irenaeus, A.D. 184 :—Speaking of certain heretics. “They have even some representations in painting, and some made of other material, saying that it is the figure of Christ made by Pilate at the time when Jesus was among men. These they crown, and place them with the images of the philosophers—namely, with the image of Pythagoras and of Plato, and Aristotle and the rest, and perform ceremonies round them like the Gentiles.”

Minucius Felix, A.D. 230 :—“Why have they (the Christians) no altars, no temples, no known images? . . . What monsters, what portents do the Christians devise, that their God, whom they can neither show nor see, diligently inquires into the morals, acts, words, and secret thoughts of all!”

“Do you think,” replies the Christian disputant Octavius, “that we hide what we worship because we have no shrines and altars? What likeness, I pray, shall I make for God?”

Origen, A.D. 230 :—“They (the Christians) cannot bear images because of this: ‘Thou shalt worship the Lord thy God, and Him only shalt thou serve;’ and because of this: ‘Thou shalt not make to thyself an image nor any likeness—thou shalt not worship them.’”

Lactantius, A.D. 300 :—“What madness is it either to make things which they themselves afterwards fear, or to fear those things which they have made! *We do not fear, say they the images themselves, but those (beings), after whose image they are made, and by whose names they are consecrated.* Why, then, do you not raise your eyes to heaven? Why do you look to walls and stocks and stones rather than thither, where you believe them to be?”

Council of Elviberis (Elvira in Spain), A.D. 305 :—“It is determined that there should be no pictures in the Church, lest that which is worshipped and adored be painted upon the walls.”

Epiphanius, A.D. 390 :—“I found there (in a church at Anablatha) a veil hanging over the door, dyed and painted, and having upon it a representation of Christ or of some saint; I do not quite remember whose likeness it was. But when I saw hanging in the church of Christ, contrary to the authority of Scripture, the representation of a man, I tore the

veil, and advised the officials of the place to wrap a dead pauper in it and carry him to his grave."

That the reader may know the precise nature of the difference which exists between the Churches of England and Rome upon the subjects we have considered, we subjoin a short illustration of each from authoritative sources.

1. *Invocation of Saints.*

"Holy Mary, succour the miserable, help the dejected, comfort the weak, pray for the people, mediate for the clergy, intercede for the devout female sex; let all be sensible of thy help who celebrate thy holy festival." (From the Roman Breviary; Vespers, August 5).

2. *Relic Worship.*

"O Cross, brighter than all the stars, renowned in the world, very amiable to men, and more holy than all; which alone was worthy to bear the talent of the world; sweet wood, sweet nails, that bore so sweet a weight; save this congregation here assembled this day to celebrate thy praises." (May 2.)

3. *Image Worship.*

At the end of the same copy of the "Vespers" from which the above are extracted, is. "A most devout and efficacious prayer to Our Blessed Redeemer, in honour of His bitter Passion, which whosoever shall humbly repeat before the image of a crucifix, with a sure intention and resignation several days together, may confidently hope to obtain of the Divine Majesty a full grant of their lawful demands."

This article is already long enough; we make, therefore, no comment upon the preceding, but leave the reader to judge for himself whether or not our own Church is right in pronouncing that the "Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

It may, however, be useful to mention that the first enactments in favour of

1. Invocation of Saints and Angels, was by the 6th Council of Constantinople, A.D. 754:

2 and 3. The Worshipping of Relics and Images, by the 7th Council of Constantinople, otherwise called the 2nd of Nice, A.D. 787.

The former of these two Councils was never recognised by

the whole Church as having spoken the voice of the Church ; and the latter was, A.D. 794, by a Council held at Frankfort-on-the-Maine, expressly condemned.

ERRATA.

CHURCH WARDER for *April*. England and Rome ; cap. xv., p. 101, note ; for Bishop Maul *read* Bishop Mant.

P. 102, note ; for the first ends *read* the first words.

THE FIVE POINTS.

EFFECTUAL CALLING.

THE next point in Mr. Park's volume is *Effectual Calling* ; to which we were unable to pay attention last month, on account of Mr. Park's own letter. We shall now consider that subject which assumed Calvinists have enveloped in a fearful mystery. It is necessary, however, for the elucidation of the subject that Mr. Park should define the meaning of the words "Effectual Calling." He does so, and says that:—

"Effectual calling is the result of the operation of the Spirit of God, whereby we are convinced of the sinfulness of sin, as sin, and of guilt and wrath ; whereby our understandings are enlightened in the knowledge of Christ, our will bound, and our heart inclined to embrace Christ, as our Saviour, and obey him as our Lord and King.

"Effectual calling is resistless calling, i.e. a calling, which, though resisted in the first instance, cannot finally be resisted. It is a calling from self and earth, to God, and Christ, and heaven ; from sin and vanity to grace and holiness. In short, effectual calling is that invitation by God to the elect sinner, which results in conversion, and terminates in glorification. It is of this the apostle speaks in our text [Rom. viii. 30]. It is no mere solicitation, but an act of MIGHTY POWER ; yet wrought in such a manner as not to do violence to the will, and in many instances hardly apparent until the thing is done. God does not drag along the unwilling by the head and shoulders, but makes them willing.

On a comparison of the above definition with that of the Westminster Confession, Chapter ii. 1, and the Larger

Catechism, 267-8, it appears that Mr. Park has drawn his inspiration from these sources. Their definition is nearly in the same words; but neither of them recognise the *fundamental* principle that men are *called* and *elected* in, by, or through *baptism*, through the free grace of God the Father, by the expiation and infinite merits of God the Son, and with the operation of God the Holy Spirit; and therefore St. Peter urges upon us to "give diligence to make our calling and election *sure*." If, therefore, we make our baptismal call *sure* by our faith and obedience unto death, we have certainly been effectually called; of which the same apostle assures us that if we do so make surety doubly sure "an entrance shall be ministered to us more abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2nd Eph. i. 10-11). But upon Mr. Park's principle no man can assuredly know whether or not he has ever been called at all—far less effectually; hence people of his mind are constantly crying out for *assurance*.

It appears to have been the gracious design of God to call and adopt the Gentiles to be His peculiar people, upon the rejection of the gospel by His own people, the Jews; to visit the Gentiles and to take out of them a people, giving them the Holy Ghost, and purifying their hearts by faith. (Acts xv.) Those who persevere unto the end He will glorify by making their vile bodies like unto His glorious body; and in the meantime, to assist them in their Christian course, He will give them His Holy Spirit, who is the earnest of their future glory. But, says Mr. Park, "is every man *glorified*? Is every man that is called, glorified?" Nay, it is only they who are predestinated to this peculiar call—the internal and resistless call—who are glorified. But this seems, to our uncalvinistic ideas, to be a species of contradiction; for if every man is predestinated from all eternity to *be called*, according to the Calvinistic theory, he must be *glorified* whether he will or not. But, no, says Mr. Park, "it is only those who are predestinated to this *peculiar* call—the internal and resistless call—who are to be glorified. So, then, it seems, there are two sorts of calls, the one, we may suppose, is *external*, but of what nature our preacher sayeth not, and which *may be resisted*; the other is an internal impulse, or egotistical imagination which *cannot* be resisted, but the object of it is dragged, neck and crop—whether he *keeps* or whether he *breaks* the commandments—into the glorified state. Oh!

Calvinism, thy name is inconsistency, self-deceit, antinomianism and blasphemy.

The foundation principle of Mr. Park's argument is that grace is *irresistible* by the working of His almighty power ; the same power which He wrought in Christ when He raised him from the dead ; and he asks triumphantly, "Did God's act prove a failure at the resurrection of Christ?" No, surely not ! But can it be shewn that He does exert His irresistible power in the same way in drawing us to himself ? Surely not ; at all events, St. Paul asserts that the Holy Spirit may not only be resisted and grieved, but absolutely quenched or driven away. St. Paul would not have entreated us not to quench the Spirit if His motions had been irresistible. In the parable of the Labourers in the Vineyard, Christ said the last should be first and the first last. The Jews, who were His elect people, were first offered the gospel, or called, but which they rejected with persecution ; here, therefore, their state of election and their day of grace ceased ; but the predestinated Gentiles who were last called to the obedience of the faith, accepted the call with gladness, and became His church, or "the elect." Here there is irresistible evidence that the motions of the Holy Spirit were effectually resisted ; for the Jews, both then and since, have obstinately resisted, nay, quenched His grace ; and will continue to do so until the times of the Gentiles be fulfilled, when they shall again be grafted into the good olive tree, and become part of "the elect."

Mr. Park cannot expect that his wholesale and sweeping assertions, founded on wrested texts, are, when published, to escape examination and criticism ; but even some of his own predestinated hearers seemed to have kicked at his doctrine as "too precise," "too speculative," and his views "too narrow." He dogmatically asserts that "every man is *not* redeemed." As no one, on this theory, is *assured* of his redemption, therefore, why stand we in jeopardy every hour ? and why are we baptized for the dead ; that is for "He that liveth and was dead," our Lord and Redeemer Jesus Christ. To say that every man is not redeemed is to accuse God of dealing deceitfully and treacherously with His people—"of keeping the word of promise to the ear, but of breaking it to our hope ; and His apostles of being false prophets. For in directing Timothy to make prayers *for all men*, He adds, as a reason for this universal object of prayer,

because God will have *all men to be saved*, and to come unto the knowledge of the truth. (I Tim. ii. 2-4.) This testimony to the universality of redemption is corroborated by St. Peter, who says, "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, *not willing that ANY should perish, but that ALL should come to repentance*;" and consequently, to be saved. (1 Eph. iii. 9). It is obvious, therefore, that God wills no man to perish everlastingly, to whom the gospel has been made known. St. Paul, also, assures us that Christ tasted death for *every man*. (Heb. ii. 9.) So that, by His righteousness the free gift of redemption came upon *all men* to justification of life or the remission of sins, as extensively and as individually as the sin of Adam brought death upon all men, without any exception whatever.

St. Peter addresses his Epistle to the *Elect*; but these, were not a few individuals capriciously picked out from the mass of mankind, but the church in those places which he names; for as he addressed baptised Christians, he decidedly knew that they had been elected in their baptism; and therefore, the whole universal church is called emphatically **THE ELECT**. He therefore calls upon us to make our *calling and election sure*; because if we do these things of holiness and obedience we shall never fall. Therefore, notwithstanding our having been called and elected, yet our final salvation is *conditional*, and depends on our perseverance in holiness and obedience. Farther, he exhorts us to be sober and vigilant, lest we fall from our own steadfastness and be devoured by the devil.

But if Mr. Park's doctrine be true, it is not to be supposed that his self-elected people, who are to be saved whether they will or not, could either fall from their own steadfastness or be devoured of Satan. Besides, the apostle speaks of the elect to whom he wrote, as having forsaken the right way, and as having returned to a sinful course like the dog to his vomit. He forewarns the elect, that is the church, that false teachers would introduce damnable heresies into the church, and make merchandise of those who had been "effectually called;" but which, according to Mr. Park's gospel, would be an absolute impossibility. For this impossibility Mr. Park refers to John vi. 37, and he says that "if there were no other text and context in the entire bible to prove effectual calling, we might undertake to conquer all opponents as far as logical argument goes" (p. 77). But as all the gifts of

God are contingent on conditions, He may, and probably will, withdraw those gifts if we fail in the performance of the conditions. Of this sort of gifts is that grace by which God enables us to come to Christ, that is, to believe and obey Him; but the promise of the continuance of this grace is only made to the person who makes a due use and improvement of it. It is God who enables us to believe and obey; therefore faith and obedience are His gifts; but these gifts also proceed from the use of our own liberty and free will, and are *our works* as well as His *gifts*. But Mr. P. admits of no conditions or free will on the part of man. "But those spoken of in the text" (Rom. viii. 30), he says "are they whom God *predestinated*, i.e. determined, fixed, ordained beforehand to be conformed to the image of His Son. Is there anything like mere desire, without efficacious call, here? any mere wishing and woulding, without settled purpose or pre-arrangement in all details? I trow not. It is those whom God has marked out as His chosen vessels of mercy that are to be conformed to the image of His Son. It is those that are called with an effectual call in time and glorified in eternity." (p. 76).

It passes our comprehension to understand how any man of common sense could so draw on the credulity of his readers as to make the above assertions in the teeth of St. Paul's solemn assurance, his *even so*, that, "as by the offence of one, judgment came upon all men to condemnation; *even so*, by the righteousness of ONE [Christ], the free gift came upon *all men* unto justification of life," (Rom. v. 18), or restoration to that state of salvation which they had forfeited. These words of the great apostle shows incontrovertibly that Christ's redemption was co-extensive with the consequences of Adam's sin—*EVEN SO*; words cannot be plainer. Mr. Park says it was not co-extensive; for, says he, "Adam represented the *whole* human race; Christ represented [*only*] the family given him from eternity by the Father." Here is Mr. Park's grand mistake, and so his whole unsubstantial theory falls to the ground; for Zephania prophesied that all the isles of the heathen should worship the Lord. (ii. 11). Zechariah (ix. 9-10) predicted that Christ "should speak peace unto the heathen, and his dominion shall be from sea to sea, and from the river even unto the ends of the earth." St. Paul said God would justify, or give remission of sins to the heathen through faith. (Gal. iii. 8); but long before

these predictions, the Psalmist, speaking by inspiration, said of Christ, "Desire of Me and I shall give Thee *the heathen* for Thine inheritance, and the utmost parts of the earth for Thy possession." (Psalm ii. 8).

Calvinism and antinomianism seem to be nearly correlative terms. If all the clergy of England were of Mr. Park's mind, they would soon preach a Christian nation into heathendom. Wishing Mr. Parks personally well; we must also wish him what he says his congregation wished him:—"Let us," said they to him, "be more expansive, more charitable, more catholic; let us have the Word *without* Election, Particular Redemption, &c.," to which he replies:—"Preach the gospel without these?—Impossible! And he that will attempt it will find to his cost that he has run where none has sent him!"

To be continued.

COMMUNION WITH GOD.

MR. COLLINGRIDGE has favoured the Calvinistical world with a new edition of the famous non-conformist, Dr. John Owen's work, "Communion with God; to which is prefixed a Preface, by his contemporary, the no less celebrated Dan. Burgess, who was the Spurgeon of his day. Dan was born at Staines, in the county of Middlesex, in 1645, of which place his father was the minister. He received his education at Westminster school; and in 1660 he entered at Magdalen Hall, Oxford. In 1667 he was appointed master of a grammar school at Charlville in Ireland. He afterwards became a non-conformist minister, and had a meeting-house in Brydges Street, Covent Garden, but the congregation removed to Carey street, Lincoln's Inn Fields. He died in 1713. Mr. Darling, in his *Cyclopædia Bibliographia* says "He was much celebrated for his wit and a lively manner of preaching;" but Leslie, the celebrated non-juror, who was his contemporary, in his *Rehearsals* says he was a regular

* On Communion with God the Father, Son and Holy Ghost (Each Person distinctly), in Love, Grace, and Consolation; or the Saint's Fellowship with the Father, Son, and Holy Ghost, unfolded. 8vo. 1859. (Collingridge.)

buffoon in the pulpit. "People," says he, "drop into his conventicle as to a play-house, and seldom miss to be entertained with the pleasantries they expect. But it is a tragical diversion; I could not bear it, to see sacred things so played with; such a mixture makes the deformity tenfold more abhorrent; and yet, I am informed that he is a man of sense, and uses this way on purpose to please his people, who would never be pleased with it, if they had not been used to something like it among the rest of the dissenters; and they may think that he does it best. . . . It would take a long time to bring any Church of England congregation to relish such food." That sort of playing with sacred things is quite common in our own day; for dissenters live in an atmosphere of excitement; and their ministers must keep it up by a stage effect which would not be endured in the Church. For instance, it has been reported that the modern buffoon, who has caused so much excitement even among the nobility, said in his pulpit that "most men presented their hearers with beef and mutton, but he would offer them lamb—the *Lamb of God*!" This may be attractive to men, and have from *them* its reward; but it is blasphemy before God, and a sinful witticism to be repented of.

Well, but Dan is not the hero of this paper; our hero is "the most eminent and learned of the independent divines," Dr. John Owen, who was born a churchman, in 1616, at Stadham, in Yorkshire, where he received his education, and completed his studies and took his degree in arts at Queen's College, Oxford, after which, like a good courtier, he followed Cromwell's fashion and turned Independent, or as they are now called, Congregationalists; and he distinguished himself so greatly in the rebellion, that on the persecution of the Church when so many thousands of the clergy were deprived of their churches, Dr. Owen was rewarded with the living of Fordham, and he was afterwards removed to Coggs-hall, both in Essex. He preached the sermon before the Long Parliament on the day after the murder of Charles I., which shows that he approved of that sacrilegious act, and of the usurping powers; and he was rewarded by being appointed Dean of Christ Church, Oxford, in 1651, and also Vice Chancellor of that university; at the Restoration he was deprived of all his usurped preferments; and he retired as the minister of a small congregation, in Leadenhall Street, in the City, where he died in 1683.

His works, in 28 volumes, 8vo., were edited by Mr. Thomas Russell, and published in 1826. Dr. Owen was a Calvinist; but what is very unusual with men of that heresy, he was "moderate and candid in controversy," for in general they are fierce, vindictive and uncharitable; they claim everything and yield nothing.

Dr. Owen defines "our communion with God to consist in His communication of Himself unto us, with our mutual returnal unto him of that which He requireth and accepteth, flowing from that union which in Jesus Christ we have with Him; and it is twofold:—1, perfect and complete, in the full fruition of His glory and total giving up of ourselves to Him, resting in Him as our utmost end which we shall enjoy when we shall see Him as He is: and, 2, initial and incomplete in the first fruits and dawning of that perfection which we have here in grace," (p. 10.)

We are not satisfied with this definition of communion with God; it savours too much of the presumptuous self-love and self-deception of man himself. Although Jesus Christ, God the Son, was consubstantial, or of one essence with God the Father; yet he humbled Himself to become our Everlasting High Priest to His Father; to lie under the sentence of death in heaven; in the fullness of the appointed time to become a sacrifice upon earth for the sins of the whole world; and so to become the commencement of the Christian Church, priesthood, and sacrificial worship. And, as without Christ, "nothing was made that was made;" so in the beginning, sacrificial worship was made to God; and in the Covenant of Grace, which was made with Adam, all divine worship and communion with God in the Covenant of Grace, were built upon it; and so long as the Covenant of Grace is in existence, which will be to the end of the world, the great and divinely established worship of God, is the Christian commemorative oblation of the Eucharist, or Lord's Supper. By partaking of this commemoration of His sacrifice we publicly approach his presence and *hold communion* with God the Father through God the Son, and by God the Holy Spirit.

From the Fall of man and the Covenant of Grace, sacrifice was ever the appointed means of communion with God; and the only form of Divine worship which Christ Himself established, whilst on earth; and as Moses constituted the

Jewish Tabernacle according to the pattern of the heavenly things shown to him in the mount ; so the Christian eucharistical worship is a continuation of the Jewish, as Jesus Christ, our heavenly High Priest, appears with His own Body and Blood in the presence of God for us. Therefore our approach and addresses to God, and our union and communion with Him, must be by a Mediator who represents to God the Father in heaven His own oblation once made ; and which His priests on earth represent as a memorial of his priesthood and death. So long, therefore, as we have a High Priest in heaven, we shall have representative priests on earth in the Christian Church. As we have in heaven a Priest to appear for us with His own Body and Blood, as a sacrifice for sin ; so on earth we must have priests to appear for us with the sacrifice of the representations of His Body and Blood ; for the great work of the salvation of men upon earth, is "set forward" by representative or deputy priests and sacrifices ; as it is performed in heaven by the great architypal Priest and Sacrifice Himself ; and his representative priests apply to us on earth, that pardon which is meritoriously procured for us in heaven. Thus Christ, in his own person, perpetually offers up the sacrifice of Himself once made on earth, in the presence of God the Father in heaven, to interpose betwixt His wrath and our sins ; so He ordained priests on earth to represent His person, and to offer the same sacrifice in resemblance and figure under the symbols of bread and wine, which he calls His own Body and Blood ; by which means we are made really and truly partakers of them in an outward and visible manner. In conjunction with the sacrifice in heaven, which He celebrates in person, His priests on earth offer up the holy symbols to God, which makes both the same sacrifice and union of heaven and earth into one family ; and thus we hold communion with the Holy Trinity.

We have gone on so long maundering on what we consider to be the Church's doctrine of Communion with the Holy Trinity, that we have not left ourselves room to notice many good things in this work which is worthy of consideration, but we hope to return to it on another occasion. For the present, therefore, we must content ourselves with extracting the heads of the discourse, in the description of the returns of our souls to Him. . . . "There are," he says,

“three several ways of the soul’s deportment in this communion, expressed all negatively in the scripture, but all including positive duties :—

There are three things considerable in the Holy Ghost.

1, His person as dwelling in us. 2, His actings by grace, or his motions. 3, His workings in ordinances of the Word and the sacraments; all for the same end and purpose.

To these three are the three cautions before suited.

1. Not to grieve Him in respect of His Person dwelling in us.

2. Not to quench Him in respect of the actings and motions of his grace.

3. Not to resist Him, in respect of the ordinances of Christ and His gifts for their administration.

“ Now because the whole general duty of believers, in their communion with the Holy Ghost is comprised in these three things, I shall handle them severally.”

TRACES OF PRIMITIVE TRUTH.

WHICHSOEVER of our readers may possess the first volume of this work, will find the subject of part of Mr Ross’s admirable book discussed at considerable length under the general title of “Tradition,” in nine consecutive papers. The design of his work, Mr Ross informs us in his short preface, “is to stir up the rulers and people of this country to take a more enlightened view of their responsibilities as a church and nation, and to adopt a more Christian policy towards the subjects of our Indian and colonial empire. The late rebellion in India must be regarded as a divine punishment and warning; and the lesson designed to be inculcated is, that all the provinces of the British empire have been added to our dominion and committed to our care for their evangelization, civilization, and more efficient government and protection.”

With these sensible remarks we entirely concur; and we trust that our readers, both in Church and State will read,

* *Traces of Primitive Truth in the Principal Nations of the World : a Manual for Missions in India and the Colonies, &c.,* by Rev. John Lockhart Ross. (J. F. Hope.) Post 8vo.

mark, learn, and inwardly digest this book; we commend it especially to my Lord Stanley, and also to Sir Bulwer Lytton.

The first chapter is on the evidence from natural religion of the existence of God; and the second on the primitive and patriarchal religious belief. We are of opinion that there is no such thing as "natural religion;" but that all knowledge of God and of religious belief and practice was derived by revelation from the word of God Himself. Man was at first created a living animal, like one of the inferior creatures; and afterwards, "that which is spiritual," was breathed into him by the Holy Spirit. He could, therefore know nothing of God or of religion; but then, again, the same Divine Word who created him taught him to choose the good and to reject the evil. In his second chapter, Mr. Lockhart enters upon this subject, and distinctly follows out this view, which is the view which possibly all sensible men take of it. For who would ever have thought of worshipping an invisible Being by the slaughter and immolation of an innocent Lamb, if Adam had not been instructed by that Divine Person Himself in the nature and mysterious meaning of that sacrifice as typical of the grand sacrifice of the Son of God.

The patriarchal church from Adam to Noah and from Noah to Moses, was altogether taught by tradition handed down from father to son. Six principal points of which have flourished in every nation and country in the known world; and they are marks of revelation which it is absolutely impossible that they could have been discovered and acted upon in any place under the sun by mere chance, or even by the wisdom of the most civilised people; therefore the only and the decided conclusion is, that they proceeded from the *revealed will of God*; and that they are fundamental principles of divine life, written and engraved in the soul of man, which Mr. Ross justly calls "natural religion." To this definition of natural religion, we heartily subscribe; but to none other, for none other can there possibly be.

The six marks of revelation to which we alluded above, and which are impressed upon all history, both sacred and profane, are:—1, Fatherly, Patriarchal, or Kingly Government; 2, Marriage; 3, The Right of Primogeniture; 4, The Worship of God by Animal Sacrifice; 5, Priesthood,

implying an Altar; and 6, Tythes for the Maintenance of God's worship, and which were derived to the priests of the heathen, who knew nothing of the true God but by tradition.

All these six marks of a divine origin have flourished without a solitary exception, throughout the whole world, from the rising up of the sun until the going down of the same. They are all to be traced with more or less distinctness, according to the predominance of the civilization, or the barbarism of the people; there being no other difference between the civilization of Greece and Rome and the barbarism of Africa and the aboriginal tribes of America; but in all of them these six marks are more or less distinctly visible. The heathen mythology was merely the corruption of divine revelation to Adam, which he taught to his children, who were his subjects, and were called the sons of God; which was corrupted by Cain and his descendants, who were called the sons of men; and which were still further corrupted by the peoples which were formed by the miraculous confusion of Babel. The more they increased and multiplied, and the farther they spread over the world, the more they corrupted revealed religion and the farther they departed from God. Yet traces of the knowledge of the true God are discernible for many generations after the flood.

It is remarkable that the Greeks and Romans acknowledged but one supreme god, Jupiter, "father of gods and men;" the other acknowledged divinities were subsidiary mediators, and the prototypes of the same description of mediatory deities which a certain branch of the Christian church has since established. But these original apostates (of which we are the descendants, through Japhet), were, we are told by St. Paul, predestined to be adopted as children, and to obtain an inheritance to the praise of His glory, and to be conformed to the image of Jesus Christ; (Eph. i. 5-11; Rom. viii. 29-30) and glory be to His holy Name, this he has accomplished in the one oblation and satisfaction of God the Son, and the labours of His apostles.

Mr. Ross enters more minutely into the subject of the heathen mythology; and he says, page 89:—

With the worship of this supreme Creator and Governor, the Greeks and Romans did not, however, conceive it inconsistent to render homage and sacrifice to the four elements, fire, air, earth, and water, besides the heavenly bodies and a variety of impersonations of

desires, passions, and objects in nature. As it would be tedious to continue this inquiry respecting matters which have no essential points of difference from those of the Eastern nations, we shall consider this section by enumerating those particulars in which an affinity is discovered to the opinions and practice of the primitive age:—1, Belief in a Supreme Being, though afterwards corrupted. 2, The erection of temples, with altars, sacrifices and priesthood. 3, Respect for Marriage and funeral rites, the latter of which indicates a belief in the immortality of the soul, and, perhaps, though this is doubtful, its reunion with the body. 4, The observance of ordinary and stated festivals for divine worship and instruction. 5, and lastly, the possession of a moral code, or philosophy, which was confined to the more enlightened of both countries, though unhappily, little known, or, at least, practised, by the vulgar. The moral system of the European philosophers was of the highest order, and contained truths which had evidently been transmitted from the patriarchal age. It is expressed in the writings of some of the most distinguished philosophers of Greece and Rome, particularly Plato, Aristotle, and Cicero.

After stating the evidences for revealed religion, and the Primitive and Patriarchal religious belief, Mr. Ross gives the religions into which they have degenerated from the original revelations, although still retaining some traces of it, of Asia, of Europe, of Africa and of America; but they are too numerous to be here repeated.

Then, in subsequent chapters, he examines the objections against the divine attributes and government which are founded on the prevalence of heathenism; the credibility of miracles and the inspiration of the New Testament. He shows that the required evidence, both external and internal, has been abundantly supplied; sufficient to convince every unprejudiced inquirer of the truth of Christianity, whether they be heathens, modern infidels, Mahommedans or Jews, And with respect to the two grand christian apostacies, whose destinies are so nearly fulfilled, he says:—

The same objection which has been made to the moral attributes of the Deity, founded upon the long and general prevalence of idolatry, is applicable also, with still stronger force, to the widely extended corruption of Christianity, the continued unbelief of the Jews, and the Mahommedan apostacy, which arose out of the corruption of Christendom, and [the] declension of the Christian faith. Both the Jews and Christians had received a clearer and more comprehensive revelation than had been transmitted to the heathens, and yet we find the Jews at various periods of their history, falling into idolatry, and in the time of our Lord, as he has expressed it, making the word of God of none effect through their traditions; and in modern times, besides continuing in their unbelief of the gospel, retaining only a corrupted and garbled form of their ancient worship. The well known corruptions of

Christianity by the Romish communion, is only a too faithful confirmation of the words of the Almighty, that "the imagination of man's heart is evil from his youth; and that all flesh have corrupted his way on the earth." With so perfect a revelation as the gospel, the declension of Christians into idolatrous superstitions which are for the most part derived from heathenism, is, however, a far deeper subject of surprise and regret than the declension of heathen idolators from the primitive truth. The Mahommedan apostacy, which affected to be a restoration of the Abrahamic religion, and which is merely a blending of Judaism, Christianity and idolatry with traces of the patriarchal faith, is one of the grossest impostures which the mind of man, assisted by the spirit of evil has hitherto devised. Not satisfied with any former revelations, the impostor, Mahomet, erected on the ruins of them all a degraded system of corruptions adapted to the genius and manners of his countrymen, but wholly destitute of the divine and animating influence of the Spirit of God. Thus, Mahommedanism, Romanism, and modern Judaism, are, all of them, equally perversions of divine truth, and declensions from the various written and unwritten revelations of God. And they surely are less excusable than the heathen perverters of the law of nature and God's original revelation, in as much as their means of acquiring and retaining divine knowledge, were infinitely superior to those of the ancient corrupters of [the] truth, whose revelation was less clear and comprehensive, and probably unwritten, or if committed to writing, had been lost previous to their dispersion, and perhaps also the flood.

There are some very good chapters on the divine nature of Christ; the propagation of Christianity, the duty of this church and nation towards our colonies, and more particularly towards our Indian Empire, in which Mr. Ross gives due honour to Dr. Claudius Buchanan, to whom, under God, we are indebted for the first impulse given to the formation of our colonial episcopates. He has also made some powerful remarks and suggestions in relation to missions; and on the practical nature and importance of the Christian revelation. We cannot too strongly recommend this volume to the attention of our readers as being sound, sober, and elaborate.

THE cold of winter ought to stimulate us to exertion; and exercise is especially necessary to health in winter. Too warm clothing unnerves and debilitates; therefore, only just sufficient should be worn. Rooms, in winter, are often made hotter than in summer; this, and bad ventilation, *always* affects health.

TIME.

TIME is the most undefinable, yet paradoxical of things—the past is gone, the future is not come, and the present become the past, even while we attempt to define it, and, like the flash of lightning, at once exists and expires. Time is the measurer of all things, but is itself immeasurable; and the grand discloser of all things, but is itself undisclosed. Like space, it is incomprehensible, because it has no limit, and it would be still more so if it had. It is more obscure in its source than the Nile, and in its termination than the Niger; and advances like the slowest tide, but retreats like the swiftest torrent. It gives wings of lightning to pleasure, but feet of lead to pain, and lends expectation a curb, but enjoyment a spur. It robs beauty of her charms, to bestow them on her picture, and builds a monument to merit, but denies it to a house; it is the transient and deceitful flatterer of falsehood, but the tried and final friend of truth. Time is the most subtle, yet the most insatiable of depredators, and by appearing to take nothing, is permitted to take all; nor can it be satisfied until it has stolen the world from us and us from the world. It constantly flies, yet overcomes all things by flight; and although it is the present ally it will be the future conqueror of Death. Time, the cradle of hope, but the grave of ambition, is the stern corrector of fools, but the salutary counsellor of the wise—bringing all they dread to the one and all they desire to the other; but, like Cassandra (the prophetess), it warns us with a voice that even the sagest discredit too long and the silliest believe too late. Wisdom walks before it, Opportunity with it, and Repentance behind it; he that has made it his friend will have little to fear from his enemies, but he that has made it his enemy will have little to hope from his friends.

COUGH SYRUP FOR CHILDREN.—Slice up a turnip in very small pieces, and put it into a basin; now take as much powdered barley sugar as a quarter of the weight of the turnip used, and stir them well up together; put a plate over the basin, and place it in a warm situation; in about an hour the syrup will be formed, which can be poured off at pleasure. A tea-spoonful of this given to a child “when the cough is troublesome” will be found to be of infinite service, and probably cure the evil.

Notices of Books.

DO YOU CONFESS? (Wertheim & Co.) Can any good thing come out of Helmingham Rectory? Yes, read and see; for this is a good thing, and we recommend it.

CLERICAL READINGS (Wertheim) contains some excellent rules for reading both the Scriptures and also the Liturgy, by H. N. Champney, partly selections from the charges of Bishops, and partly from his own judicious remarks. Some of his suggestions are based on punctuation; as, O God the Father of heaven; instead of, O God the Father, of heaven. He gives also instructions for reading the Scriptures; "I have married a wife, and therefore I cannot *come*;" not I **CANNOT** come; and I pray thee have me *excused*; not **ME** excused. We recommend this little book of only 68 pages to the attention of clergymen and parish clerks.

THE SIN OF THE TIMES, AND HOW TO MEET IT? (Belfast: Phillips & Son.) Is a well-meant tract deploring the sin of schism, and the many Schismatical divisions that exist in the British dominions. The anonymous author says; "**AND THIS IS THE QUESTION OF THE TIME.**—How, by God's blessing shall the shattered remnant of Christ's body—the Church—be again brought together in true, all subduing love? How shall the Spirit be brought to pour its [His] healing, sanctifying influences upon the whole body of Christ's children, so that they may be brought into the closest possible likeness to the church above—the heavenly Jerusalem?" The only effort, he says, which has been made in this direction, was by the Evangelical Alliance. "But what," he adds, "is the (*unity*) that results from the working of this Society? Some hundreds of ministers, belonging to different religious bodies at home and abroad, meet together every year for prayer and Christian intercourse. The Episcopalian—the Presbyterian (who, be it remembered is sworn by his Standard to *extirpate* Episcopacy) the Wesleyan (who by the very fact of his continuing a Wesleyan, must impugn the purity and Scriptural character of the church) the Baptist (who grounds his non-conformity upon what he must, if sincere, believe to be the sinfulness of infant baptism) the Independent (who affirms that each congregation is in itself a complete church, and who, therefore denies the Scriptural nature of all other church systems) and other

non-conforming Ministers, all meet together year by year, and for a time call into galvanized vitality the remains of primitive unity, so far as they themselves only are concerned." Good, so far; and when they met in temporary union, they were obliged to omit prayers at the opening of the meeting lest the prayers of one denomination might offend the prejudices and antipathies of the other denominations, and thus break up the temporary galvanization. After showing very forcibly the evils of division and schism, he comes to the natural conclusion that the Dissenters should return to the church; "Let the great body of Dissenters join the church, and avow themselves her members, and then let them join the large and increasing band of her sons, who, loving her with a filial love, are yet not blind to abuses that have crept in; and who regret that in the present state of Christian men in England and Ireland [and in Scotland too] it would be unadvisable to attempt to deal with them."

VERSATILITY (J. H. & J. Parker) is a sermon by the Rev. J. G. Cazenove, on St. Paul's text, "I am made all things to all men, that I might by all means save some;" and having been preached before the University of Oxford, he recommended to the under graduates to follow St Paul's example.

A LETTER TO A SENIOR CLERGYMAN. (Parker) is by a clergyman of the diocese, and deals pretty roughly with Mr. Golightly, the supposed "Senior Clergyman;" but if he is the oldest or among the oldest clergymen of the diocese of Oxford, he ought to have had more sense and more discretion than he has ever shewn. In fact "clergyman" very courteously gives him the lie; and tells him that on "proceeding to examine what I presumed would turn out to be some sort of tangible evidence in support of these allegations, I came to the conclusion, which I will endeavour to make good, that in *none* of these cases is *there the semblance of proof* for the charge of Romanism, and that you have *entirely failed* to convict the bishop of anything which is not strictly legal, or which the prayer book as interpreted by Her Majesty in council, does not distinctly sanction.

A LETTER &c. (Parker) by the Rev A. P. Cust, addressed to the author of these mendacious Facts and Documents, *alias* Mr. Golightly, who, to prevent his sinking obscurely into a clod of the valley, has

been attacking his bishop, whose public life is such as need not fear either the *light* or the *heavy* artillery derived from the Popish Union or the dissenting Record. "At the same time," says Mr. Cust, "we are presumptuous enough to see faults in him, and bold enough (many of us) to tell him of them; and we find that he does not dislike our honesty, or despise us for our advice; and we therefore rally round him and support him when we can, and council him when he will allow us (which is not seldom) and we believe that this is the best and the most Christian way in which we can not merely assist our diocesan, but promote the glory of God."

THE NEW BIRTH AND BREAD OF LIFE (Parker) is illustrated by a comparison of St. John iii. with St. John vi.— being a comparing of spiritual things with spiritual; which the author has well accomplished in this little tract; and the comparison he has successfully accomplished. He says: "Of the teaching of the Church of England *now*, the Prayer Book bears no uncertain testimony. And whoever wishes to know what was the teaching of the church during the last 1800 years will find his pains well rewarded by the enquiry, God's blessing being with his search!"

A CATECHISM FOR CANDIDATES FOR CONFIRMATION. (Wertheim.) This is a second edition of a very good catechism of twenty-four pages; and its contents are Confirmation; Repentance; Faith; and Love, or Obedience.

A LENTEN WARNING TO THE CHURCH (Wertheim.) This warning has been suggested by Ezekiel's proof to the Elders of Israel in the vii. viii. and ix. chapters of his prophecy. The author says there are few who will not, on such a subject, prefer a flattering allusion to a truthful alarm, and many are they by whom the most fearful of all dangers, that arising from misplaced religious confidence, is thoughtlessly and ruinously overlooked. He sounds the trumpet of alarm loudly and vigorously; and perhaps his earnest exhortations may find the way into susceptible hearts; for a broken and a contrite heart will not be despised at the throne of grace. The contents are: 1, The unbelieving convicted; Ezekiel vii; 2, The idolaters detected; Ezekiel viii; 3, The mourners marked; Ezekiel ix.

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Vol. XIII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from p. 184.)

WHILST Government was taking such severe measures in hypocrisy, Bishop Leighton was endeavouring, with unwearied assiduity, to conciliate the Presbyterians, and to soften their fierce opposition. He sent about preachers through his diocese to argue upon, and to explain the nature of the "accommodation" which he wished to effect; but their efforts produced no advantage, and the itinerant preachers were ridiculed as "the bishop's evangelists." The covenanting ministers only considered his propositions as a cunning attempt to ensnare them; and Leighton's biographer says that, "in this embassy of love, he was met with *chilling unkindness* Not a grain of concession could be extorted from the Covenanters. . . . They dreaded the condemnation of Saul in the war of Amalek, should they spare any of the

Babylonish system from utter extirpation. Such were their principles, expressed in such language; and consistent with these was the welcome given to the Archbishop's overtures for an accommodation. Sometimes, indeed, his condescension was requited with absolute incivility and rudeness. He, therefore, returned from his Apostolic circuit, dispirited and almost despondent, yet still resolved to try the experiment of a solemn and official congress with the Presbyterian leaders. Should the attempt fail, it would still have discovered to the nation at large, *with what party* it rested that the wounds of the Church were *not healed*, and, while it *fully acquitted* the Episcopalians of *intolerance*, it would expose the machinations and diminish the credit of the enemies of peace and unity."

Lauderdale invited several of the Presbyterian ministers to meet Leighton at Holyrood House; and on their meeting he delivered a conciliatory speech, and said he desired their advice concerning an *accommodation*, as it was called, which might tend to the peace of the Church. Leighton also accompanied his proposal of an accommodation with an appropriate speech, but to no effect; the ministers of the Covenant were "both rude and crafty," and would give no answer to the Bishop's proposal. The meeting was adjourned till November, but was again adjourned till the 12th of December, when there was a meeting at Paisley, when the Bishop went over all his former arguments in an able and eloquent speech, in which he dwelt on the unreasonable and blamable pertinacity of the ministers in conceding nothing on their side; but in exacting the most unbounded concessions from the Church. During the conference, Bishop Leighton's nose accidentally bled, which the Covenanters alleged was ominous of the badness of his cause, and a sign of their triumph. Leighton made his proposals without having consulted the

other bishops, who were all decidedly opposed to the accommodation; but, true to their principles of extirpating Episcopacy, the Presbyterians would not consent to that shadow of it which Leighton proposed.

The ministers were not satisfied, and the meeting broke up. Other meetings were held on the 21st of January, 1671; but the treaty was abruptly brought to a conclusion by one of them replying, "We are not free in conscience to close with the propositions made by the Bishop of Dunblane, as satisfactory." Bishop Leighton was now convinced that this untractable race would accept of no terms which came short of the extirpation of Episcopacy; his own proposal went far to accomplish it, and the ministers' counter-proposal would have levelled it with the dust. On closing the conference, Leighton said: "You have thought fit to reject our overtures without assigning any reason for the rejection, and without suggesting any healing measures in the room of ours. *The continuance of the divisions through which religion languishes must consequently lie at your door.* Before God and man I wash my hands of whatever evil may result from the rupture of this treaty."

Bishop Leighton had been deceived and imposed on by the Earls of Tweeddale and Shaftesbury, who had craftily obtained a set of instructions from the king which would have established Presbytery on an erastian foundation; and on this basis the Bishop had been induced to act. A copy of these erastian instructions, obtained from the MSS. in the Episcopal chest at Aberdeen, are in our larger "History of the Church of Scotland," vol. ii., pp. 658-658, to which we beg to refer. This was a regularly laid conspiracy for the subversion of Episcopacy and the establishment of Presbytery on an erastian foundation; the bishops were to have no negative voice in the church meetings, neither were the presbyters to take

an oath of canonical obedience; but any dispute which might arise was to be referred to the king for his decision! But the Duke of Lauderdale, who has been so often accused of stabbing the Church under the fifth rib, did her an essential service on this occasion; for he represented to the king the evil effects that would arise from this accommodation, and procured private instructions from Charles to set it entirely aside. The Indulgence, the Assertory Act, and the Accommodation were all disjointed parts of the same system of persecution under which the Church suffered at that time; and the sufferings of the Episcopal clergy were then greater from the Presbyterians "than might have been expected from heathens;" and Burnet, in his "Vindication," says, "From these things I may well assume that the persecution is mainly on the *Conformists'* side, who, for their obedience to the laws, lie open to the fury of their enemies."

The Council now discovered that the Presbyterian party was not to be conciliated; so in January, 1671, they published an act, ordering all those indulged ministers to confine themselves to their respective parishes, who would not attend the synod and presbyteries of the Church. In consequence of the leaven of malice and wickedness of the Presbyterians in the dioceses of Glasgow and Galloway (for everywhere else the Church enjoyed perfect peace and the attachment of the people), the Papists and priests began to multiply, and a vessel was seized in the Forth containing Tuberville's catechism, relics, beads, pictures, scapularies, and similar trumpery. Four popish priests were sent out of the country; and even Wodrow admits that the Episcopal clergy preached zealously against the superstitions of Popery.

In the parliament of 1672 an act was passed against Presbyterian ordinations, and we cannot much wonder at it when we consider the spirit in which they were conducted. At

the ordination of Richard Cameron, Welsh, one of the ordainers, holding his hand on his head, commissioned him to "*go your way, Ritchie, and set the FIRE OF HELL to their tails !*"

The Covenanter ministers who had fled to Holland, sent over Mr. John Carstairs to ascertain, whether or not there was any probability of the disaffected Presbyterians making a demonstration in favour of the Dutch; he was empowered verbally to promise arms and ammunition in the event of their "drawing to a head." Burnet recommended Lauderdale to "couple up" the indulged ministers; but this advice produced no good, for dissent was now exasperated into faction. The ministers met in Edinburgh, and drew up a letter against the sinful encroachments of the State, in which there were several treasonable expressions; and Guthrie, a Presbyterian author, admits that "their behaviour on this occasion was indefensible. The letter *was treasonable* in the last degree, and none could be found mad enough to present it."

In September the Council published an act for a second indulgence upon Burnet's plan. So insupportable had been the persecution of the Episcopal clergy by the Presbyterians, that at this time there were fifty-eight parishes vacant in the dioceses of Glasgow and Galloway; into these Presbyterian ministers were "coupled up," who were to be *confined* to their parishes under severe restrictions; but these restrictions were not imposed by the Church, but by the State, at the suggestion of the *liberal* Burnet and Leighton, which indicates the tyrannical principles of those who make the greatest pretensions to liberality. The ministers protested against this arbitrary act of the Council; and in summing up this erastian affair, Wodrow says—"Upon the whole, I must with regret observe, that Presby-

terians, who before this had been very much of a piece, *did now divide, and the scar of this wound is continuing among us.*" And Guthrie again observes that there was *no satisfying* their party; and that the greater indulgence they met with *the greater was their opposition to civil authority.* This gives some colour for the apologists of the prelates and the ministers, who lay the blame of all the sufferings of the Presbyterians "*upon their own fanatic behaviour and principles.*" It is a strong *family likeness* between Popery and Presbytery, that neither will be contented with less than supremacy both in Church and State.

On the 7th of May, 1673, an order came direct under the King's own hand, informing the Council that the Dutch designed to excite an insurrection in the Presbyterian districts; and commanding the Council rigorously to suppress all field conventicles. Wodrow asserts that these instructions were given "at the instigation of a parcel of *impious prelates,*" and "to gratify the bishops;" than which there could not be a more "impious" falsehood.

There was another session of parliament when the King's letter was read: in which he says the principal cause of their meeting was to take order with the Covenanters, whose meetings had become dangerous to Government, and a nuisance to the peaceably disposed; "that effectual courses may be laid down for punishing and curbing the insolent field conventicles; . . . such as the whole kingdom may see that both you and we are in earnest; and that, if fairness will not do, force must compel the refractory to be peaceable and obey the law." Yet, all these severities, which these fanatics brought down on themselves, are laid on the Church, which did what was possible to mitigate them; but the more they did, the more they have been maligned by Presbyterian adversaries. Bishop Leighton

was thoroughly disgusted with the craft, and hypocrisy, and the unprincipled conduct of the Presbyterians; he would have nothing more to do with them, and wished to resign; but the King would not allow him.

At this time several of the Covenanting ministers rode about the counties of Ayr and Galloway with armed guards, and were proclaimed rebels and traitors, forfeited and excepted out of the King's pardon: the field conventicles now increased, and of course the rigorous measures of Government; but, although it was rebellion against the State and their own erastian chief that fell under punishment; yet the whole odium of merely compelling the Covenanted Presbyterians to *obey the laws*, has been from that hour to this, laid most unjustly on the Church, which, although it enjoyed perfect tranquillity north of the Forth, yet it was in a state of intolerable persecution under the Covenanters in the Dioceses of Glasgow and Galloway.

W. C. P.

SIGNS OF THE TIMES.

(Continued from p. 120.)

To the Editor of the "Church Warder."

Sir,—

Allow me to correct a mistake in the "Warder" for this month, with reference to your notice of the "innovations on public worship," by Dr. Lee, of this town. The gentleman in question is not the Venerable Dr. (John) Lee, Principal of the University, but Dr. *Robert* Lee, minister of the old Greyfriars Church, a much younger man, and, I believe, no way related to the Principal. He is also Professor of Biblical Criticism in the University, and one of the chaplains of the Chapel Royal.

He is an able man, and much liked by his congregation,

who entirely approve of the mode of worship introduced into Greyfriars. But whether Dr. Lee will be able to vindicate the so called "innovations" in the face of the long established usage and prejudices of the Presbyterian Church, remains to be seen. The committee you mention have returned their report, which is hostile to the Doctor's views, and to the book of which so much was said at the meeting of the Presbytery.

There have been sad doings in the diocese of Aberdeen. I fear they are not over yet, for I observe from the newspapers that Bishop Suther has instituted proceedings against Mr. Cheyne for disobedience to the order of suspension, Mr. Cheyne, it seems, holding that the suspension only applies to him as a *Presbyter*, but does not prevent him from exercising the functions of a *Deacon*. W. A.

The Committee, which was appointed to meet on the 4th of March, was held accordingly, and seventeen questions were put to Dr. Lee, respecting his mode of conducting divine worship in Old Greyfriars. He replied in substance that he usually read his prayers in part, the congregation *spontaneously* kneeling, and they stood up when singing, he himself, only on two or three occasions, having expressed *an opinion* on its propriety. The matter of the prayers is generally the same as those in the Book; but additions, omissions, and alterations were made in practice, as circumstances might suggest. He never required any stranger who might officiate for him to use the book; but he declined to to say whether or not they had of their own accord used it.

The Committee next day held a conference with Dr. Lee's elders, five in number, who gave similar answers to questions of the same import, and confirmed Dr. Lee's statement that the kneeling and standing postures were the *voluntary acts* of the congregation. On the 30th of March, at another meeting of the committee, Mr. Edgar, Dr. Lee's assistant, gave similar evidence, and acknowledged that he used the book occasionally.

A sub-committee reported on the book itself on the 5th of April. Their first objection was to the omission of the introductory psalm; for which Dr. Lee pleaded the Directory;

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but the moderator replied that the present long established usage had all the force of a statute. It was objected that commencing with reading certain scripture sentences was too close an approximation to the Book of Common Prayer; also, the audible response of "amen," confession of sins, and some other peculiarities, the sub-committee considered as innovations in their mode of worship, and cannot be otherwise regarded than "as being an attempt to imitate the declaratory absolution in the English Book of Common Prayer."

Dr. Lee made a strong remonstrance against the reception of the report, and contended that the sub-committee had exceeded their powers; for, instead of a report, they had produced an act of strong special pleading against him. However, it was moved and carried, "that the report be received and allowed to lie on the table."

On the 21st of April, a special general meeting of the Presbytery was held, when Dr. Simpson said he attached great importance to this case, the subject-matter of it being nothing less than the maintenance of uniformity in the public worship of the Church of Scotland. He referred to the engagements entered into by every minister of the Church, in receiving licence and ordination, of conforming himself to the doctrine and practice of the Church, and of following no divisive courses "from the present established doctrine, worship, discipline, and government of this Church." He contended that both in the Presbytery and also out of doors the question was misunderstood.

The question was not whether or not Dr. Lee's practices were in themselves "harmless, excellent, and good;" but "whether or not practices had been introduced into the church; and more than one accused Dr. Lee of having covertly attempted to introduce the English Liturgy; but especially the declaratory absolution in the daily service. This Dr. Lee positively denied, and stated "that not only had he not introduced any thing like the priestly absolution in the Book of Common Prayer, but he had studiously endeavoured, in preparing his book, to keep out of it as much as possible the language used in that book; so that he believed that there was *less* of the language of that Book used in old Greyfriars than perhaps in any church in Scotland. He said the now frequent intercourse with England, had habituated the people of Scotland to the English Liturgy;

and when they returned from England they were dissatisfied with extempore worship, and therefore one of his reasons for adopting a printed form was "for the purpose of preventing divisions: preventing *the constant and ever-increasing secessions of the people from the Church of Scotland.*" Mr. Veitch characterised Dr. Lee's address, which was a very able one, as one of evasion and of leading away from the point, which was, that there had been a Liturgy introduced which they maintained to be perfectly inconsistent with the practice of the Church of Scotland. All the varieties in their forms of service were as nothing compared with that fact. If they were to have a Liturgy, let them have the venerable Liturgy of the Church of England: but he was for no Liturgy, and thought they ought strenuously to oppose the introduction of one into any of their churches.

An able, and on the whole an edifying, debate was concluded by the following deliverance as it is technically called proposed by Dr. Simpson:—"The Presbytery having received and considered the report of the committee given in at last meeting, in pursuance of the remit made to them under date 28rd February, 1859, find—1. That the practice has been introduced into Old Greyfriars' Church, Edinburgh of standing at the singing of psalms, and of kneeling at prayer, and of which the Presbytery disapprove as inconsistent with the immemorial usage of the Church of Scotland. 2. That the prayers are read by Dr. Lee in public worship. 3. That Dr. Lee uses, and others officiating for him in Old Greyfriars' Church use, a book, either in manuscript or printed, a book entitled 'Prayers for Public Worship,' a copy of which has been laid on the table of the Presbytery. 4. That the order of service contained in the said book, and in so far as admitted by Dr. Lee to be an exponent of the mode in which he conducts the devotions of the congregation, is at variance with the law and usage of this Church in the following respects—1. That he commences the service with the reading of verses in Scripture as an introduction to the devotional exercises. 2. That, after the confession of sins, certain passages of Scripture are read, styled 'comfortable words,' and which may be regarded as occupying the place of what is termed absolution in other Liturgies. 3. That the prayers are broken into fragments, and although Dr. Lee explains that in using them he gives them a continuous form, yet from their structure—each short prayer

being complete in itself—it is impossible to give them that real unity which is agreeable to the law and practice of the Church, 4. That in the use of this form, the people are directed to say ‘Amen’ audibly, at the close of each prayer—all which being innovations, unknown to this Church, and unauthorised by it, the Presbytery agree to enjoin, as they hereby do enjoin, Dr. Lee to discontinue the same, and to conform in future to the order and form of public worship as established in the Directory of Public Worship confirmed by Acts of Assembly and presently practised in this Church.”

Dr. Bryce proposed an amendment; but the votes being in favour of Dr. Simpson’s deliverance, Dr. Bryce, for himself and those adhering to him, *dissented*, and appealed to the Synod of Lothian and Tweeddale. Mrs. Simpson, Macfarlane, and Nisbett, were appointed to defend the decision of the Presbytery before the Synod. Mrs. Veitch and Crawford were afterwards added, so that they are in for a stand-up fight. From the Synod the case will probably be appealed to the General Assembly, which meets and sits about ten days in this present month of May; and from that Supreme Court it will probably be remitted back to the Presbytery of Edinburgh.

Well, as we said above, the case has been carried by appeal from the Synod to the General Assembly. The Synod of Lothian met on Tuesday, the 3rd of May; when Dr. Bryce, one of the appellants, opened the case, and recapitulated the objections which he and others had made on the point of form.

On the other side Dr. Grant defended the course which the Presbytery had adopted; and he argued that the question was not what was the *beau ideal* of a form of worship, but what was the practice of this Church regarding it. He denied that the Directory was the sole and exclusive rule of worship; but contended that custom had established a consuetudinary law, which had become of equal force with statute law; and that the current practice is antagonistic to the mode introduced by Dr. Lee. They were bound by civil law to maintain uniformity of worship; but if they were to countenance his innovations, every minister and every member would have a right to exercise the same liberty; he therefore moved that the Synod should sustain the judgment of the Presbytery.

Dr. R. Lee addressed the Synod in support of the appeal. In reply to Dr. Grant, he contended that, in order to a custom becoming law, there must be a statute in that case made and provided; that the custom must have existed time out of mind; and that it must have been proved to be a custom by the decisions of the Courts; but the practices of this Church which he was accused of setting at nought had not existed time out of mind. These observances, therefore, though contrary to the Directory, were things tolerated; but they could be brought forward as a rule by which a man was to be punished. In some things, he contended, he was doing what the written law required, while in nothing was he doing what the law forbade; and he thought those who were themselves notoriously neglecting the law did not come into Court with clean hands. He went on to defend his innovations on the grounds both of fitness and of expediency; and concluded by declaring that in what he had done he had been influenced simply and solely by a desire to strengthen the Church and prevent those divisive courses which, if they went on, would prove its ruin.

The court adjourned till the evening, when it resumed at seven o'clock.

The Rev. Mr. Tait, after defending the procedure adopted by the Presbytery proceeded to say the gravamen of the case was the disuse of what he called free prayer in the sanctuary. He regarded it as one of the excellencies of their constitution that they were allowed the use of free prayer; and he could not but lift up his voice against any proposal for its discontinuance. *He moved that the Synod should dismiss the complaint and appeal, and confirm the judgment of the Presbytery.*

The Rev. W. BEGG, Falkirk, seconded the motion.

Dr. COOK, Haddington, said he thought the Presbytery were not to be found fault with for taking action under the finding of the Assembly, but he thought that the manner in which the question was at first put to Dr. Lee was somewhat unfortunate. He felt that the rev. doctor's form of worship was not analogous to that which they were recommended to follow in the Directory. He could not help feeling that supposing Dr. Lee's innovations were carried out, the practical effect would be, that his congregation would feel themselves less and less at home in a Presbyterian congregation, and more at home in an English Church.

At the same time, he believed Dr. Lee had been actuated in what he had done by conscientious principles, and this being the case, he thought it was the duty of the Presbytery, instead of pronouncing an injunction, to have reasoned with him, and endeavoured to convince him that it would be wiser and more expedient to follow the ordinary practice of the Church. Dr. Cook went on to contend, in opposition to Dr. Grant, that usage did not constitute law, and that, therefore no usage could be regarded as having abrogated the Directory. He concluded by proposing to refer the further consideration of the case to the General Assembly, in terms of the instructions of the Act sanctioning the Directory; at the same time to express their deep sense of the great importance of having such a definite order of public worship enjoined by the Assembly, as reconciling the Directory with existing practice, may in future prevent all innovations, and secure substantial uniformity in this Church.

Mr. BRYDONE, Kirkaldy, said if he could find a seconder, he would go the length of moving that there had been *no ground* for the Presbytery of Edinburgh moving in the matter.

Mr. MURRAY, Eddleston, seconded Mr. Brydone's amendment.

Mr. MACKENZIE, Lasswade, while admitting that Dr. Lee had some reason to complain of the manner in which the Presbytery had proceeded in the case, hoped that he would see the general sense of the Church was in favour of the decision of the Presbytery, and that both he and his congregation would yield, and spare the Church at large the unseemly dissensions likely to arise.

Mr. R. H. MUIR, Dalmeny, supported Mr. Tait's motion. He entreated his brethren to pause before they gave any encouragement to a movement which, however adroitly it might be concealed, was a movement towards the introduction into the Church of Scotland of Episcopalian practices, and calculated to lead to the upturning of the Presbyterianism of this Church—(hear, hear). He urged the Synod to face the responsible duty before them; and not to shirk it by adopting any such paltry motion, as had been submitted with that view. He held that the great feature of the Directory was a condemnation of anything in the shape of a liturgy.

Mr. SMITH, Temple, seconded Dr. Cook's motion; and the

Synod divided—when 25 voted for Mr. Tait's motion, and 8 for Dr. Cook's amendment. Mr. Tait's motion, affirming the decision of the Presbytery, was therefore carried.

Dr. LEE protested, and appealed to the General Assembly.

Mr. TAIT and Mr. MUIR were appointed to defend the judgment of the Synod before the General Assembly.

Here eudeth the first and second lessons of this beginning of the end. For nearly four centuries God the Almighty has had a controversy with that nation and church. Whilst the Papal Church was undoubtedly the establishment of Scotland, Archbishop Hamilton, in the year 1552, solemnly, formally, legally, and nationally *bound the decrees and creed of Trent* round the necks of their countrymen, which have never since been shaken off by a Protestant national Synod, by any of the parties who have been successively the establishment of that religiously divided nation. At the reformation, there was scarcely a canonically consecrated bishop in the Papal Church of Scotland; they were chiefly the younger sons of great men, who were put into possession of the revenues in *infancy and youth*, and *who were never consecrated to any holy function*; they were merely titular laymen, but they sat in parliament nevertheless, and executed all episcopal offices. John Knox did a laudable act in extirpating them; but he established a similar set of titular bishops; which afterwards merged into real episcopacy, and which continue to this day. It was Andrew Melville, a *Jesuit*, that introduced Presbyterianism; since which, there has been no peace nor unity in that nation, but bitterness, exasperation, and division.

Let us entreat all parties to be constrained by the love of Christ to unite in a *national* Synod or Council, and agree upon a *national protest*, such as the Church of England made at her reformation against the devices, the peculiar doctrines, and the superstitions of Rome; therefore "rend your hearts and not your garments, and turn unto the Lord your God; who knoweth, if he will return and repent and leave a blessing behind him;" even unity, peace and concord. We do not mean to insinuate that any Protestant sect or party in Scotland have *homologated* (to use their own phraseology) the decrees of Trent; but that as they were *nationally* branded into the Church of Scotland by lawful authority, the millstone ought to be thrown off into the

depth of the sea by the same lawful authority that imposed it. This has never yet been done; although the parties have in practice repudiated them; hence the never-ceasing divisions in that country. But individual or sectional repudiation is not enough; it does not meet the national evil in a national way. It must be a national, not a sectional act.

But the next question will be—"Who is to summon such a national assembly? and who is to be the moderator?"

Perhaps we may be able to give the deliverance of the General Assembly before we publish this number. If not, it shall be served up in our next.

THE SYNOD OF ABERDEEN: MR. CHEYNE'S CASE.

THIS unhappy case has now assumed a new position. Mr. Cheyne was convicted of having taught erroneous doctrines; but now he is charged with a breach of discipline. On appeal to the court of last resort in that Church, his sentence was confirmed, and he was suspended from the office of a presbyter, or priest, for the space of twelve months. But, in disregard of this sentence, he did officiate, under the plea that, having been suspended from the priesthood, he could still exercise the inferior office of a deacon. But it appears to us that the higher office includes the inferior, and that suspension from the priesthood debarred him from exercising the office of a deacon. So it would appear thought his bishop also; and, in consequence of several acts of contumacy, he summoned Mr. Cheyne to answer for his conduct at the bar of his Diocesan Synod in St. Andrew's church, on May 3rd at twelve o'clock noon, with continuation of days.

The Synod met at the time and place appointed; when the Bishop exhorted the clergy to approach the consideration of this case in a spirit of love and fairness; as in bringing it forward he himself had been actuated only by an overwhelming sense of duty.

The Rev. A. Rankine, of Old Deer, the Synod clerk, then read the charge against Mr. Cheyne, which, when stripped of technicalities was, that he had been guilty of the offences of disobedience to the lawful sentence of his ecclesiastical superiors, of the canons of the Church, and of a breach of

his ordination vows ; that he did officiate as minister in the church of St. John the Evangelist, by teaching and catechising the children, baptizing, reading the services, preaching, and performing the other offices of the Church. That he transmitted a certificate for confirmation to the Bishop of Aberdeen ; that he required his curate, Mr. Hutchins, to admit to the Communion whomsoever he should certify as fit, whether confirmed or not ; that he published a letter to the congregation of St. John's, in which he stated that "the majority of our bishops have condemned the doctrines which I have taught ; and in so doing, they have virtually denied the Catholic faith ; and that the Scottish Church is committed to the heterodoxies which received their final sanction on the 2nd of December last."

To these charges Mr. Cheyne pleaded Not Guilty ; and he objected to the relevancy of the accusation ; that it was assumed that he is *not*, whereas he *is* the Incumbent of St. John's, and entitled to be so styled ; but if he is simply the Rev. P. Cheyne, residing in Aberdeen, the Bishop has no jurisdiction over him ; that, his suspension having been from his office of presbyter, or priest, only, he therefore denies that he disobeyed the Bishop's sentence ; and thirdly, that, as in law and in fact, he is pastor or minister of St. John's, he is entitled to do every act which he is competent to perform, so long as he does nothing belonging to the office of priest. On these grounds he craved that the accusation be dismissed.

The Bishop refused this request ; and Mr. C. said, "Against this finding, I appeal to the synod of bishops, and crave your lordship to adjourn this synod until that is disposed of." But the Bishop said he was bound to carry on the trial. Mr. Cheyne said, "I here solemnly protest against the lawfulness of the order to proceed with this case on the merits, before my appeal on the relevancy is disposed of by the higher court ; that I only submit to that order under this protest, and reserving my right to apply for all competent remedies."

Dr. Wilson, Dean of the diocese, then stated the charges against Mr. C., which he did interrogatively ; asking whether or not he had performed the enumerated offices during the specified period. To which Mr. C. replied, "I have already put in my plea," which, as he had pleaded *not guilty* of these charges, was held as saying he had not. The

question was put to Mr. Hutchins, Mr. C's. curate, "whether or not Mr. C. had done these things?" Incredible as it may appear, he *refused* to answer.

The Bishop justly held this as an act of contempt, and having put it to the Synod to give their opinions ten declared Hutchins bound, and ten that he was not bound to answer the Bishop's interrogatory; but the Bishop declared that he was bound, and repeated his questions, but gave him till the following day for consideration. A youth of seventeen was then examined as to the facts of the case; but Mr. C. protested against his evidence being received, because he had not yet communicated; but his evidence proved the case. Another witness, who was a communicant, gave the same evidence.

The Bishop said he held Mr. C. guilty, both by his own confession and by evidence. He called on Mr. Dunn to speak to the facts already proved; but that gentleman declined to answer!

The Dean then proceeded to prove the second charge respecting the correspondence betwixt Mr. Cheyne and the Bishop, in which the latter warned him against persevering in his undutiful conduct; and the Dean now pointed out "that before Mr. C. could lawfully exercise the office of a deacon in the circumstances, he should be able to point to a law expressly permitting such a course."

At the adjourned meeting on Thursday May 5th, the Bishop courteously asked Mr. Hutchins to produce the register of births, baptisms, marriages and funerals, in St. John's Church. This was met by the quibble that they were not in his possession; neither did he know in whose possession they were. The Bishop then said to Mr. C., "May I ask you for them?" to which Mr. C. replied, in the spirit in which this unhappy dispute has been conducted on his side, "May I ask you for what purpose?" Then succeeded a war of words, disgraceful to the respondent and his friends. After an adjournment of an hour the Bishop asked Mr. C. if he was now prepared to produce the register of St. John's; which Mr. C. respectfully declined to do.

The Dean interrogated Mr. Hutchins whether or not, from December 2nd till March 26th last, he had performed the whole of the duties pertaining to the office of pastor to the congregation of St. John's?

Mr. Hutchins gave no direct answer, but resorting to a

quibble he said, "I am not the pastor of that congregation. I am simply the incumbent's curate ; and I am responsible to the incumbent alone." For these and other reasons which he adduced, he said, "I am *advised* that I am not bound canonically to answer such questions so put, either as a witness in the case or otherwise, and that any attempt to oblige me to do so is entirely irregular and illegal and I very respectfully decline to answer those questions. The Bishop reminded Mr. Hutchins that he wrote to him after Mr. C.'s suspension, informing Mr. H. that he held him responsible as holding his licence that he promised canonical obedience ; he was asked whether or not he considered his present conduct as consistent with that profession ; and he was warned that his refusal would subject him to the penalties of canonical disobedience. Mr. Hutchins refused to answer.

The Bishop in the most solemn manner, addressing Mr. Cheyne, said, "You surely, as a clergyman, do not mean, under the plea of 'not guilty,' which you have put in, to deny that you have performed these acts, before the face of persons who were witnesses of the performance of them ? I am sure you do not mean this. I ask you again, do you deny these particular facts in this portion of the charge ? This mode of ascertaining the truth is acknowledged by the terms of the Deed of Institution, and has been previously acted on in this Synod in similar charges. I call upon you then, to say, if, since your suspension, you have baptized, you have married, you have buried, you have catechised, have preached or publicly lectured, or performed any ministerial act in the congregation from which I suspended you ?"

Mr. C. replied : "I most respectfully, but most solemnly, put it to your Lordship whether it is competent for a judge to address himself in such a manner to a person in my position, after having put in a plea of not guilty ?"

The Bishop : "Since you refuse to answer, I warn you that you will be held, to use a legal term, to be confessed ! The Dean has now stated the charge, of which you have been furnished with a copy in the precise terms, and has brought forward the evidence. I now wish to know, at this stage of the proceedings, what you have to say in defence of your plea of 'not guilty ?'"

We regret, exceedingly, that we cannot give Mr. Cheyne's most able defence, nor even attempt to abbreviate it, for it

occupies the space of nearly four columns of the largest sized newspaper. But on the grounds which he most ably stated, the respondent respectfully claimed an acquittal from the charges in the accusation.

The Synod was adjourned till Friday, May 6th, when the Bishop called for the opinions of the members of the Synod, beginning with the youngest; eleven of whom gave their opinions that the charges were proven in whole or in part; whilst eight held that the charges were not proven. Mr. Rorison only, in a speech of great ability, gave an opinion at any length. The Bishop then adjourned the Synod till Thursday, May 26th, to allow the parties time to send him written opinions, which will be read publicly when the Synod meets.

The Bishop then rising said, "Brethren, I have called upon you to give me your opinions according to the Canon, to assist me in coming to a fair judgment in this case. I may not disregard your opinions; but I am not bound to follow them. You will believe me, however, when I say that, as they have been pronounced, I have observed them carefully; that nothing of your arguments, either for or against the respondent, has been overlooked by me, or will not have their proper value in helping me to come to what I may believe to be a proper judgment upon the case. I have to thank you for the great amount of attention and for the learning which many of you have brought to bear in the argument upon the charges. It will be more satisfactory for myself, before giving my formal judgment, to take a proper time and I adjourn the Synod till Thursday, May 26th, when I trust I shall be prepared to give judgment in this case."

TESTIMONY OF HOLY SCRIPTURE CONCERNING BAPTISM.

IN a former paper I have pointed out (CHURCH WARDER, March, 1858) that the true method of inquiry into the *quæstio vexata* of the connection between baptism and regeneration is, first to investigate what regeneration in itself is; and then, reviewing the statements of Holy Scripture concerning Baptism, to see whether or not they point to it as

the ordinary channel for the conveyance of that grace. In that paper, I endeavoured to answer the question, "What is Regeneration?" and, referring back to it for the full inquiry, the result which concerns us here is—that regeneration is the impartation, by a generative act of the Holy Spirit, of that new life of God, which first sprang up and now inheres in the risen Christ. In the following paper I propose to carry out the second part of the investigation, and inquire:—"What is the testimony of Holy Scripture concerning Baptism?" And with humble prayer for the light of the Spirit upon the letter, I now proceed to my task.

In so doing, however, I have no expectation of finding any detailed exposition of this, or of hardly any other doctrine in the Scriptures. The apostolic epistles—our chief source of doctrine—were "not abstract dogmatic treatises, but part of a practical work." They were written for immediate purposes to Churches already instructed, and built up in at least the "first principles of the doctrine of Christ," amongst which is the "doctrine of baptisms." ⁽¹⁾ What mention, therefore, of these things we shall be able to glean, will be in the way of reminder of or allusion to what those addressed already, knew about them, as a ground of argument for something else, or as a stepping-stone by which they might be carried on to higher things, even to perfection. It is from these scattered hints—"vistas into the mighty depth of God's counsels" ⁽²⁾—that we must endeavour to discern the light in which our Lord and His apostles regarded baptism, and in which, therefore, we also must regard it.

Before proceeding to my actual subject I am desirous of clearing the way, by considering a preliminary difficulty which in the minds of many, would act prejudicially to the impartial prosecution of this inquiry. The *spiritual* nature of the Christian revelation and economy is felt

⁽¹⁾ Heb. vi. 1, 2,

⁽²⁾ "Since the inspired words of Scripture are our indications respecting that other world which is all around us, we cannot prize too highly even those occasional intimations which open *vistas into the mighty depth of God's counsels*. We are actually living in the midst of a divine and supernatural system. We know of it only through glimpses and by shadows. How precious, then, the sayings of those "whose eyes were opened," who "spake as they were moved by the Holy Ghost." (Archdeacon Wilberforce, *Doctrine of Incarnation*.)

by some to be an objection against the probability, or even the possibility, of any of its blessings being conveyed through material things or outward signs. Quakerism, which at its beginning was essentially a testimony to this spiritual character of the Gospel, has carried such a feeling to its utmost extent by rejecting sacramental symbols altogether. With such as, with the sect last alluded to, deny the Scriptural warrant for the continued use of the Sacraments, I have here no argument. The following considerations are addressed to those who, admitting this warrant, are, from *a priori* reasonings, disposed to regard them as mere outward signs.

In the first place, the very fact that no words can express too strongly, the essentially *spiritual* nature of the Christian Church and Dispensation, coupled with the fact that certain outward things and acts have been divinely ordained to be continually used in it, is of itself the evidence that such outward forms cannot be bare signs. The Jewish dispensation—under the law of a carnal commandment ⁽³⁾, and possessing the shadow of good "*things to come*" ⁽⁴⁾, is the example of a mere external state of things, where its signs were but signs, and that of a future as well as absent reality. But now that their reality has come, and, since His coming, has been ever with His Church, "which is His body, *the fulness of Him* that filleth all in all" ⁽⁵⁾, to make the symbols He has appointed for its use mere outward signs is surely to renounce, instead of to maintain, our true *spiritual* standing. It is to Judaize—to take us back to a dispensation of types and shadows of an absent reality; and well-nigh to justify the Quaker in renouncing altogether such bare externalities, so devoid of that inward grace of the Holy Spirit which is the distinguishing element of Christianity.

But we may go farther than this, and affirm that the very nature of the Christian dispensation makes it probable that its spiritual grace would be conveyed, mainly and ordinarily, by outward means. To show this, we must consider the character—1. Of the *Person* whose manifestation Christianity is, and on whom the Church is built. 2. Of the

⁽³⁾ Heb. vii. 16.

⁽⁴⁾ Heb. x. 1.

⁽⁵⁾ Eph. i. 22, 23.

Church in which Christianity finds its embodiment; and
 3. Of the *human objects* for whom Christianity is designed.

1. The Person to whom, as a centre, all the lines of Christianity converge, is not God inhabiting eternity, immortal and invisible, dwelling in the light which no man can approach unto, but God manifest in flesh. The Incarnation of the Son of God—the “Word being made flesh, and tabernacled among us”—is the starting point, and foundation of all that is peculiar to this dispensation. Now, while “God is Spirit,” man is so distinguished by his material body, that his whole nature is designated (as in the above passages) by the word “flesh.” In the God-man, therefore, who forms the central person of Christianity, we find this principle clearly enunciated, that the spiritual and invisible is manifested and conveyed to man by means of the material and visible. The “One mediator between God and man is the *Man* Christ Jesus,” and those who would endeavour to get at the God of Christianity without going through this human medium—who would strive to know God otherwise than as revealed by this human “image of the Invisible God”—(6)—to learn of God otherwise than from the human lips of Him “who spake the words of God, for God gave not the Spirit by measure unto Him”—(7)—or to be healed by other than His human hands, will miss their aim. The Incarnate Son of God is indeed an eternal sacrament.

2.—The Lord Jesus Christ has now left this earth and ascended to the Father, but, though absent in body, He is present in Spirit, even by the Holy Ghost, whom He has received “in the man.” But does this Spirit operate immediately, or still through a medium? Is the mode of God’s working different now to that mode which we have seen in the Lord in the days of His flesh? The whole tenor of the Apostolic Epistles is against such a supposition. They continually testify to the fact that while the material body of Jesus is in the heavens, He has a not less real, though mystical, body on the earth. Those who believe and are baptized into Him are represented as making up the members of a body of which He is the Head, imbued with a common life, “fitly joined together, and compacted by that which every joint supplieth,” and having various offices and positions

(6) Col. i. 15.

(7) John iii. 34.

for its various parts⁽⁸⁾. This body is, though spiritual, no abstract and immaterial thing, but one whose unity is to be so visible that seeing it the world shall believe that God hath sent His Son⁽⁹⁾, whose various organs, are visible in active ministries and ordinances, standing in men and material things, ordained by its Head in the heavens; and whose very name imparts matter, not spirit—for “we are members of His body, of His flesh, and of His bones.”⁽¹⁰⁾

To this Body, the Spirit of Christ is what the soul is to the natural body—its animating, guiding Agent. By His indwelling, it has become what the Lord's human body was on earth through His endowment with the same Spirit,⁽¹¹⁾ a Temple; a habitation of God through the Spirit.⁽¹²⁾ In this Temple, the Agent by whom our ascended Lord puts forth His grace and power, now and for ever dwells—through this Body, He speaks and acts, and, therefore, one would expect that the Spirit of Christ will communicate the life of Christ to the world without, otherwise than through the ordinances which God has set in the body of Christ, are expecting what God has never promised. They are looking for light to be strewn broadcast over the earth; instead of seeking for it where it is bound up in the ordinances of the Sun and Moon.

Not unadvisedly, therefore, does the pregnant language of Scripture assign a parental character to the Church and its ministers⁽¹³⁾, not erroneously does Hooker style the Church “the very mother of our new birth.” And the fact that the *Spirit* who is now the Agent of Christianity, dwells in and operates through a *body*, supplies another type of the Sacramental character of God's working in this dispensation, and another probability that His ordinary mode of working therein will be the conveyance of inward and spiritual grace through the medium of outward and visible signs.

R. H.

⁽⁸⁾ Rom. xii., 4-8. 1 Cor. xii. Eph. i., 22, 23; iv., 4, 12; v., 28, 30. Col. i., 24, &c.

⁽⁹⁾ John, xvii., 21.

⁽¹⁰⁾ Eph. v., 30.

⁽¹¹⁾ John ii. 21.

⁽¹²⁾ 1 Cor. iii., 16, 17. 2 Cor. vi., 16. Eph. ii., 20-22.

⁽¹³⁾ 1 Cor. vi., 14, 15. Gal. iv., 19, 26, &c.

THE HOLY LAND.

THIS interesting volume is composed from the notes of a tour which Dr. Buchanan took, for the recovery of his health last year; and its aim is "to enable the reader to see what the writer saw, and to hear what he heard," in which laudable effort the author has been perfectly successful. In this volume a large proportion of the most interesting places in the Holy Land are embraced, and all the chief places of Scripture history, from Dan even to Beersheba, are displayed before the reader; and he is not perplexed and annoyed with references or foot-notes. In the concluding paragraph of the preface he says, "One object he (the author) has had in view was to gather around his course, the manifold associations of Scripture; and, by connecting as much as possible each successive scene with the sacred history which it so vividly recalls, to make the reader participate in the delightful conviction which, at every step, was forced more irresistibly upon his own mind, that the Bible history is, and must be, both real and true. This conviction, though only confirming a belief that was solid and settled before, the author felt to be the best reward of a journey through the Holy Land."

There is one special beauty in this book, that Dr. B. never annoys his reader with any of that selfish egotism with which many travellers disgust their readers, by intruding their own family and personal affairs upon their constant attention. He simply states in the commencement of the book that in the early part of the spring of 1857 the state of his health made a short residence in a warmer climate necessary; that he received what he terms a furlough from his presbytery; and that when he was in a perplexity respecting the choice of a route, his friend Mr. Tennent, of Wellpark, offered him accommodation in his yacht, the *St. Ursula*, in which he himself was going to the Mediterranean. Dr. B. was accompanied by his wife and son, a boy.

The incidents of the voyage, descriptions of Spanish and Portuguese coasts, and the town, bay, and fortifications of Gibraltar, are briefly and graphically given, and also the

* Notes of a Clerical Furlough, spent chiefly in the Holy Land; with a Sketch of the Voyage Out in the Yacht "*St. Ursula*," by Robert Buchanan, D.D. (Blackie & Son.)

curiosities of Malta and Alexandria. In the latter place a Greek church is the largest and handsomest edifice, the interior of which was full of pictures, the most conspicuous of which was the Blessed Virgin; and Dr. B. quietly observes, "Mariolatry is nearly as well established in the Greek as in the Latin Church." There is also a remnant of the Coptic Church, which meet in the Convent of St. Mark; into which a "low, mean-looking entrance-gate leads into a small quadrangle, around which are the crazy apartments of the convent, and beyond it is the place of worship, small, dingy and dark, and much more resembling a barn than a Christian church. The evening service was going on when we entered. The officiating priest occupied a small pulpit, elevated only a few feet above the ground. Around him stood the congregation, consisting of sixteen or eighteen persons, all males. The service was chanted in a low, plaintive, melancholy tone, not unlike some of the cadences of the Gaelic psalmody of our own northern Highlands." He was shown the tomb of St. Mark, the first bishop and founder of the Church in Egypt. There are in Egypt about 80,000 Coptic Christians, but they are in a very depressed state; and Dr. B. adds: "Were such a work done for the Coptic Church in Egypt as the noble American missions seem to be in the act, under God, of accomplishing for the Nestorian and Armenian Churches in Asia Minor, a light would be kindled that ere long might be blessed to illumine the dark valley of the Nile."

After describing the perils and discomforts of the journey from Cairo to Jerusalem, and giving vent to some natural reflections, expressed in very beautiful language, Dr. B. relates the first appearance, and the impression then made on himself and his fellow-travellers by the distant view of the earthly Jerusalem. Dr. B. says:—

But Jerusalem is now at hand; and from every little height over which the path winds we expect, at length, to descry all that now remains of that city of the Great King. Our increasing impatience aggravates each successive disappointment, and both the time and the distance are made, in consequence, to appear tenfold greater than they really are. Far as the eye can range there is nothing before us but a surging sea of hills. At length one conical height crowned with a mosque and minaret, and spotted on its sides with numerous trees, opens out upon the view, and at once is recognized as the Mount of Olives. Guided by this conspicuous and touching landmark, we now know where exactly to look. Somewhere between

and that height must be the object of our search. A hundred yards farther on, and at a distance of less than two miles, one building and then another begins to lift itself above the slightly undulating surface of the bare table land we are crossing. First, and on the extreme right, Zion appears, with the white Armenian convent upon its summit; a little to the left, the old grey time-worn tower of Hippicus, solid and massive, comes immediately after into view; and then as we incessantly advance, the long embattled Saracenic wall, from forty to fifty feet in height, that now encircles the city, stretches out before us. Yes, there is Jerusalem, at last. After pausing and gazing for a while in silence at this never-to-be-forgotten sight, an irresistible impulse moved me to give a broken utterance, as I grasped the hand of one who was at my side, to some such words as these:—"We have come through the perils of the deep to the earthly Jerusalem; may we come hereafter to the Jerusalem that is above."

Dr. B. finishes this description with quoting the first verse of a very beautiful old Cantic, beginning "O, mother dear, Jerusalem, when shall I come to thee?"*—pp. 119-120.

Dr. B. shows that no reliance can be placed on the traditions of the places in Jerusalem and its neighbourhood; and on comparing them with the authentic account of Scripture, they are in general utterly worthless. After describing and commenting on the annual sacrilegious scenes enacted at the Church of the Holy Sepulchre, Dr. B. says:—

While the Easter festival is going on, there sits in a hanging gallery, far up the inner circumference of the lofty dome, the Turkish Pasha, looking down on the scenes that have been described; and there in the face of Mohammedism is Christianity turned by its own disciples into a hissing and a scorn. Though the true Calvary is certainly not here; yet here undoubtedly Christ is crucified afresh, and put to an open shame. When we contemplate this revolting spectacle, in which so-called Christian Churches would seem to have conspired to expose their religion to contempt, in the face of its bitterest foes; and especially when one thinks of all this as being done in Jerusalem, how terribly appropriate to this once holy city does that language become that speaks of "Sodom, where our Lord was crucified!"—p. 242.

Our space will not permit further extracts at present; but we shall in future numbers recur again to this most interesting volume, which is written in an easy manner and a Christian spirit.

* Our readers will find the whole of this Cantic in the fifth volume of the CHURCH WARDER, pp. 399-406.

A CLERGYMAN'S HOLIDAYS.

IN his preface, Mr. Galloway calls his excellent book "a work of a fragmentary nature;" but if he had called it of a miscellaneous nature, he would perhaps have been nearer the mark. But in whatever way he may choose to designate his unpretending volume, it is a good work, and is capable of enlightening the minds of the educated who have paid little or no attention to the subjects which are discussed in it; and of the uneducated who have not had an opportunity of ascertaining who the blessed Apostle was, that made the Sun of Righteousness to arise on this, till then, benighted island. From the evidence adduced by Archbishop Ussher, Bishops Lloyd and Burgess, and now by Mr. Galloway, there can be no doubt (Papal opposition notwithstanding) that the blessed Gospel was brought "to the islands that lie in the sea," that is, to England, by St. Paul, as the "Angel of God." His own contemporary and fellow-apostle, St. Clement, says, in his epistle to the Corinthians, that St. Paul "taught righteousness to the whole world, and that he went to the *utmost bounds of the West*," which Britain certainly was at that time. St. Jerome says that "Gaul and *Britain*, and Africa and Persia, and the East and India, and all barbarous nations adored one Christ, and *observed one rule of faith*." To be sure; and St. Paul says that he taught the same ways that be in Christ, everywhere and in every church; and he sent the Apostle Timothy to Corinth, to keep up their tradition in his ways, both in doctrine and discipline (I. Cor. v. 17). It is reasonable, therefore, to suppose that, as he taught *one rule of faith*, in every church, so he also established *the same form* of government in them all, so that all Christian countries might "continue steadfastly in the Apostles' doctrine and *fellowship*, and in the breaking of the bread and in the prayers." As he established Episcopacy in every other church, in pursuance of his regular plan, he sent Aristobulus, whom, with his household, he salutes (Rom. xvi. 10) to be the first British bishop, to gather the flock of Christ under one shepherd. From this small beginning in England, Christianity spread into Ireland, and, in the rear of the Roman army, into Scotland, where St. Ninian, the first

* Or, Friendly Discussions, Historical, Scriptural, and Philosophical. By Rev. W. B. Galloway, M.A. (Rivingtons.) 1859.

bishop of the *Candida Casa*, the White House, or Galloway, first gathered the scattered Christians into one fellowship with their brethren in England and Ireland. There was then but one church, as, indeed, there was but one language, in the three divisions of these islands.

All this, and a great deal more, is most lucidly and satisfactorily set forth by Mr. Galloway, in his "Holiday Making," to which I refer our readers, where they will gain a great amount of useful information, told in a pleasant and agreeable manner, in a colloquy by several gentlemen, the author sustaining the character of an academic, whilst he relates the opinions of the others, and giving their arguments with fairness, but suppressing his own views. In speaking of the total abstinence system, Richmond, one of the party, said:—

I have even some doubts, however, whether the great increase in the consumption of this Chinese weed (tea) be not to some extent connected with the increase of nervous disorders and softening of the brain, as we hear it called. Our forefathers drank good home-brewed malt (liquor), not systematically drugged and poisoned by brewers' druggists (there is such a trade); and, with all their faults, our forefathers were a hearty and vigorous race. But now the poor man must go without his beer, or be content to drink such stuff as deadens the faculties and irritates the nervous system, under the influence of which he, perhaps, goes mad and is put in confinement, or murders his wife, and is afterwards hanged; while the brewer with his underling, the publican, from whom his profits are derived, though in truth a double murderer, both of the wife and of the man, escapes and lives to drug others. The prevalent drunkenness is in great part owing, not to the use of the liquors supposed to be taken, but to the mixture of deleterious drugs with them all. Surely the burden of the nation's guilt in this respect lies in a great measure on the souls of those who are engaged in this nefarious traffic, particularly the great public-house monopolists. How is it possible they can escape God's judgment?

At page 217, the author makes one of the speakers say that, when he was pursuing his studies at Glasgow College, the professor of Moral Philosophy became unable to finish his course, which was concluded by one of the students, who received public thanks for the creditable manner in which he had conducted the duties of the Moral Philosophy chair for two months. Mr. Galloway might just as well have said it was himself, for these lectures were published in 1845 by Smith Elder, & Co., under the title, "Philosophy and Religion, considered in their mutual bearings." A third edition of this learned work is now before us.

After giving a convincing account of the Apostolic origin of the Church of England, Mr. Galloway reverts to the Papal usurpation, and some of the leading doctrines of the Romish Church: the relations of natural science to religion, and popular misrepresentations. In speaking of the unity of the church, he makes his host, Mr. Cudworth, say:—

“If St. Paul planted the church in Britain, and if St. Peter, at any time, governed Rome, these two churches might be viewed as spreading forth the respective clusters of two distinct branches of the Vine, the unity of which is precisely where the unity of these two Apostles must be sought, namely, in Christ; and is not visible, just because these two Apostles are not now visible, nor yet their one Master. It was not necessary for the reality of that unity that the branch which St. Paul planted in Britain should be cut off from its own original basis of unity, and grafted upon the branch which you assert derives its orders through St. Peter at Rome. Paul is not to be grafted on Peter, nor Peter on Paul; but both *have* been grafted into Christ, and their only unity is in Him, where ours is also. But the bishop of the Church of Rome has followed the idea that it was necessary to cut off every other branch from its original foundation and unity with Christ, and to graft all into himself. You will find it to be the fact that there is stronger and better evidence of St. Paul having personally preached in Britain than of St. Peter having had anything to do with the founding of the Church of Rome. And certainly you cannot mean to affect ignorance that Britain was a Christian country in the first, or early in the second, century, and that a Christian Church still existed there, notwithstanding the irruption and settlement of the pagan Saxons in the country, up to the very time when the monk Augustine was sent by Gregory to Ethelbert’s court, under the encouragement of his Christian queen.” pp. 6, 7.

Among other subjects of conversation, Purgatory was discussed; and after citing the words of bishop Hay, who was originally a Protestant, and a medical practitioner in Edinburgh, our author says, quietly but conclusively, in a note, “It is quite clear then that if Bishop Hay speak rightly, whatever salvation there is *out* of the Roman Catholic Church, *there is none in it*. On their own showing, they all go to a state of suffering as intense as hell, or little short of it. When they are to get out of it is uncertain; but salvation,

if it come to them at all, is received *not in their church* but in *purgatory* (that is, in a place like hell), after they have paid the last farthing, and wrung out the last dregs of the cup of suffering. *This is their hope.*" p. 122.

There are many "fragments" which Mr. Galloway has gathered up, that nothing of his gospel truth may be lost, that are well worthy of the special attention of our readers; among others, the reclaiming of a sceptical philosopher, with a "Vision of the Advent" in a very pretty original poem by the author. The "Clergyman's Holidays" will both instruct and amuse our readers; and, as such, we strongly recommend the book, as well as the "Gate of Prophecy," of which Mr. Galloway is the author, for the subject of prophecy is now largely occupying the thoughts of serious men. We shall give some extracts in future numbers from "A Clergyman's" interesting and instructive "Holidays."

HOW TO FALL ASLEEP.

THE great point to be gained, in order to secure sleep, is to escape from that clinging, tenacious, imperious thought which, in some cases of wakefulness, has possession of the mind. Various methods have been suggested by different authors to diffuse the thoughts. Our own method, and one which we imagine conduces most naturally to lead the mind into easy dreaming, is to imagine a journey over some familiar path, bringing successively into the mind's eye the scenery at each portion of the journey—an exercise which rarely fails in success in a short space of time. Dr. Binns, in his *Anatomy of Sleep*, describes his process as follows:—"I turn my eye-balls as far to the right or left, or upwards and downwards, as I can without pain, then commence rolling them slowly, with the divergence from a direct line of vision, around in their sockets, and continue doing this till I fall asleep, which occurs generally within three minutes, and always within five at most. The immediate effect of this procedure differs from that of any other of which I have ever heard to procure sleep. It not merely diverts thought into a new channel, but actually suspends it. I have endeavoured innumerable times, while thus rolling my eyes, to think upon a particular subject, and even upon that which before kept me awake, but I could not. As long as they were moving round, my mind was a blank. If anyone doubts this, let him try the experiment for himself."—*Scientific American*.

To the Editor of the "Church Warder."

LINES ON THE FILEY HARBOUR OF REFUGE.

Who wide o'er the sea could survey
The beams of the moon, that have striven
Benignly her light to display,
And not wish to reflect thus the glory of heaven,
And accomplish the work which our Father hath given!

I looked on the face of the deep,
Which lately so tranquil did lie,
Like an infant that's cradled asleep;
But indignant it now tossed its billows on high,
And all but th' Omnipotent's power did defy!

Then a cry 'bove the tempest so wild,
From a ship in distress did ascend,
Of sailor, of parent and child;
And humanity joyed to see Filey extend
Her Harbour of Refuge to save and befriend!

Then I thought of the refuge from wrath,
For all on life's ocean distressed;
And what safety the mariner hath,
Who heeds but the Heavenly Pilot's behest,
And how pleasant his course to the haven of rest!

Then I thought of the fire of *that* Day,
Which shall destroy the earth and the sky;
And what *then* of the sinner the stay:—
"No harbour of refuge!" in anguish he'll cry;
"The day of salvation's for ever gone by!"

In time, then, to Him will I flee,
Himself the world's ransom who gave,
My life and my refuge is He:
His arm shall protect from the menacing wave,
In the Harbour of Heaven for ever to save!

T. H. T.

Notices of Books.

CYCLOPÆDIA BIBLIOGRAPHICA (Darling).—Subjects with Part XII. just published, is now completed. No. XII. contains the conclusion of the Commentaries on the Revelations, Scripture Prophecy; Types and Figures of Scripture, Scripture Promises and Threatenings, Biblical Antiquities, Sacred Geography, Natural History and Dictionaries of the Bible, Scripture History and Biography, Parables of Christ, Miracles, Language of Scripture, and Concordances. To complete the volume, there is an index, title, preface, and contents. In the preface to this most comprehensive work, Mr. Darling says, "The great aim in this volume is to point out the authors who have written in illustration of any or all of the books, chapters, and verses of the Holy Scriptures. It is limited to no [church or] sect; the contributions of all denominations will be found here referred to. It is limited to no nation, English, French, Italian, German, and other nations, are in a greater or less degree here represented; nor is it limited to any time; authors from the earliest to the latest period are here ranged under each head in chronological order. And it is contemplated that books in the whole range of human knowledge may be ultimately embraced in this work". This work has so swelled in the compilation that it will require another volume to make it complete, which we hope will meet with the success which it so well deserves.

THE LITERARY CHURCHMAN (J. H. & J. Parker) keeps the high ground which it took from its commencement, and its principles are what we like, neither *ultra*-high nor *ultra*-low church, but true Church. There is, however, one feature in it which we dislike, and that is their giving so much attention to German literature, to the exclusion of the more readable publications of our own country.

CONFIRMATION ; OR, WHAT IS YOUR MOTIVE? (Wertheim & Co.) is a very good tract; but in warning his young parishioners against thinking that the laying on of the bishop's hands will work as a charm, the author goes too far, and nullifies the good which his tract would otherwise do, in the following passage, to which we object, but which we hope he will expunge or modify in another edition :—"But there is no virtue in a bishop's hand. Nor is there any more worth or power in a bishop's prayers than in those of the most sincere and humble Christian." (p. 8.)

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Vol. XIII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from p. 167.)

AT this time "Lauderdale must be justified in letting the law take its course, or else to see the three kingdoms again deluged in blood, under the obligations of the Covenant. He had tried moderation, connivance and indulgence, and had found them so far from conciliating the Presbyterians, and inducing them to live in quietness and peace, that they only increased their fury against the clergy, and their insults on the Government; and, unless he had suffered the Constitution to have been subverted and revolutionized, he was laid under a necessity of using those severities for which he has been so greatly blamed," and of which the Church has been so unjustly and wantonly accused.

The opposition to Lauderdale was now so great that in

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order to counteract it he suddenly attached himself to the Presbyterians; and Burnet says "he connived at them in their insolent contempt of the laws; and allowed them to take possession of one of the principal churches in Edinburgh. On the 24th of March, 1674, he published an act of grace or indemnity, remitting all impositions whatsoever due or imposed on the kingdom previous to the Restoration; and all accessions to Conventicles previous to that date were pardoned. But the effect of this indemnity was considered to be rather an *encouragement* for the future than a remission for the past;" and Kirkton says that "from that day forward Scotland *broke loose* with conventicles of all sorts, in houses, in fields, and in vacant churches; so in different places they fixed so many posts in the fields, mosses, mures and mountains, where multitudes gathered almost every Sabbath, till the time of the defeat at Bothwell-bridge." It was not necessary to hold conventicles; because in almost every parish in the diocese of Glasgow there were indulged ministers independent of episcopal authority; but these were not satisfied with that toleration. The Episcopalians in the indulged parishes were deprived of the means of grace; but there was no consideration or pity for them.

James Mitchell, who had formerly attempted the life of the Archbishop, but had escaped to Holland, was arrested in the beginning of February, for again threatening to shoot him. He was examined by a Committee of the Privy Council, but, denied the attempted assassination; but on being taken aside and promised his life if he would confess the truth, he did so, and signed a written confession. He was committed for trial; but in the interim he was advised to retract his confession and challenge his prosecutor *to prove* that he fired a pistol at the Primate, and shot the Bishop of Orkney. On being taken again before the Privy Council he retracted his

confession and demanded to have the crime proved by evidence. To this determination he stubbornly adhered; and then the Council declared that they *also withdrew* the conditional promise of sparing his life; and his trial for accession to the rebellion, and his attempt on the life of the Archbishop, was appointed for the 25th of March. But, as no evidence could be produced except his own confession, which he retracted, the Court postponed the trial, and he was committed to the state-prison of the Bass.

The Council issued a proclamation against field conventicles and "*invasions [assaults] upon ministers and pulpits*;" they ordered all conventicle preachers to be apprehended; but particularly the two ringleaders, Welsh and Semple. Some of these and their abettors were taken, fined and imprisoned; but Law, one of their own authors, says that "if they would have taken the *oath of supremacy* they would have been all set at liberty *without a fine*." Yet so anti-Christian is the spirit of the Covenant that these genuine Presbyterians would not accept remission, on the terms of what their natural duty required of them; although they had the examples of prophets and apostles, and even of Christ Himself before Pilate. At this time, the King wrote a letter to the Council, which was published, mercifully warning the peaceably disposed to beware of attending the field conventicles, but adding that "it is not for their *opinions*, but for their *traitorous practices*, that we intend to punish them." The Council was perplexed to know how to act for the preservation of the peace; but ordered masters of families to be answerable for their servants, and heritors for their tenants, under pain of fines and imprisonment; and in July the Council passed a decree against fifty persons for conventicling. The whole odium of this measure is unjustly thrown upon Archbishop Sharp; and one of their historians says, "Those rigorous

courses, and others afterwards, ripened matters for his fatal end."

If Parliament had not been prorogued, every Diocesan Synod intended to have presented protests against the Indulgence and the proceedings of the Presbyterians. Wodrow confesses, that "matter was *not wanting* for what the prelates and their party reckon grievances." He was only able to procure a copy of the Glasgow protest, which is of considerable length and may be seen in our larger work. In it they enumerate a multitude of sins which were the consequences of the meetings of field conventicles; such as incest, beastiality, child murder, and frequent adulteries.

The letters of those prelates that have survived the storms of the Revolution, speak of both the Duke of Lauderdale and of his brother, the Lord Hatton, as having been sincere and unflinching supporters of the church. Both the prelates and the King's Government had the horrors of the grand rebellion ever before their eyes; and they were justly apprehensive, that men who still pertinaciously held the same religious and political sentiments would re-enact the same scenes of rebellion and bloodshed, whenever an opportunity should occur. These reasonable apprehensions made Government determined to prevent the meetings of field conventicles, and to resist the calling of a General Assembly for which there was considerable agitation. Bishop Leighton was now permitted to retire from his episcopal duties, and Dr. Burnet was restored to the see of Glasgow, by the powerful influence of Dr. Sheldon, Archbishop of Canterbury, the Archbishop of St. Andrews, "and other bishops in England, who, considering how such precedents might extend, interposed with their whole might; nor did they leave it, till they had the Archbishop of Glasgow restored."

At this time, Lauderdale used some very harsh and arbi-

trary measures with some of the bishops and clergy that had been favourable to the proposal for summoning a General Assembly; and Wodrow justly observes, "Here indeed is summary justice, and the full exercise of the royal supremacy." It is indeed another confirmation of the dangerous tendency of the Assertory Act, which made the King a pope and laid the Church prostrate at his feet.

In the year 1675 the meetings of field conventicles became more frequent; and Wodrow admits "that there might be a kind of *affectation* to be in the fields;" and to defend themselves against the agents of Government, "many came to hear the gospel *with arms* for their own defence; and some *scuffles ensued in several places*; so that the country *resembled war as much as peace*." This is a fair acknowledgment of the Presbyterian system, and Lauderdale must be exonerated for much of the severities, which were practised in order to reduce them to a peaceable condition. The indulged ministers were under no necessity of preaching in the fields; because they had parish churches to preach in, under the sole government of their Erastian head, the Privy Council. But Wodrow alleges that disobedience and resistance to Government were taught the people by those ministers that "preached without judicatories."

Driven to their last shifts, the Council now wrote to Lauderdale to advise the King to place garrisons in several noblemen's and gentlemen's houses in the disaffected districts, in order to suppress the conventicles. For this unconstitutional severity Wodrow, of course, most unjustly blames the bishops; but all the severities of those days are the consequences of *Presbyterian principles*; and besides, the Council was obliged to revive the old Popish law against excommunicated persons, called an "Act of Intercommuning." An intercommuned person was proclaimed rebel and traitor at the Market Cross;

when all and sundry were "charged and commanded, that they nor none of them presume to take upon hand to reset, supply or intercommune with any of the aforesaid persons, our rebels, for the causes aforesaid; nor to furnish them with meat, drink, house, harbour, victual, nor other useful thing or comfortable to them, nor have intelligence with them by word or writ or message or any other manner of way, under the pain to be repute and esteemed act and part with them in the crimes aforesaid." These are the fruits of Presbyterian principles of disobedience to the powers that be. Every means had been tried and had failed; and this unchristian and tyrannical relic of Popery, the "Interdict," was doomed to fail also, to reclaim the sons and daughters of the Covenant, that most diabolical contrivance of the most wicked of men — *the Jesuits*.

In the year 1675, several individuals were examined by the Council for an assault upon the Episcopal clergyman of New Monckland, in the diocese of Glasgow; and this is another proof of the truth of Burnet's allegation "that the persecution is mainly on the Conformists' side;" for, he says, "If I should recount the railings, scoffings and floutings which the *conformable* ministers met with to their faces, even on streets and public highways, not to mention the contempt that is poured out upon them more privately, I would be looked upon as a forger of extravagant stories." But this persecution was a systematic and designed thing; persevered in with the view of rendering all the parish churches vacant, so as to have more indulged Presbyterians planted, and thus gradually to get their sect altogether established, and the kingdom Presbyterianised by degrees.

The effects of the Assertory Act and of the Presbyterian Indulgence, proved to be "a heavy blow and great discouragement" to the Established Church, notwithstanding the great

care and circumspection of the bishops to guard against the pernicious tendency of both. The bishops therefore drew up a modest representation of the divisive consequences that the Indulgence had already produced, without its having answered the end that was expected; and they referred it to His Majesty's wisdom to provide a better remedy. In answer to this memorial, a Declaration by the Privy Council was published, in which the extraordinary supremacy claimed by the Crown over the Church was modified; and the intrinsic power, authority and jurisdiction which the Church enjoyed during the three first centuries, *was acknowledged and allowed.*

ENGLAND AND ROME.

(Continued from page 143.)

CHAPTER XVII.

THE ROMISH ADDITIONS TO THE CREED.

Art. 22 of the Creed of Pope Pius IV.

ART. 22.—*I also maintain that the power of indulgences has been left by Christ in His Church, and that the use of them is most wholesome to Christian people.*

The same Article (xxii.) of which we have made use, in order to show the sense of our Church upon the subjects we have considered in the last two chapters, we must also cite again in condemnation of the doctrine of indulgences or "pardons." The reader will find it printed in full at the beginning of cap. xv.

The Council of Trent, Session xxv., December 4, 1563, enacted the following decree :—

DECREE CONCERNING INDULGENCES.

“Whereas the power of conferring indulgences was granted by Christ to the Church, and she has, even in the most ancient times, used the said power, divinely handed down to her; the holy synod teaches and enjoins that the use of Indulgences, being extremely salutary for Christian people, and approved by the authority of sacred councils, be retained in the Church; and condemns with anathema those who either assert that they are useless, or deny that there is in the Church the power of granting them.”

We are treading now, to a certain extent, on dangerous ground; for the statements and the practice of the Roman Church with reference to this subject hardly seem to agree. In the Rheims Testament, upon Matt. xvi., 19—“*I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven*”—there is the following note:—“The loosing the bands of temporal punishment due to sins is called an indulgence; the power of which is here granted.” And Dr. Challoner, in his “Catholic Christian Instructed,” defines an indulgence as being “no more than a releasing to true penitents the debt of temporal punishment, which remained due to their sins, after the sins themselves, as to the guilt and eternal punishment, had been already remitted by the sacrament of penance, or by perfect contrition.”

According to both of these definitions an indulgence is a release from temporal punishment of sin. And whether we understand the words “temporal punishment” to refer to earthly penalties, whether ecclesiastical or otherwise, or to the penalties of purgatory, they can at any rate hardly be interpreted as applying to such a case as the following; and the result must be either that Rome exceeds the power which alone she acknowledges to have been conferred upon her, or that the definitions given above, authoritative though they be, are not complete.—“The prayer of St. Bernardine of Sienna.—Thys most devoutly prayer sayd the holy father S. Bernardine daylie kneeling in the worship of the most holy Jesus. And yt is well to believe that through the invocation of that most excellent name of Jesu, S. Bernard. obtayned a singular reward of perpetual consolation of our Lord Jesu Christ. And thys prayer is written in a table that hangeth

at Rome in S. Peter's Church nere to the high awtar (altar), there as our holy Father the Pope duely is wonte to say the office of the Masse. And hee that devoutly with a contrite heart dayly shall say this Oryson, yf he be that day in the state of eternal damnation, then this eternal payne shall be changed him in temporal payne of Purgatory,—then yf he hath deserved the payne of Purgatory, yt shall be forgotten and forgiven, thorow the infinite mercy of God." (Cited by Stillingfleet on *Idolatry* c. vi.)

The granting of indulgences according to the Roman practice took its rise in the eleventh century. In the primitive Church those who had been guilty of any known sins were punished by certain penalties laid upon them by the Church; they were forbidden, for instance, to partake for a certain time of the sacrament of the Lord's Supper, or to hold communion with the Church; and the bishops of each diocese had the power of lengthening or of shortening the period of punishment of the offenders, as they should see just reason. This shortening of the period of punishment, or relaxing of its degree, or totally remitting it, was called an indulgence, as we may learn from one of the Epistles of Pope Vigilius. He is writing to a certain bishop concerning some who were under penance for suffering themselves to be re-baptized by the Arians, and he tells him that "it is left to his own judgment, and the judgment of other bishops in their respective dioceses, if they approve of the quality and devotion of a penitent, to grant him the benefit of an indulgence," or relaxation of punishment. Vigilius was Bishop of Rome, A.D. 540.

This was all that the ancients meant by the word *indulgence*. But in the eleventh century the Pope, seeing what a mighty instrument it might be made, assumed to himself the exclusive privilege of granting pardons, and carried it to a most unwarrantable length. "Instead of confining them, according to their original institution, to the ordinary purposes of ecclesiastical discipline, they extended them to the punishment of the wicked in the world to come; instead of shortening the duration of earthly penance, they pretended that they could deliver men from the pains of purgatory; instead of allowing them gratuitously, and upon just grounds to the penitent offender, they sold them in the most open and corrupt manner to the profligate and abandoned, who still continued in their

vices. They did not scruple to call these indulgences a plenary remission of all sins, past, present and future, and to offer them as a certain and immediate passport from the troubles of this world to the eternal joys of heaven; and, to give some sort of colour and support to this infamous traffic, they confidently asserted that the superabundant merits of Christ, and of His faithful servants, formed a Fund of which the Pope was the sole manager; and that he could, at his own discretion, dispense these merits, as the sure means of procuring pardon from God, in any proportion, for any species of wickedness, and to any person he pleased." (Bp. Tomline).

The bare statement of this doctrine is more than sufficient for its refutation; and it is scarcely necessary to adduce a text in support of the position of our own Church, that it is "grounded upon no warranty of Scripture, but rather repugnant to the Word of God." We will however do as we usually do, and set before our readers the teaching of the Word of God, and of the early Church upon the subject.

A.—*The Teaching of the WORD OF GOD.*

"None can by any means redeem his brother, nor give to God a ransom for him."—Ps. xlix., 7.

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."—Is. xliii., 25.

"To the Lord our God belong mercies and forgiveness, though we have rebelled against Him."—Dan. ix., 9.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I. John i., 9.

(a) Many even of their own Church have been compelled to confess as was the celebrated Cardinal Fisher, Bishop of Rochester, in the reign of Henry VIII., that the use of indulgences came very late into the Church.

See also Polidore Virgil, viii., 1.

(b) Bishop Burnet states that he saw a Bull of Indulgence for "ten hundred thousand years." And Archbishop Secker relates that he had in his custody "a plenary indulgence granted for a small piece of gold, at Rome, in 1745, to an absolute stranger, for himself, for his kindred to the third degree, and to thirty persons more, for whose names a proper blank was left in the instrument."

B.—*The Doctrine of the Primitive Church.*

Clemens Alexandrinus, A.D. 194 :—"This it is to repent : to be thoroughly sensible of our sins past, and to beg pardon of them from the Father, Who alone of all beings can by His mercy make undone those things which were done, and by the dew of His Spirit can blot out our former transgressions : in which He saith, ' If I find you, I will judge you for them.' "

Tertullian, A.D. 200 :—"I hear also that an edict has been put forth, and that indeed a peremptory one : forsooth the Chief Pontiff, the Bishop of Bishops, says, ' I absolve those who have performed penance, from the sins of adultery and fornication.' O edict to which it cannot be prefixed. Well done!"

Cyprian, A.D. 248 :—"Let no man deceive himself : the Lord alone can have mercy. Pardon to sins, which have been committed against Him, He alone can grant, Who bare our sins, Who suffered for us, Whom God gave for our sins. Man cannot be greater than God : nor can the servant remit or pardon, by his indulgence, that which by a more grievous offence has been committed against the Lord."

Athanasius, A.D. 326 :—"How, if the Word were a creature, could He loosen the sentence of God, and forgive sin,—it being written by the prophets that this is the part of God ? How were it possible that sin should be pardoned by created beings ? "

Chrysostom, A.D. 369 :—"No one can forgive sins, but God alone."

Ambrose, A.D. 374 :—"This cannot be common to any man with Christ, that he should forgive sins. This is the prerogative of Christ alone, Who bare the sins of the world." (c).

TESTIMONY OF HOLY SCRIPTURE CONCERNING BAPTISM.

Continued from page 183.

3.—THE revelations of God to His creatures, and His dealings with them are, as is most just, proportioned to their

(c). See Carey on Article xxii.

nature and stage of growth. The latter is seen in His relations with the Jewish and Christian Church respectively. The Jewish Church being yet in the flesh, they received the law of a carnal commandment,"⁽¹⁴⁾ the "circumcision of the flesh made with hands,"⁽¹⁵⁾ a worship "which stood in meats, and drinks, and divers washings and carnal ordinances,"⁽¹⁶⁾ God revealed Himself to them in type and symbol, and the dark sayings of prophecy. But to the Christian Church both His revelation is more full and His law more perfect; and this because she is "not in the flesh, but in the spirit,"⁽¹⁷⁾ and therefore able to receive the knowledge and do the will of God in a manner to which the natural man could never attain.⁽¹⁸⁾

Equally is this proportionableness of God's revelation and dealings seen in reference to the nature of man. God has constituted man with limited faculties. He has consequently adapted His revelation of Himself to these human limitations,⁽¹⁹⁾ This is seen in the fact that His highest manifestation is by Jesus Christ, a man subject to all the finiteness of man's nature⁽²⁰⁾; such manifestation must needs be a finite human one. Further, man has been made (not to go deeper into the subject, see 1 Thess., v. 23) two-fold, of a material body, and an immaterial spirit; and as God has constituted His creature, so will He address him. This is the immediate point of these last remarks. "Hadst thou been incorporeal," says St. Chrysostom, "God would have given thee His gifts in a naked and incorporeal manner. But since thy soul is joined to thy body, the garb of sense is used in conveying a gift to thy mind." Isaiah, "a man of unclean lips" has "his iniquity taken away, and his sin purged," but it is under the sign of a coal of fire from the altar touching those lips. The Lord Jehovah heals those who are bitten of the fiery serpents, but only on condition of their looking on the larger serpent He has appointed for the purpose. Naaman is cured of his leprosy by a seven-

⁽¹⁴⁾ Heb. vii., 16.

⁽¹⁵⁾ Eph. ii., 11.

⁽¹⁶⁾ Heb ix., 9, 10.

⁽¹⁷⁾ Rom. viii., 9.

⁽¹⁸⁾ 1 Cor. ii., 9, 12.

⁽¹⁹⁾ See Mansel's "Limits of Religious Thought."

⁽²⁰⁾ Heb. ii., 17. Luke ii., 52. Mark xiii., 32.

fold dipping in a particular stream, Jordan ; while a hundred baths in Abana and Pharpar, rivers of Damascus, though better than all the streams of Israel, would have been ineffectual for the purpose. In fact, Holy Scripture abounds in instances of Sacramental agency, and thus confirms the *a priori* probability that God would thus deal in accordance with the nature of man.

Our investigation into the character of the three main points of Christianity has thus shown us that the probability, instead of being against, is rather in favour of God's conveying its spiritual blessings through outward and material means. We have also seen that such outward and material things, if not means of inward grace, are inconsistent with a dispensation so peculiarly of a spiritual nature. Our inquiry into the testimony of Holy Scripture concerning Baptism will therefore be commenced under the strong impression that the Spirit who animates the Body of Christ will undoubtedly use that ordinance as the channel of some grace—of some portion of the fulness of Christ of which He has taken to give it to us,—though what that grace is we have yet to ascertain.

As the true basis of a sound scientific theory is a careful collection of all the facts of the case, so must a sound scriptural doctrine be founded on all the passages therein which speak of the subject. I cannot, therefore, have a better introduction and basis to what I may say hereafter than that obtained by quoting the various passages of Holy Scripture which speak of Christian Baptism.

1. "Go, make disciples of* (*marg.*) all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." (Mat. xxviii., 19.)

2. "He that believeth, and is *baptized*, shall be saved ; but he that believeth not shall be damned." (Mark xvi., 16.)

3. *Jews.* "What shall we do ?" *St. Peter.* "Repent, and be *baptized* every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. Then they that gladly received his word were *baptized*." (Acts ii., 38-41.)

4. "When the Samaritans believed Philip preaching, they were *baptized*, both men and women." (Acts viii., 12.)

5. "Philip preached to him" (*the eunuch*) Jesus. And

* I have occasionally made slight alterations in the translation, which a reference to the original will always warrant.

the eunuch said, "See, here is water ; what doth hinder me to be *baptized*?" And Philip said, "If thou believest with all thy heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God," and he *baptized* him." (Acts viii., 35-38.)

6. "Ananias said unto him, Brother Saul, the Lord hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And he received sight forthwith, and arose, and was *baptized*." (Acts ix., 18.)

7. "Cornelius and his household *baptized*." (Acts x., 47, 48.)

8. "Lydia *baptized*." (Acts xvi., 15.)

9. "The jailer and all his *baptized*." (Acts xvi., 33.)

10. "Corinthians who believed *baptized*." (Acts xviii., 8; comp. 1 Cor. i., 14-16.)

11. "John's disciple at Ephesus, who had hitherto received only the baptism of John, '*baptized* into the name of the Lord Jesus.'" (Acts xix., 5.)

12. "Arise, and be *baptized*, and wash away thy sins." (Acts xxii., 16.)

13. "Know ye not that so many of us as were *baptized* into Jesus Christ were *baptized* into His death! Therefore we are buried with Him by *baptism* into His death, that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newness of life. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Wherefore count ye yourselves also dead unto sin, but alive unto God in Jesus Christ our Lord." (Rom. vi., 3, 4, 10, 11.)

14. "By one Spirit were we all *baptized* into one Body." (1 Cor., xii., 13.)

15. "Ye are all the sons of God by faith in Christ Jesus. For as many of you as have been *baptized* into Christ have put on Christ." (Gal. iii., 26, 27.)

16. "In whom ye were circumcised with the circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ, having been buried with Him in *baptism*, in which also ye were raised with Him through the faith of the operation of God, who raised Him from the dead." (Col. ii., 11, 12.)

17. "There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one *Baptism*; one God and Father of all." (Eph. iv., 4-6.)

18. "Leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of the doctrine of *baptisms*." (Heb. vi., 1, 2.)

19. "While the ark was a preparing, in which eight souls were saved by water. As an antitype to which *Baptism* doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (1 Pet. iii., 20, 21.)

I have not here transcribed any passages (such as John iii., 5, Eph. v., 26, Tit. iii., 5,) about whose reference to baptism there could be any question. But even in these alone, what weighty value and necessity is ascribed to his Sacrament! We may notice, firstly, that, according to the commandment of the Lord, and the practice consequent thereon of His Apostles and other ministers, Baptism was invariably and immediately administered to all who believed the Gospel-message preached to them. (See 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.) Secondly, the important place it holds in the argument of the Apostolic Epistles (see 13, 14, 15, 16), the "one Baptism" being placed side by side with the one Body, one Spirit, one Hope—one Lord, one Faith, one God and Father, which together with it make up the sevenfold unity of the Church (see 17), and the doctrine concerning it being ranked among those "principles of the doctrine of Christ," in which we ought to be thoroughly grounded, that we may leave them behind and go on to perfection. (See 18.) Thirdly, the various and important benefits ascribed to it, either alone or in conjunction with certain conditions in the recipient, as Salvation (see 2, 19), Death and Resurrection with Christ (see 13, 16, 19), Remission and washing away of Sins (see 3, 12), Admission into the Body of Christ (see 14), Participation of the Holy Ghost. (See 3, 6.)

On each of these points I propose to treat in the next number.

R. H.

A MIRACULOUS SHOT.

THE hero of this brief narrative, Von Wynk, was a Hot-tentot, and the story of his fearful and perilous shot is given

in his own words. He said : It is now more than two years since, in the very place where we stand, I ventured to take one of the most daring shots that ever was hazarded. My wife was sitting in the house near the door, and the children were playing about her. I was without, near the house, busied in doing something to a waggon, when suddenly, though it was mid-day, an enormous lion appeared, came up, and laid himself quietly down in the shade, upon the very threshold of the door. Either frozen with fear, or aware of the danger attending any attempt to fly, my wife remained motionless in her place, whilst the children took refuge in her lap. The cry they uttered attracted my attention, and I hastened towards the door ; but my astonishment may be well conceived when I found the entrance barred in such a manner. Although the animal had not seen me, yet escape, unarmed as I was, appeared to be impossible ; and, scarcely knowing what I meant to do, I glided gently towards the side of the house up to the window of my chamber, where I knew that my loaded gun was standing. By a happy chance, I had set it in a corner close by the window, so that I could reach it with my hand ; for, as you may see, the opening is too small to admit of my having got in ; and, still more fortunately, the door of the room was open, so that I could see the whole danger of the scene. The lion was beginning to move, perhaps with the intention of making a spring ; there was, therefore, no longer any time for reflection ; so I called softly to the mother not to be afraid, and, invoking the name of the Lord, I fired my piece. The ball passed directly over my boy's head, and lodged in the lion's forehead, immediately above his eyes, which shot forth as it were sparks of fire ; and he stretched himself on the ground and never stirred more.

A SINGULAR CHARACTER.

IN the parish register of Streatham, there is the following entry :

“—— Russel, buried April 14, 1772.—N.B. This person was always known under the guise or habit of a *woman*, and answered to the name of *Elizabeth*, as registered in this

parish, November 21, 1669, but at death proved to be a *man*."

In speaking of this extraordinary person, it will be necessary to make constant use of the *masculine* gender, however oddly it may sometimes be combined, in order to avoid confusion among the relative pronouns. If the various adventures of Russel's life had been collected by any contemporary, it would have formed a volume as entertaining as those of the celebrated Bampfylde Moore Carew, whom *he* accompanied in many of his rambles, and from whom, probably, *he* first took the hint of disguising *his* sex, in order to answer some temporary purpose.

Upon examining the parish register, we found that John Russell had three daughters and two sons: William born in 1668, and Thomas in 1672. There is no reason to doubt therefore that our hero is one of these two sons; and that when *he* assumed the female dress, *he* assumed also the name of *his* sister Elizabeth, who may probably have died in her infancy, or have settled in a remote part of the country; for under this name *he* applied for a certificate of his baptism.

At an early period of *his* life he attached *himself* to the gipsies, and, being of a rambling disposition, he visited most parts of the Continent as a stroller or vagabond. When advanced in years *he* settled at Chipstead, in Kent, where he kept a large shop. Sometimes he travelled the country with goods in the character of a married woman, having changed *his* maiden name for that of *his* husbands, who carried the pack; and to *his* death, *he* was reputed a widow, and known familiarly as "Bet Page."

In the course of his travels *he* attached himself to itinerant physicians, learned their nostrums and practised their art. *His* long experience gained *him* the character of an infallible doctress, to which profession *he* added that of an astrologer, and *he* practised both with great profit; yet such was *his* extravagance, that *he* died worth only six shillings. It was a common custom with *him* to spend whatever he had in his pocket at an ale-house where *he* usually treated his companions. About twelve months before *his* death *he* returned to *his* native place to reside; and *his* extraordinary age procured *him* the notice of many of the most respectable families in the neighbourhood, but particularly of Mr. Thrale, the friend of Dr. Johnson, in whose kitchen he was frequently entertained;

and Dr. Johnson, who found *him* a shrewd, active person, with a most retentive memory, was very fond of conversing with *him*.

His faculties were so little impaired by age that, only a few days before *his* death, *he* had planned another ramble, in which *his* landlord's son was to have accompanied *him*. *His* death was very sudden; and the surprise of *his* neighbours may be imagined upon finding that the person who, as long as the memory of anyone then living could reach, had been always reputed a woman, was discovered to be a man.

It may be observed that, supposing him to have been the younger son of John Russell, he would have been one hundred years old; but, if he had been the elder son, his age would have been one hundred and four. He himself always asserted that he was one hundred and eight. He had a mixture of the habits and employments of both sexes; for, although he could drink hard with men, whose company he chiefly preferred, yet he was an excellent sempstress, and he was celebrated for making a good shirt. There was, however, a wildness and eccentricity in his general conduct which seemed to border on insanity; and we may fairly conclude, at least, to use a favourite expression of Anthony Wood, that he "had a rambling head and a crazy pate."

SIGNS OF THE TIMES.

(Continued from p. 175.)

WE have given this important case as much prominence as our limited space would admit; and we now record the Conclusion of the *controversy*, abridged from the Edinburgh newspapers. The *Daily Scotsman*, of Wednesday, May 25th, says with apparent exultation;—

"THE General assembly this morning, after a very able and creditable debate, did a very sensible thing, in sustaining, by a majority of 30, the appeal of Dr. Lee from the findings of the Presbytery of Edinburgh and Synod of Mid-Lothian regarding the alleged innovations in public worship; recalling these findings, except on one unimportant point; and

virtually leaving Dr. Lee and his congregation, and all other congregations, to their rightful freedom. Drs. Muir and Macfarlane deserve more gratitude than they desire for having given the question magnitude, dissemination, and settlement."

It does not appear to us however, that Dr. Lee has attained such a triumph as the above extract seems to imply; for after a long debate, Dr. Bisset, of Bourtie, said he could not see that the course pursued by his rev. friend Dr. Lee was such as to bring upon him or upon any other minister the animadversion of the Church. Attempts had been frequently made in the part of the country with which he was connected to bring forward individual ministers, who, it was averred, were not complying with the strict rules of the Church; but he had uniformly resisted all such attempts. If his congregation and session were to come to the opinion, that to stand at praise was more reverent and seemly than to sit, he was there to plead guilty that he would say, "if you think so, I am sure I shall not act otherwise—I shall stand too." Dr. Bisset went on to say, that there was a *growing feeling* among congregations that to stand up to sing was more becoming than to keep seats, and he said, that if the question were an open one, he should disapprove of this. He said further—he might be putting himself in an unhappy position before the assembly—but having the opinion he entertained of the rights of congregations and sessions to agree on all these things, and determine for themselves in all things that were included in ceremonies, he said that if that was the opinion of his congregation and session, he would not gainsay it, but adopt it. (Hear, hear.) They knew that in many parts of Scotland the people stood to sing and knelt at prayer. He confessed that the general impression left upon him by the reading of the Bible was, that it would be more seemly to kneel at prayer in public just as in family devotion. As regarded the proceedings of the Presbytery, the practice was, when such cases were brought forward, to move for a committee to inquire in the first place; and he could not help thinking that something like the practice of the inquisition was put in use in the Presbytery of Edinburgh in dealing with this matter. (Hear, hear.) Dr. Bisset proceeded to say that there was no ground for bringing Dr. Lee to the bar of the assembly. Regarding the innovations which were referred to as having taken

place in the north, the whole thing was this—that a deep feeling had been exhibited by the most intelligent, wealthy, and influential congregation at Aberdeen, that it was more seemly to stand when singing, than to sit. Nothing, so far as he believed, except the publishing of prayers for public worship, and the reading of them, could, in his opinion, said to be a transgression of their rules as laid down in the Directory. Dr. Bisset concluded by moving the following resolution:—

“That the General Assembly sustain the appeal, and recall the judgment of the Synod in so far as it seems to form, *simpliciter*, the judgment of the Presbytery of Edinburgh pronounced on the 26th April 1859; but they find established, by the report of the Committee of the Presbytery of Edinburgh referred to in their judgment, and by the admissions of Dr. Lee, and by certain members of the kirk-session, that the prayers of the service in Greyfriars’ Church are read by Dr. Lee from a book, of either of manuscript or printed, entitled ‘Prayers for Public Worship,’ a copy of which was laid on the table of the Presbytery by the committee, and is now before the House—find that this practice is an innovation upon, and contrary to the laws and usages of the Church in the celebration of public worship; and the general Assembly enjoin Dr. Lee to discontinue the use of the book in question in the services of his church, and to conform in offering up prayer to the present practice of the Church.” (Hisses from the students’ gallery.)

Dr. MACPHERSON, of Aberdeen, then moved “That the general Assembly having heard parties, and after reason, dismiss the appeal, and so far affirm the judgment of the Synod as to the findings (1) that reading of prayer is not in accordance with the Directory, and is contrary to the practice of the Church. (2) That whilst the order of public worship, as laid down in the Directory, is to begin with prayer, it has been established usage in this Church to begin with praise. (3) That whilst the Directory prescribes nothing as to the postures of worshippers during the devotional exercises of praise and prayer, the practice of sitting during the former, and standing during the latter has become the established practice. The General Assembly do therefore enjoin Dr. Lee to discontinue the practices lately introduced by him in regard to postures, and earnestly

request him to conform to the established use of the Church in regard to the order of service and the postures of worshippers." (Hear, hear, and some Hisses.) The Rev. Doctor expressed his belief that every congregation was not at liberty to make whatever charges they thought right in the order of worship.

A vote was then taken between the motions of Dr. Bisset and Mr. M'Pherson, when Dr. Bisset's motion, sustaining the appeal, was carried by a majority of 30. The numbers were—

Dr. Bisset's motion,	. . .	140
Dr. M'Pherson's motion	. . .	110
		30

The announcement of the numbers was received with loud and prolonged applause by the crowded audience in the galleries, which was echoed outside by those on the staircase and lobbies.

Parties having been called in, and the judgment intimated to them,

Dr. Lee said—I beg to acquiesce in the judgment, and crave extracts. According to my understanding of the finding which has now been given, I shall certainly do my best to submit to it. (Hear, hear, and applause.)

The interest which the case had excited was shown by the fact that throughout the entire day all parts of the house were crowded, the attendance having kept up until the division which took place at half-past one o'clock this morning.

Here the matter rests for the present; but it is not ended; for a Committee has been appointed to prepare a new Directory for public worship which, on the same principle of development, may end in a national form of prayer.

We take the following Sign of the Times for good from the *Caledonian Mercury*; and hail it for the sign of a brighter day for that Genevan country.

ATTITUDES IN PUBLIC WORSHIP.—On Sunday morning, in the course of his usual exposition of St. Matthew's Gospel, Dr. Macfarlane, of Erskine U.P. Church, South Portland Street, Glasgow, took occasion, while commenting on the words in the 13th verse of the 21st chapter, "My house shall be called the house of prayer," to make some

remarks on the subject of attitudes in public worship. He referred to the recent discussions in the Church Courts in respect to the practice of kneeling at prayer and standing during praise, and regarded the adoption of such practices on the part of some as the first droppings of a coming shower—the commencement of what would be a great improvement on the modes of worship at present followed in our Presbyterian Churches. Although, from long observance of a particular form, people came to consider it as an ordinance of God, yet there was no law in the Bible on the subject, but the examples were two to one in favour of kneeling at prayer. This was the mode followed in private and family worship; and why not in public? The practice of standing during prayer, and staring about the Church, was most objectionable, while the hearers were tempted to regard the preacher as simply delivering a speech. The pews, as constructed, were not adopted for kneeling, but he recommended those who felt they could perform the work of prayer better while sitting, to do so. He likewise considered that there was too much preaching in our churches, and too little prayer. It might be said that the opposite extreme existed in the Anglican Church; but of the two extremes, prayer, he thought, ought to have the preference, seeing that we did not come to Church primarily to serve ourselves, but God; although none could sincerely serve God without being blessed in so doing. He spoke of the improvement which had taken place of late years in the conduct of Erskine Church congregation, in having adopted the habit of offering up a short prayer on taking their seats, and another at the conclusion of public worship. He alluded to the prayers, such as might be employed on these occasions, which he had prepared for the use of the congregation, and was glad to say that their example in this respect had begun to influence other Churches. While, however, this practice of praying before and after public worship was general throughout the congregation, there was some who did not appear to join in it; and though it was certainly better to sit down for a little than to rush to the door the moment the “amen” of the Benediction was pronounced, yet he hoped they would see the propriety of asking a blessing on what they had heard. There was some who sneered at the practice, but these sneers they would soon get over, and once the habit became general, people would wonder they ever could have acted otherwise.

A VIEW FROM THE CITADEL OF CAIRO.

FIRST, and lying at our very feet, is Cairo itself, the city of the Caliphs—with its countless minarets, its crowded mass of buildings, and intersecting streets in the centre; its gay white palaces embowered in palm groves, stretching away out into the suburbs, and covering altogether an area of many miles. We are standing at the southern extremity of the city, on one of the last and lowest spurs of the long range of the Mokattam Hills, which, running nearly due south from Cairo, forms the great wall that bounds on the east, from this point upwards, the valley of the Nile. On this southern side of the city, we are on the very verge of the desert, which begins close beside us, at the north end of the Mokattam Hills, and reaches on, unbroken, in a south-easterly direction, to the shores of the Red Sea. Turning to the north, and looking across the city, which slopes away down from the citadel, and spreads out on the level plain below, we have a vast expanse of rich cultivated land, extending farther than the eye can reach. North-east from the city lies Goshen, assigned to ancient Israel, still clothed with an exuberant vegetation. In the same direction, and not more than six or seven miles from Cairo, the eye lights on the spot where stood of old that On or Heliopolis, the far-famed city of the sun the daughter of whose high-priest became the wife of Joseph. Some traces of the temple still remain. There is a pool of water with a few willows drooping over it;—that pool was the spring or fountain of the sun. There is a solitary obelisk rising amid ruins, and surrounded by garden shrubs that have been growing wild for ages. That obelisk, and another, the base of which alone remains, confronted the ancient temple of On; and there it has stood for well nigh four thousand years. It was there when Abraham came down into Egypt, to escape the famine that desolated Canaan. It may have been beneath its shadow that Joseph first beheld his future wife Asenath, the daughter of the high-priest. Often must Moses have stood beside it, when, at a later time, another high-priest of the same temple became his teacher in all the wisdom of Egypt. Herodotus, the father of history, makes mention of its existence; so that it was already old, before any other history than that which the Bible contains had yet been written. Plato, the greatest of the savants of ancient Greece, made a pilgrimage to see it.

It has outlived the dynasties of the Pharohs, the Ptolemies, and the Cæsars, and bids fair to survive that of the Mohammeds too. Who can tell whether it may not yet witness the rise of another Heliopolis—the temple of a better Sun, even of the Sun of Righteousness—whom even Egypt shall yet know and reverence, as the true light of the world !

And now let us turn to the west. It is the valley of the Nile that lies before us ; and it is here, properly speaking that the valley may be said to begin. From Cairo upwards, Egypt is confined to the hollow down which the Nile flows, between the Mokattam and Libyan Hills,—a strip of the finest verdure running through the midst of a sterile wilderness. At Cairo the Mokattam range, the eastern boundary of this long valley, sinks down to the plain. On the western or opposite side of the valley, the Libyan range begins here also to recede farther from the river. Below Cairo the country, in consequence, opens out into the broad expanse of the Delta, which is inclosed and fertilized by the two main streams into which the Nile divides. At the point, therefore, where we are now standing, we are looking, so to speak, across the mouth of the valley. Higher up the country, the hills by which the valley is hemmed in, approach in many places almost to the very margin of the stream, but here the space between them is not less than ten or twelve miles. The whole extent of this broad basin is clothed with the richest vegetation. Down through it, at the distance of three or four miles west from Cairo, we see the Nile gliding majestically along, watering the soil, which, in the course of ages, itself has brought down, and giving birth to all the fertility and fruitfulness which belong to the land of Egypt. On its farther or western side, the eye rests on a palm forest which stretches away southwards along the river for many miles. A short way beyond that forest stood the great city of Memphis—Milton's " populous No"—one of the great capitals of ancient Egypt, and Exodus. From that city, " Busiris and his Memphian chivalry " went forth in pursuit of Israel, and perished in the Red Sea. The city must have occupied a great part of the entire space from the banks of the river to the base of the Libyan Hills. In the face of these low limestone hills, over which, from the dreary table-land to which they rise, the sands of the Libyan Desert are continually pouring down, were the great cemeteries of Memphis, the necropolis of its multitudinous population. On the brow of these hills still

stand the pyramids, the gigantic tombs of its ancient kings, who were thus lifted up, even in death, above the mortal remains of the mouldering masses around them. There are four groups of these pyramids. Farthest up the Nile, those of Dashoer; next, those of Sakkara; then those of Abousir; and last, those of Ghizeh, which are nearly south-west from Cairo. The distance from the pyramids of Dashoer to those of Chisez is upwards of twenty miles. The last named are, by the way of eminence, "the pyramids," being by far the largest and loftiest of the whole series. We were now viewing them afar off, but we have already arranged to see them nearer at hand. The same night we are to sleep beneath their shadows, and we are already impatient to be on the way.—Buchanan's *Clerical Furlough*, pages 58-61.

A THRILLING INCIDENT.

RETURNING from a visit to New Orleans we were fortunate enough to secure a passage on a line steamer with but a few passengers. Among the ladies one especially interested us. She was the widow of a wealthy planter, and was returning with only one child to her father's house. Her devotion to the child was very touching, and the eyes of her old black nurse would fill with tears as she besought her mistress "not to love that boy too much, or the Lord would take him away from her." We passed through the canal of Louisville, and stopped for a few minutes at the wharf, when the nurse, wishing to see the city, walked out on the guard at the back of the boat, where by a sudden effort, the child sprang from her arms into the terrible current that swept towards the Falls, and disappeared immediately. The confusion which ensued attracted the attention of a gentleman who was sitting in the front part of the boat, quietly reading. Rising hastily, he asked for some article the child had worn. The nurse handed him a tiny apron she had torn off in her effort to retain the babe in her arms. Turning to a splendid Newfoundland dog that was eagerly watching his countenance, he pointed first to the apron, and then to the spot where the child had gone under. In an instant the noble dog leaped

into the rustling water, and he also soon disappeared. By this time the excitement was intense, and some persons on shore, supposing that the dog was lost as well as the child, procured a boat, and started off in search of the body. Just at this moment the dog was seen far away with something in his mouth. Bravely he struggled with the waves, but it was evident that his strength was fast failing, and more than one breast gave a sigh of relief as the boat reached him, and it was announced that he had the child, and it was still alive. They were brought on shore—the dog and the child. Giving a single glance to satisfy herself that the child was really living, the young mother rushed forward, and sinking beside the dog, threw her arms around his neck, and burst into tears. Not many could view the sight unmoved, and as she caressed and kissed her shaggy head, she looked up to his owner and said:—"Oh sir, I must have this dog—I am rich—take all I have—everything — but give me my child's perserver." The gentleman smiled, and, patting his dog's head, said, "I am very glad, madam, he has been of service to you, but nothing in the world could induce me to part with him." The dog looked as though he perfectly understood what they were talking about, and, giving his sides a shake, laid himself down at his master's feet, with an expression in his large eyes that said plainer than words; "No, nothing shall part us."

It OUGHT to be the study of every housewife, the more especially if the head of the family has not a large income, and the sum allotted for the household expences be small, to lay out that little money to the very best advantage, so as to make it go as far as possible: and in no department of the household can so great a saving be effected without retrenching the comforts, as in the articles of diet; for, as eating and drinking cannot be dispensed with, the outlay is constant and recurring; and if due attention be not paid, that these outgoings are economically expended, the loss—though inperceptibly unnoticed—will not fail to make up a serious sum at the expiration of the year; and, on the other hand, a little money well spent will do more towards the comfort of a family than is commonly supposed.

COURTSHIP—A LESSON FOR THE YOUNG.

THE following episode in real life appears to us to be worth relating, and simple as it may seem, is not without its moral. Its heroines are two young girls in the middle rank of life, whom we shall call Ellen and Martha. They were not sisters nor friends, nor did they even know each other, although residing in the same town, and visiting at the same watering-place. But this is no uncommon thing in this strange world of ours, where one may live for years and not know one's next door neighbour—except, indeed, in the country, and there people run into the opposite extreme. Ellen and Martha were both pretty, both engaged, and both, after a short and pleasant week—for how short time seems when spent with those we love—about to return to their respective homes.

It was a bright, sunny morning, and they were almost the first to enter the steam packet, which stood ready to convey them back again to the smoke and din of London, but neither thought of that, all places were pretty much alike then. They sat down opposite each other, and both looked a little anxious.

"I wonder whether he will come," said Ellen, in a whisper, to her sister.

"Did you tell him what hour we started?"

"Certainly not, but he could not help hearing mamma settling all about it last night."

"But why did you not tell him, Ellen, at once?"

"Because it would have looked as if I wanted him to go with us."

"And do you not?" asked her sister, archly.

Ellen turned away with a smile and a blush. Martha was evidently thinking upon the same subject.

"I am afraid that Frank will not be able to come, mamma," observed she. "He said he was not sure. I hope he will."

"Does he know the hour?"

"Oh, mamma! just as if I should forget to tell him that! It will not be my fault if he is not in time—nor his either," added the girl, with a happy laugh that startled Ellen into looking round. Their eyes met for a moment, and Martha thought her very pretty, and so she was; but Ellen was

thinking of something else, and again her gaze wandered towards the shore. One of Martha's sisters, for there were several of them, whispered her suspicions that "Patty was not the only one who was waiting for her lover," and once more laughed merrily together—but Ellen could not laugh.

"I do not believe that he will come," said she. "He must have made some mistake about the time, I half wish now that I had told him." The pouting lip and tearful eyes spoke her disappointment, for the boat was now nearly full, and would start in a few moments.

Martha was disappointed also.

"I am sorry," said she, "and Frank will be sorry; but it cannot be helped."

Ellen, less philosophical, continued to gaze eagerly at the passengers as they stepped on board, when suddenly a bright flush passed over her pale cheek.

"There's Philip!" exclaimed her sister. "But he does not see us. Shall I call him?"

"Not for worlds," replied Ellen. But it was too late, and turning hastily round, she began looking over the side of the vessel with a careless and pre-occupied air.

Philip sprang forward at the sound of his name, and shook hands with the mother and sisters in a very friendly manner. When he spoke to Ellen, she turned half round with a little start of well-acted surprise.

"Who would have thought of seeing you," said she.

"I was almost afraid that I should have been too late," exclaimed Philip, evidently out of breath with his exertions.

"It would have been no great matter if you had," replied Ellen, coldly. "It's a pity that you hurried so. You might have come very comfortably by the next boat."

Philip tried to look her in the face, but she had again turned away. Perhaps she feared lest its expression should contradict her words. But why feared? Why speak and act falsely, and so pain the heart that loved her?

"How natural that was," whispered Martha's sister, with a smile; for sitting opposite as they did, they could not help seeing, and almost hearing what passed.

"Natural, do you call it!" exclaimed Martha, with honest indignation. "I call it most unnatural! I am sure if it had been my Frank"—she paused abruptly, as a well-known voice pronounced her name, and her glowing cheeks

and outstretched hand completed the sentence. Frank was tired, but she had saved him a seat beside her, and they were soon whispering together very comfortably, "I am so glad that you are come," said she; "I told mamma that I was sure you would, if it could be managed."

"Shall I tell you how I managed?"

"Yes, if you like, but I do not much care about it, so that you are here. Stay, I think I can guess. I fancied you were looking very pale. You have been sitting up half the night to finish those designs, in order that we might return together. Am I right?"

Her companion smiled.

"Do you know I have a very great mind to scold you—only that I am too happy to have you with me! But you must never do so again, Frank."

"Philip tried to talk to Ellen, but she had taken a book from her pocket, and seemed to be absorbed in its contents, although her glance followed him with a strange interest when he spoke to others. Long before the end of the voyage he looked quite weary, and had betaken himself to the solitary pleasures of a cigar, to the evident annoyance of his fair betrothed.

"Are you ill, Ellen?" asked her lover at length, stopping opposite to where she sat.

"No, not ill; but you know I hate smoking!"

Philip threw away his cigar."

"I should not have smoked, Ellen, if you had not read; but I had nothing else to do."

"Could you not talk to my sister, or mamma?" asked the girl, with an air of the most provoking nonchalance, and yet looking so pretty all the time, that it was impossible for Philip to be angry with her. And she knew that. She felt her own power, and yet dared to trifle with it—nay, even to triumph in that consciousness. A petty and despicable triumph, unworthy of the woman who really loves!

"So soon!" exclaimed Frank, when they arrived at length at the place of their destination. "Should you have thought it, Martha?"

"No, indeed," replied his companion. "It does not seem above an hour since we started, and we were so long going down."

"But then I was not with you!"

"To be sure, that makes all the difference," replied

Martha, simply. She did not even blush. Why should she? She was only speaking the truth, and that to her betrothed husband.

"But," we hear some one exclaim, "young girls must not always speak the truth." This is a false prudery, and wrong because it is false. A pure-minded woman can have nothing to conceal from him to whom she has plighted her faith. A maiden's heart is a sealed book while she remains free; but when once the key has been given into the keeping of another, there must be no more secrets.

Philip was far less surprised, and certainly far more pleased to find himself at the termination of his journey. He looked a thousand times more tired than Frank, although the latter had been sitting up half the night. It may be that Ellen perceived it, and her heart smote her, for she put her arm gently within his, when her mother asked him to come home and take a late dinner with them, and looked at him with a glance that settled the question at once. The invitation was accepted with a bright smile. How easily she might have made him happy—and yet she had not! "She liked," as she told her sister, "to tease him a little first. It would not do to spoil men, and let them have their own way too much. Girls were never thought half so highly of, if they did not give themselves a few airs. And if she did love Philip better than anyone else in the whole world, she was not such a fool, and had too much proper pride to let him know it."

Poor Ellen! And yet we fear that such reasoning is but too common. How few women dare to be truthful!—the more's the pity that it should be so. No human being was ever yet spoiled by kindness; and who ever heard of love and pride existing together?—unless, indeed, we grow proud of the beloved one. A beautiful woman may, perhaps, convert her lover into a slave for the time being; but she is wiser if she try to make him her friend.

Having dwelt somewhat minutely upon this trifling but characteristic episode in the lives of our heroines, their future history, so far as we know it, shall be briefly told.

Frank is now one of the most promising artists of the day—unquestionably talented, and possessed of that persevering industry which is so rarely the accompaniment of genius, but when united renders it irresistible. He knows Martha loves him, and that knowledge keeps him pure in heart. It is his incentive to increased exertions, and their

reward. He feels, perhaps, that she thinks too highly of him, in her innocent and guileless affection ; but it does not spoil him, it only makes him strive the more earnestly to deserve it. Generally speaking, it must be confessed that Frank has it pretty much his own way, Martha, having a fond belief that whatever he says and does, must be best. But occasionally she has thought it right to differ from him, and told him her reason for so doing, frankly and honestly, and yet with the utmost gentleness, and many loving words. Frank looks up to her as his sweet counsellor—his better angel ! And Martha is proud, very proud—but it is only of him. Well, perhaps she was a fool to tell him so, and how dear he was to her—but not, surely, when it made him so happy, and kept him from all evil ; for there is no better safeguard for a young man than the rich talisman of a virtuous love.

(To be continued.)

A CHALLENGE TO SECTARIANS, OF WHATSOEVER DENOMINATION.

CAN any single authority be produced for a departure from the rule of the Church—for a violation of its unity—for a choice of leaders, by whose names the several portions of Christ's disciples should be distinguished ? This is *my* challenge to the dissenters of the present day. As Bishop Jewell openly declared to the Romanists, that he would subscribe to their creed if they could produce one single authority from Scripture or antiquity, for any of the false doctrines which they held,—so do I now say to the dissenters from the English Church, of whatsoever denomination, that if they can produce one Scriptural proof, or one authority from the Fathers of the Church during the first three hundred years, for self-constituted teachers—for renunciation of Episcopal rule and order—for falling into sects, each with its peculiar title and its favourite leader,—I will cease to complain of them for disturbing the peace and harmony of Christ's Church ; I will admit that they are *not* disobeying the last dying injunction of their Saviour when He prayed intensely for the unity of His church ; that they are *not* fulfilling His sad prophecy of the discord and

strife, which through the agency of Satan, would spring out of the very Gospel of love ; that they are *not* rudely trampling down His vineyard, and opening its fences to the inroad of the common enemy. But until this authority is produced, I must continue to raise my voice in my Master's service against all those who resist His word.—BISHOP COPLESTON ON FALSE LIBERALITY, &c. T. F.

HINTS TO COTTAGERS.—Seeds.—Use none but that which you can rely on ; but always buy at a respectable nursery, if possible ; and by no means ever depend on seed of which you do not know something as to where it came from ; never buy cheap of unauthorised persons. Children.—Let them see you work, and wait upon you, and as soon as they are able to distinguish a weed or handle a spade, give them little jobs which you must put them in the way of doing by gentle means : shew them how to go about everything in the easiest way. Tools.—Always take care to get good tools as soon as you can ; you will soon save the price of them in the time saved ; nothing steals away time more than grubbing on with half worn rakes, hoes, and spades ; the work is longer about, and is never so well done. Vegetables.—Let your attention be given to what is useful in your own family. Potatoes, carrots, and cabbage should never be neglected. Grow flowers only for amusement, not for show.

A CURIOUS CALCULATION (if true).—Writing to Lord Murray, the Rev. Sydney Smith says—“If you wish for anything like happiness in the fifth act of life, eat and drink about one-half of what you could eat and drink. Did I ever tell you my calculation about eating and drinking? Having ascertained the weight of what I could live upon, so as to preserve health and strength, and what I did live upon, I found that, between ten and seventy years of age I had eaten and drunk forty four-horse wagon loads of meat and drink more than would have preserved me in life and health. The value of this mass of nourishment I considered seven thousand pounds sterling. It occurred to me that I must, by my voracity, have starved fully a hundred persons to death. This is a frightful calculation, but irresistibly true ; and I think, dear Murray, your wagons would require an additional horse each !”

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A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from p. 199.)

THE first transactions of the year 1676 were the continued and inhuman persecutions of the Episcopal clergy in the diocese of Glasgow, by the Presbyterian rabble. Many complaints were presented to the Privy Council by the parochial clergy for assaults on their persons, in their pulpits, and during their administration of divine service; also for breaking open their houses; beating and otherwise maltreating themselves, their wives, children and domestics; and for robbing them of all their portable furniture. The Episcopal clergy in the Presbyterian districts, lived in a state of constant terror; their persons were never safe from the insults and injuries of Presbyterians, who were inflamed with hatred and a spirit of envy and spiritual pride, emulation and wrath, to

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assault the clergy whenever an opportunity occurred. The clergy never laid their heads on their pillows, but under the apprehension that before morning their houses might be broken into and plundered ; themselves, their wives and children and domestics beaten, and exposed to the brutal insolence of the children of the Covenant ; and perhaps some or all of them murdered in their beds ; and all this was perpetrated, as the Presbyterians themselves invariably asserted, *under the OBLIGATIONS of the Covenant*. The fruits of this most impious Covenant, which was invented by the Jesuits, have been murder, sacrilege, discord, uncharitableness, envy, malice, hatred, sedition, heresy, schism, rebellion and bloodshed ; and they perpetrated these works of the flesh under the fatal *delusion* that they were actually bringing forth the fruits of the SPIRIT !

In January, the king ordered the restraints, which had been imposed on the Bishop of Dunblain and the other clergymen associated with him, in the agitation for a general Assembly, to be removed. In February, Dr. Honeyman, Bishop of Orkney, died from the effects of the wound which Mitchel had inflicted in his endeavour to murder Archbishop Sharp. The bishop died in peace and composure ; and he was buried in the Cathedral of Kirkwall.

Field Conventicles had now become extremely embarrassing to government ; and the council was directed by Lauderdale to issue a most terrible proclamation requiring “ the magistrates of burghs to seize upon all persons who are or may be intercommuned ; and to remove their families out of their jurisdiction ; also all such preachers, as, with their families, do not attend the public worship, betwixt the first of March and the first of June.”

The necessity for this cruel proclamation shews to what a dreadful state the covenanting ministers had reduced both them-

selves and their followers, and involved the innocent in the punishment of their rebellious principles. Presbyterian writers most unjustly accuse the bishops of having instigated the council to issue this unnatural proclamation ; but the order for its issue came directly from Lauderdale at London ; and the bishops and clergy were themselves liable to suffer all its pains and penalties, if they should intentionally or inadvertently supply any intercommuned person with either food or shelter. They are most falsely accused of profaneness and immorality, and of having instigated all the tyranny of the Privy Council ; and in this way the characters of these worthy confessors have been blackened and maligned, whilst they were actually suffering persecution at the hands both of open and avowed enemies, and of lukewarm and insincere friends. They were tried in the fire of persecution ; and had trial of "cruel mockings," personal assaults, and plunder of their properties ; and the voice of the slanderer has hitherto succeeded in abusing the public mind with the most malignant and false accusations.

In the year 1677, the indulged and "vagrant" ministers, as they were called, held a secret meeting in Edinburgh, to which they attempted to give the name and authority of a general assembly ; but whose orders and decrees were disregarded by the indulged and other ministers. Welsh and others of the indulged ministers held conventicles in the disaffected districts ; but the severity of the laws against the "vagrant ministers," was so great, that they were never put in execution. A considerable reward was offered for the capture of Welsh ; but as he rode through the country with a guard of a hundred men, well mounted and armed, and was besides protected by the sympathies of the Covenanters, these attainted traitors were never taken. The following words are a specimen of the

language used by Welsh at a field-meeting, where he celebrated what he called the Lord's Supper. He said he was confident that God would yet assert the cause of Pentland-hills, that is, of rebellion, "in spite of *the curates* and their masters the prelates; in spite of *the prelates* and their master the King; and in spite of *the King and his master the DEVIL.*" By such language, which was quite common, they inflamed their hearers with hatred and hostility to the church and to the civil government. At these meetings the ministers administered the Solemn League and Covenant; made their people swear never to listen to any Episcopalian clergyman; and, after the popish manner, they gave them their sacrament to bind this illegal oath on their souls.

Welsh and Arnott rode through the diocese of Glasgow, inducting their fanatical preachers into churches whether they were vacant or not; attacking the persons and houses of the clergy; and teaching their followers that it was as lawful to kill the clergy as it was for the Israelites to kill the Canaanites. The daily recurrence of these outrageous barbarities so distressed the established clergy, that some of the more timorous of them resigned their charges; and, whatever may now be pretended by Presbyterian authors, these unlawful and rebellious proceedings were the cause of the severities of the government, which were forced on them in self-defence. The soberer part of the people were disgusted with the proceedings of the Covenanting ministers, from whom they heard little else than sedition and blasphemy, and they returned to their parish churches. Seeing the folly of concession, the council declared that no more Indulgences would be given; and none but Episcopalian clergymen should be inducted into vacant churches in the diocese of Glasgow. The indulged ministers were now doomed

to feel the effects of that Erastianism by which they had acquired parish churches ; and the privy council *deprived* them, in as summary a manner as they had inducted them ; with certification that every one who broke the conditions of the indulgences should be *turned out*. Alas ! for Presbytery ; for it is founded in Erastianism, rebellion and schism !

The disorders in the Presbyterian districts still continued without abatement ; and the sheriffs had refused to arrest Welsh and some others, because they were so well protected by armed men, that they could not be arrested without a breach of the peace. At this time the Council had authentic information from the Earl of Dundonald and others, that preparations were making for a general rebellion of the Presbyterians. The troops in Ireland were accordingly moved down to the nearest point to Scotland to wait an order from the privy council ; and a body of loyal Highlanders were marched into the disaffected districts, to live, unfortunately at free quarters ; which not a little surprised and alarmed the rebels ; and Wodrow asserts that they gave “ *no provocation, nor any occasion* ” for this terrible instance of the prelate’s fury in the unprecedented oppression, save the preaching and the hearing of the gospel ; to which they *wanted not altogether encouragement from some who went in heartily in this inroad upon them.*” There is ample evidence in this short sentence that the Covenanters were instigated to their unlawful conduct by secret traitors ; and these were the Earl of Shaftsbury at the Court of St. James’s and the Duke of Hamilton in the privy council of Scotland..

The covenant was a document prepared by the Jesuits and presented by Cardinal Richelieu to the rebel chiefs in Charles I. reign ; and its avowed object was not only to break the unity of Christ’s church, but to “ *extirpate* ” it from

the face of the earth, not by moral suasion, but by force and violence; and the Westminster confession, like the papacy, solemnly declares that "there is no ordinary salvation out" of the pale of Presbytery. So long as the murderous oath of the covenant remained branded, as it were, with a hot iron on the souls and consciences of the Presbyterians, it cannot be supposed that there would be any cordial communication between them and the Episcopalians of the established church; but there did not subsist *one communion* even among the different sects of the Presbyterians themselves. The indulged preachers held no communion with the indulged; but bestowed most opprobrious epithets upon them, as council-curates, erastian and dumb dogs that could not bark; and they asserted that "divine grace had departed from them." The only point in which all the parties cordially agreed, was in their persecution of the established clergy; and in their firm determination to murder the primate and to extirpate the whole body of the bishops. Burnet himself enumerates as many different sorts of violence which these covenant saints practised upon the clergy, as the most notorious robbers could have been guilty of; and that simply for their submission to the jurisdiction of their respective bishops.

We ought not to compare the laws and customs of the present age with those of the period under review, because, by the patriarchal privileges of the nobility and chiefs, they had legally the power of life and death over their feudal vassals; and the execution of the laws was often devolved on them.

There was no liturgy in the established Church, and the public worship was conducted in the same extempore manner as by the Presbyterians; so that the distinction betwixt the Church and the sects was neither marked nor visible.

There were no articles nor authorised confession of the faith ; for the Church rejected the Westminster confession, which was the exclusive property of the Presbyterians. Of this ultra-Calvinistic document an acute satirist, writing under the name of an "Inverary Blacksmith," says :—

"If the confession of the faith be true, none of our [the Presbyterian], ministers are inspired in their prayers ; for there all mankind are divided into two classes, *the elect and the reprobate*. Yet it is evident, beyond all possibility of dispute, that the *elect* pray as if it were possible that they *may* be damned ; and the *reprobate*, as if it were possible that they *may be saved* ; and yet it is impossible that the Holy Spirit inspires either of them with these prayers, unless we be so impious as to imagine that He directs them to pray upon else principles, and inspires them to pray for or against what He knows can never happen. And though some of you urge this argument of inspiration against your adversaries, yet our [Presbyterian] Church has, in fact, very fairly disclaimed it, by publishing and authorizing a directory for public prayer, unless we should suppose them so presumptuous as to direct the Holy Spirit how to pray. In truth, our Presbyterian inspiration is as mysterious and as useless a gift, as the Popish infallibility. The Popish Church has an *infallibility* lodged *somewhere*, but she knows not where to find it in time of need ; we Presbyterians have an *inspiration* among us, but we know not to which of all the sects it belongs. The *infallible* church is filled with disputes which her infallibility cannot determine ; and the *inspired* church has nonsense, contradiction, and whimsical opinions, vented in her public prayers, which her inspiration does not prevent. The *infallible* church has the most unreasonable and absurd creed of any church upon earth ; and the *inspired*

church has, and will have while she adheres to her present plan, a very defective, unreasonable and dangerous kind of public worship, so justly does the providence of heaven *confute* the vain pretensions of presumptuous men."

THE FIVE POINTS.

FINAL PERSEVERANCE.

(Continued from page 148.)

THE patience and the faith of the Saints are exhibited in Scripture, by their having been led into captivity and by their being killed by the sword; this patience and faith shows that they have persevered steadfast unto the end; holding fast the confidence and the rejoicing of the hope firm unto the end; shewing the same diligence to the full assurance of hope unto the end of our lives. This is the Scriptural perseverance; but it is not the Calvinistic notion of it; for in that anti-scriptural and anti-nomian system, the "perseverance of the Saints" means the stubborn adherence of individuals to the private opinion of the man whom they have called Rabbi, and to their own private interpretation. Of this notion, Mr. Parks asks the question, "Would you not be inclined to think that poor Man, wretched and impotent as he is, would seize with delight upon the doctrine of *final perseverance* — a doctrine that secures to him the possession of eternal bliss, despite of all opposition, all break-downs, all assaults from sin and Satan."

As we read the Scriptures, we know of no absolute promise that God has given to the just but fallible man who lives by faith, that he shall never fall away to perdition. It is by grace that we are saved; and by grace only that we can persevere unto the end; but the Calvinistic notion of perseverance, is only an indulgence in presumptuous sin; nothing more.

Grace is certainly free, it is the gift of God; but the

"free grace," which Mr. Parks so much magnifies, is what he calls *resistless* grace, which, he says, *cannot finally be resisted*; and he asserts (p. 89.) of this resistless free grace, that the faithful Christian "cannot receive God's plan of Salvation;" which seems to our uncalvinistic ideas to be a contradiction, that a man *cannot* receive a resistless gift. He farther adds, that the man who despises the notion of resistless grace, "sets out on his perilous journey to another world, with a lie in his right hand."

In his first proposition, in discussing the subject of *final perseverance*, he grasps "a lie in his right hand," by saying, "It is *totally impossible* for an elect vessel of mercy, having *once* had the grace of God, wholly to lose it, or finally to perish!" "This wisdom descendeth not from above; but is earthly, sensual, devilish;" for God, who cannot lie, has promised the hope of eternal life to all that love and obey Him; that we, who have fled to Him for refuge, might have a strong consolation in laying hold upon the hope set before us. Mr. Parks calls the truth of God a lie; but it is manifest that he has mistaken the truth, and calls Calvin's heresies and false doctrine by that venerable name; for it is impossible for God to lie! but it would be a lie, if we were to say that it were impossible to lose the grace of God, or finally to perish. The sixteenth article says "that after we have received the Holy Ghost, we may *depart* from grace given, and fall into sin; and by the grace of God we may arise again and amend our lives;" now, this would convey the truth of God. In support of his Calvinism, Mr. Parks cites our Lord's words that his sheep shall never perish. Mr. Parks appears to us, unless we are entirely mistaken, to misunderstand this text in the same way as he does individual predestination. Our Lord had informed the Jews that they were no longer the sheep of His pasture; but that His other sheep whom He would adopt into His family, should never perish as a Church; neither would the wiles of the Devil be able to prevail against the Christian Church, nor pluck it out of His hand. Or if Christ spoke here of individual sheep or faithful Christians, it would be of individuals continuing faithful unto death; when He

would not suffer him that had the power of death to make them perish for ever, but that He would raise them up at the last day. And these individual sheep are known by their obedience; for Christ declared that the sure road to be "raised up" in joy and felicity, was to keep His commandments—if ye will enter into life, keep the commandments.

Jesus assured the chief priests that He would destroy the husbandman and give his vineyard to others; for the Stone which they had rejected, had become the Chief Corner Stone in that building to which he had transferred the sheep of His pasture. But as the husbandmen were to yield to the Chief Shepherd, the fruits of faith and obedience, the Church shall never perish; and as God the Father is greater and more powerful than all its enemies, no power whatever shall pluck the Church out of His hands. But individuals, both of the sheep and of the shepherds do daily fall from grace given; and, therefore, they are called upon to take heed lest they fall from grace; and to look diligently, lest any man fail of the grace of God. The Jews were rejected on account of their *unbelief*; but the Christian Church stands by faith in Christ the Messiah whom the Jews rejected, and in consequence were "cut off," and they continued no longer to be His sheep.

The "other sheep" which were not of the Jewish fold, whom Christ adopted through their faith, cheerfully heard His voice, knew it, and followed Him; and in return He gave them the promise of eternal life, so that if they persevered unto the end in keeping the commandments, they were assured of eternal life: and no powers of death or hell shall be able to pluck them out of the custody of God the Almighty. But it is quite evident from what Mr. Parks says (p. 91.) that in his vocabulary the Church means only those few individuals whom he calls *the Elect*; "suppose, says he, that an individual of that church to be finally lost, the gates of hell have prevailed; and if one may be lost, *all* may be lost, and thus Christ's assurance be no more than idle wind!" These are not reverential words to apply to Christ's solemn assurance of the perpetuity of His church!—*idle wind*.

Contrary to our Lord's own parable of the net, and the good and the bad fishes, Mr. Parks restricts the church to the Elect *only*, in his sense of election, that is, of those who imagine themselves, the Elect; and of these," he says, "they are 'secured on both sides: God will never cast them off, and they shall never desert Him.'" This last is certainly a bold assertion; seeing Paul, *the chosen vessel*, said of himself that he *might be* a cast-away; and he asserts the possibility of falling away from our own steadfastness in the Epistle to the Hebrews.—"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come [by the Holy Ghost in the laver of baptism] *if they shall fall away*, to renew them again to repentance." This implies that such men had been once in a state of grace and acceptance; but that it was quite possible that they could fall away from the faith, and be finally lost.

If Mr. Parks' doctrine were true, it would be to no use to pray for grace, to ask for forgiveness, or to serve and please God by keeping the commandments. Nevertheless, they do pray for grace as if they could fall from it; for forgiveness as if they could sin like other men; and they do profess to serve and please God, as if they were as great sinners as the writer of this article, with shame and confusion of face, acknowledges himself to be. Such inconsistency is very sad; but it is, after all, the pride of the human heart; the setting up in their hearts of other gods; and departing from Christ to follow Calvin.

W.C.P.

THE ARCHBISHOP SPALATRO.

THE Dean of Ferns is an old friend of ours, and was a contributor to the Scottish Episcopal Magazine; and we were happy to see his life of Antonio de Dominis formerly arch-

bishop of Spalatro in the Venetian territories ; and afterwards Dean of Windsor in the Church of England.

Antonio de Dominis was born at Arba, Dalmatia about the year 1566 ; and received his education at Padua, finishing with the Jesuits. He was descended from a noble family ; he seems to have been of a vain and ambitious disposition, which made him despise the solitary indolence of the cloister ; and from his family connexions and the report of his abilities he was soon consecrated to the bishoprick of Segnia at the early age of thirty-six. In his *Cyclopædia Bibliographica*, Mr. Darling says of him that he was " remarkable for fickleness in religious matters, which at length proved his ruin, otherwise he was a man of great abilities and learning."

From Segnia, after an incumbency of twenty years, he was advanced to the archiepiscopal See of Spalatro, with jurisdiction over the kingdoms of Dalmatia and Croatia. By a man of the Archbishop's independent mind, the fallacies of popery would be soon detected ; and accordingly our author informs us that he was led by a mind naturally strong, and a meditative disposition, aided by the recourses of an almost universal acquaintance with ecclesiastical history, to discover that the claim of the pope to supremacy, had no just foundation.

Both he and others erred on the same principles as the ancient Sadducees, because they knew not the scriptures ; but took the claims of the pope upon trust, that is, took his evidence on his own behalf. In fact, the supremacy which is the real pivot of popery, derives as little sanction from the past and the heads of the Church in ancient times, as it has ever done from the revealed word of God. At this propitious moment De Dominis became acquainted with Bishop Bedell at Venice, who was at that time chaplain to Sir Henry Wotton, King James I. ambassador at Venice ; and his intercourse with him materially tended to settle and deepen the Archbishop's convictions.

De Dominis was at last induced boldly to avow the change in his opinions ; and he was anxious to be enabled to present to the public a satisfactory justification for his secession from the Church of Rome. He therefore entered at once and at large, upon an examination of all the peculiar doctrines by which her creed is contra-distinguished from the ancient

Catholic Church; and Bishop Bedell taught him to believe that the nearest image to the truth was developed and embodied in the articles, ritual and formularies of the Church of England. By the most elaborate quotations from the writings of the early fathers, he satisfactorily convinced himself that the Church of Rome had most egregiously departed from the pure doctrines of the Gospel; and the doubts thus begotten in his mind, he anxiously revealed to Bishop Bedell who assisted him with his advice.

In a work which the Archbishop published explanatory of his motives for seceding from the Roman Church, he denies all self-interested motives; and shows that it was conviction of the truth which was his sole motive. He says, "I thirsted not after ecclesiastical promotions, though they might well seem suitable to my condition, and that not of the lowest rank, but chief of the province wherein I was born; a prelacy which is (why should I blush to say it?) of as great esteem as any in our provinces and churches. And if I had longed after any of the Roman dignities, there was a fair way open for me towards them. *But the distaste which I took against the corruptions of the Court of Rome made me still ABHOR IT.*" p. 15.

Therefore it was "not any human project nor any worldly necessity, not any disastrous chance, not any preposterous motive wherewith men used to be transported violently hath made me quit the place wherein I sat warm." p. 16. The ever wakeful eye of Rome was alarmed at the freedom of his commentaries on the established doctrines and practices; and circumstances intimated to the Archbishop the wisdom of escaping from his own country and seeking a home in a foreign land; "for Rome, when willing to wound, is not afraid to strike; the act generally accompanies the will."

The archbishop did not let his intention of "coming out of" the spiritual Babylon, be known till he was ready to put his plan in execution. His first step was to direct his steps to Switzerland; thence through Germany and at Heidelberg he published in Latin his reasons for leaving the communion of Rome. He was pursued through Germany by the agents of Rome; and secret warrants were out for arresting him openly or for delaying him on the way; but happily the snares were laid too late; and he reached the Hague in safety, whence he was sent to England in a ship of war.

There is an old Scotch proverb—you must not sit in Rome and quarrel with the pope; so no man can forsake the sorceries of the mystic Babylon, but he must prepare himself to suffer all the pains and penalties of the Inquisition. Being now in the only free and happy country in the world, De Dominis escaped the tortures of the Inquisition; but Rome has other means of ruining those whom she cannot otherwise reach. She lets loose the tongue and the pen of scandal and blackens the good names of her deserters, by libellous pamphlets and lying accusations; for the father of lies "The Dragon gave him his power and his seat and great authority." Accordingly, all the libellous machinery of Rome's vengeance was let loose on the archbishop, and has ever since pursued his memory. The book which he published *De Republica Ecclesiastica* against Rome, was never answered for the best of all possible reasons, because Rome's partizans were unable to answer it; and Dr. Heylin has pronounced it "unanswerable." In it he says most truly, "That neither in herself, nor in her bishops, nor in her clergy, has she ever received from Christ, pre-eminence or power over other churches; but any authority she ever possessed of this nature was the voluntary act of human permission or concession; as it was the gift of man, so by man it can at any time be recalled."

De Dominis was received in England with universal joy and homage; and King James made him some valuable presents; but as there was no vacancy in the episcopal bench at that time, he was made Dean of Windsor in May 1617, Master of the Savoy and Rector of West Ilsley in Berkshire; and on the 14th of December, one year after his arrival in England, he assisted at the consecration in Lambeth Chapel, of Dr. Nicolas Fenton to the See of Bristol, and Dr. Gregorie Montaigne to the See of Lincoln.

This happy state of things was not to be allowed to last long; the Jesuits must show their cloven foot through the instrumentality of their associate Gondamar, the Spanish Ambassador. He first insinuated doubts in King James' mind, of De Dominis' sincerity; and he offered to prove him to be still a papist. "The king bound him to his assertion, and demanded evidence." Having startled the king, he next applied himself to bias the mind of the archbishop.

"Certain sly insinuations were now infused into the arch-

bishop's mind, that neither the homage which his position in the church he had forsaken, and his abilities and learning justly claimed had been bestowed on him, nor had he attained that ecclesiastical elevation to which he might without presumption, have aspired." A false report set in motion of the death of the Archbishop of York, made De Dominis apply to the king to be appointed his successor; but Gondamar's assertion that he was still a papist deterred James from either promising or denying the favour. Smarting under this disappointment, De Dominis listened to the Ambassador's proposal for a reconciliation with Rome. Gondamar immediately sent a dispatch to his master in Spain. He implored him to lose not a moment to solicit the pope instantly to transmit to him the archbishop's pardon, and to accompany it with the promise of the most exalted elevation in the gift of His Holiness to confer. As quickly as possible the pardon of De Dominis arrived, and it was accompanied with an express and positive engagement of his future elevation as a Cardinal.

De Dominis signed a recantation, with which Gondamar hurried to King James, and in a rapid uncourteous manner, presented to him the unimpeachable evidence, that "the archbishop was a papist, and that he had proved him to be one."

This was only a Jesuitical trick; but the archbishop determined to return to Rome, and applied for permission to leave the kingdom; but after having been subjected to some interrogatories which were not esteemed to have been satisfactorily answered, permission was refused. But the Archbishop of Canterbury informed him, "That for his evil carriage in those things before named, it was His Majesty's pleasure, and in his name it was denounced to him, that whereas he had been a suitor unto him for leave to quit England, His Majesty would not grant him permission, but commanded him that within twenty days next following, he should depart the kingdom, and all other His Majesty's dominions, at his peril, and never to return again."

De Dominis was so rash as to return to Rome, though still retaining his Protestant principles. On his arrival he was committed close prisoner to the Castle of S. Angelo; where he is said to have died; but in reality he was put secretly to death by torture. After death, his body was

placed in a well-pitched coffin and that into a larger one and kept till after his trial and condemnation by the Inquisition; "which was to declare him unworthy of the favour of the Holy See apostolic, to deprive him of all his honour, benefit or dignity, confiscate his goods and give him over to the *secular powers*, that he and his picture together with the books he had written *should be burned*."

His dead body was accordingly burned in the Campo di Fiori; and the following sentence put on record.

"Marcus Antonius de Dominis, late archbishop of Spalatro, most impiously bent his style against the Church of God, which had extraordinarily well deserved of him; having wounded her and stabbed her through, he so left her without cure, and wretchedly betook himself to the English altars, that thence *the swine* might the more securely grundle against the pope and Catholics. Returning home again, but no convert, his apostatic spirit he forsook not. He died (and the voice of a penitent man would he had not uttered) impenitent."

Such are the tender mercies of Rome! Notwithstanding some inconsistencies, it would appear that his renunciation of popery had been sincere; for he died impenitent, which means a Protestant; that he owed his death to the malignity of a Jesuit; and the burning of his insensible body to the spiteful and draconic cruelty of the Church of Rome; from which we may anticipate our own fate, should we be again entangled in the guilt and apostacy of Rome, within whose guilty precincts will be "found the blood of prophets and of saints," and of all who were slain on the earth" for the sake of Christ. It is, however, a source of thanksgiving and rejoicing that the days of Rome's cruel dominancy are numbered, "for in one hour will she be made desolate. All Christian people are called on by the Holy Spirit to "Rejoice over her thou heaven," or the church, "and ye holy apostles and prophets; for God hath avenged you on her! Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God that hath judged her."

THE AGGRESSION OF PAPAL AND PROTESTANT
DISSENTERS.

IN that fatal year 1829, when the late Duke of Wellington and Sir Robert Peel made England *to sin*, they made a show of protecting the United Church of England and Ireland by a clause in the bill falsely called of emancipation, which provided that no papists could hold the office of Lord Lieutenant or Lord Chancellor of Ireland. It is but a small security; but still it nominally is one. Sir Robert Peel considered it a necessary and indispensable restriction upon the aggressive propensities of Popery; all parties admit d the necessity of some restriction; and this, in the short-sighted wisdom of that parliament, was considered sufficient and final; and it was even accepted by the popish leaders themselves, as a final settlement.

The Irish Church patronage is in the hands of the Lord Lieutenant; but he is advised by the chancellor; and the exclusion clause in the act, related to every jurisdiction which the chancellor possessed, either directly or indirectly, over the affairs of the Church in her constitution and ministry, and especially in all educational trust; if both these great officers of state were papists, there can be but, small doubt of how the Protestant Church in Ireland would fare; for they are bound by a solemn oath attached to their Creed, to *persecute and destroy* the Protestant Church. Sir Robert Peel said that, "Roman Catholics would be disabled under severe penalties from advising the crown directly or indirectly, in respect to the grants of church preferments, and generally from the exercise of any influence derived from civil office, over ecclesiastical appointments. Such he said was the principal and outline of the measure so far as it concerns the removal of political disabilities."

It would appear that this further concession to the insatiable demands of Popery had been promised to the papal party in the late parliament for their joining in the factious movements by which the present ministers succeeded to power. They have not been long before they have demanded the fulfilment of the pledge; and ministers have announced their intention of giving the final "blow and great discouragement to the Church of Ireland," and to all the Protestants of the empire. Gradually, by little encroach-

ments, and stealthy movements, all the nominal safeguards which the parliament of 1829 thought would be sufficient to adopt against the incessant encroachments and the dominion of Popery, have been ostentatiously disregarded and broken down. Religious establishments under the different names of monks and nuns were prohibited by the act, but especially the existence of that most infernal society of Jesuits; yet it is notorious that the Jesuits are in the most flourishing condition in England; and that they are doing all the mischief to both Church and State which it is possible for the Devil to suggest to his most willing servants.

All the endowed schools in Ireland are under the control of the Irish chancellor, both in their management and also in the disposal of their funds. These schools, about two thousand in number, were founded for Protestant purposes; and these, with their endowments, it is proposed to throw into the power of a popish chancellor, who in turn is under the controlling influence of the priesthood of Rome, from Dr. Cullen downwards. Simultaneously with this suicidal scheme, the Jesuits have set on the political dissenters in England, to attempt by act of parliament to deprive the Church of England of her property and privileges; and to displace her from her constitutional position of one of the Estates of England.

Pilate and Herod were made friends together before the crucifixion of the Head of the Church; and now, the Jesuits and Dissenters have patched up a political alliance for the destruction of his body. The new ministers have actually carried the second reading of Sir John Trelawny's Bill, for the abolition of Church rates for the maintenance of the fabrics of the churches; that is, for the deprivation to the Church of England men, of the public worship of God. Our charity will not extend so far as to allow that "they know not what they do;" and so may plead the excuse of ignorance or even of good intentions. They know very well what they are about; they know that it will, and they intend that it shall weaken, and eventually destroy the fabrics of the parochial churches; and the wickedness and ingratitude of their conduct is increased, by the fact of their spoliation being a robbery of God.

The impudent falsehood, that the national church is the church of the minority, is audaciously held up to the un-

thinking readers of newspapers to such an extent, as to make them believe that this false assertion must be true. But let these simple folks look at dissenting and popish places of worship, and observe how small they are, and how few are the members of their congregations, compared with the number of well-filled national churches, and the absurdity of the argument for numbers would be evident to the dullest comprehension. And we heartily agree with what the zealous editor of the *English Churchman* has said on the subject: "The injustice, not to say the impudence of their attempts to place the Church upon a level with each and all of the sects, is manifest when we come to look into the statistics of the subject, which prove that whether we compare the Church with one sect or with all the sects put together, her numbers constitute an overwhelming majority; and although we should be loth to regulate spiritual matters according to a mere majority, we cannot overlook the fact, that this is an argument employed by nonconformists who boldly assume and assert that the 'Church of England is the church of the minority in England, the nonconformists being [as they falsely allege] in a majority,—an assumption and assertion founded upon ignorance and misrepresentation, and certainly contrary to the fact, as shown by authentic statistics. In the Bishop of London's speech upon church rates, it was stated upon good authority that no less than 83 per-cent. of the existing schools for the poor in this country are church schools; that of two millions of children under education, 78 per-cent. are educated by the church; that 84 per cent. of the marriages are solemnized in the church, while all the nonconformists put together—Romanists, Protestant dissenters and Jews, had only eleven per cent. (!); the remaining five per cent. not identified with any religious body, being confined to registrars' offices."

At the present moment, churchmen cannot be too wide awake; for our adversaries, the Jesuits, with their besotted allies, the Dissenters, are like roaring lions walking about, planning and plotting to devour the National Church of England and Ireland, and supposing that it would please God, in His just wrath, at our national sins, to permit the temporal destruction of the Church; have the Dissenters the incredible folly to suppose that the Papists would allow them to enjoy the fruits of their

sacrilege. If they do, the Papists would soon waken them from their infatuation; for it is the last article of their creed that *no one can be saved* out of their church; and every bishop and priest swears to compel every one to adopt their creed.

W.C.P.

PRESERVATION OF LIFE IN A COAL MINE.

THE coal mine, called Beaujoné near Leige, is about 700 feet in depth; it is worked by twelve horses, which bring up about 6000 cwt. of coal every quarter of an hour, in a strong square trunk which the miners call a *couffade*, which is suspended at the four corners by short chains, which are attached by hooks to the main chain; and upon the strength of this apparatus, the lives of twenty or thirty miners every moment depend. The consequence of being familiarized with this danger, the miners often place themselves upon the ledges that surround the trunk instead of getting into it; although this habit has cost many of them their lives, in consequence of the descending trunk coming in contact with the one coming up; and by which many have been crushed to death, or thrown off into the pit and dashed to pieces. At the mouth of the pit there is a trap-door, which with the assistance of two women, is shut down and covers it over whilst the coal is discharging, that the miners below may not receive any injury from the fall of coals.

About eleven o'clock forenoon on the 28th of February 1812, Beaujoné was suddenly inundated by the water that broke from an inclosure at no great distance; when there were 120 persons with M. Goffin, the master miner, in the mine; he might easily have effected his escape, having one leg in the trunk and his son in his hand, at the moment when the accident occurred, but he resolved either to save all his men or to perish with them. Meantime the trunk was drawn up and down with the utmost velocity with the view of saving all that was possible; but some of the miners were so selfish as to force several of the children out of the trunk in order to get into their places. Forty-eight persons were thus saved, and, seventy-two miners, with their heroic master, were left

to struggle with the water below, which was every moment increasing.

All M. Goffin's efforts were directed to encourage his men to effect a passage into an adjoining pit, called *Mamouster*. These unhappy men were separated from every living being besides, had little or no provisions with them, and the few lights which they had were every minute going out. Goffin immediatly set some of the strongest men to work to cut their way into the pit of *Mamouster*; and he encouraged his men to make immediate efforts for their deliverance. Although only two could handle the pick-axe at a time, yet in a short time they had made a passage of seven metres in length, when a dreadful explosion, caused by the detonation of the air, filled them with terror and dismay; but what was still more mortifying was the discovery that all their labour had been in vain, in consequence of an erroneous calculation. Instead of opening a new way, they had only penetrated an old mine that had been closed for a considerable time.

This mistake weakened the confidence of the men in their director; and at first they refused to renew their efforts in another direction which he pointed out. Instead of yielding obedience they gave themselves up to despair: the boys threw themselves on their knees to ask their father's blessing; whilst the father lamented the fate of their wives and other children in the bitterest terms of sorrow, from whom they now deemed themselves to be separated for ever. Although this scene of distress grieved M. Goffin to the heart; yet his fortitude never forsook him; but by his own example, he encouraged and revived their drooping spirits; and again placing himself at their head, they willingly gave themselves up to his directions. They had scarcely commenced their second operation for cutting their way into the *Mamouster* than indistinct sounds at a distance saluted their ears, revived their hopes, and gave them a faint view of deliverance. But in consequence of hunger and exhaustion, and after making three several attempts to penetrate the masses that separated them from life and light and all that was dear to them, they again suspended operations and gave themselves up as lost. The prayers and reproaches of Goffin however once more induced them to resume the axe. Ever since the second day

their lights went out, partly from the want of oxygen in the air, and partly from accident, and they were now in total darkness, after they had advanced twelve metres in the way of their deliverance.

During this anxious time these poor men's sufferings from hunger and thirst were most intolerable; some of them became delirious; others devoured the candles which they had concealed; whilst others, rather than drink the infected waters of the mine, forced themselves to drink their own urine; others, to whom the pangs of hunger had become intolerable, were eagerly watching for the death of some of their comrades, to cut up and devour his dead body. Happily for some of them whose sufferings were most acute, nature offered them a friendly balsam by an overwhelming sleep, which considerably refreshed them.

Nothing in the meantime that could be done for their deliverance outside, the mine was neglected. Although it was well known that *Mamouster* was the only opening by which it was possible that any communication could be effected with the sufferers, yet the space between them was unknown. Happily the zeal and activity of the prefect was seconded by all ranks; more than a hundred horses, with fresh gangs of labourers, were constantly relieving each other; and as it was believed that the engineer had hit upon the geometrical point to which their labours were directed to ensue success, the men worked with the utmost alacrity; and they had at least the pleasure to distinguish the sound of the pick-axe *within*, answering to theirs *without*. At length, after an interval of five dreadful days, passed between hope and fear, each party had the inexpressible joy of meeting each other in the land of the living.

As soon as the deliverers could make themselves understood by the sufferers, enquiry was made how many of the latter were alive, and the reply was that there were seventy-two alive. In order to prevent any inflammation of the air, their deliverers had been some time at work without any lights; and not to expose the sufferers to any fresh danger, and to prevent any bad effects either from *air* or *fire*, every imaginable precaution had been taken; but from the inlet of air into these caverns of death, such a detonation marked the moment when the communication between them and the other pit was opened, as produced a proper equili-

brium. Several physicians and others were collected on the spot; who ordered wine and broth to be administered: and after having been warmly wrapped up in wollen rugs &c., they were laid upon straw, and when taken up were habituated by degrees to the light and the external air.

Though Goffin was one of the most exhausted; yet he was the last to come out. As an instance of the levity and gaiety of the *Liegeois* character, the first words uttered by young Goffin on seeing his mother after these six days terrible absence, were "*Ah mother! what, are you not married again, yet.*"

COURTSHIP—A LESSON FOR THE YOUNG.

(Continued from page 223.)

THEY are to be married soon. Martha goes two or three times a-week with her mother to superintend the furnishing of that comfortable little house, which is soon to be her own. There is the studio, where she means to bring her work and sit beside her husband while he paints; and the tiny drawing-room, with the very easiest of couches for dear Frank, when he is tired—she never thinks of herself; and the little bookshelf full of choice volumes, his favourites, and therefore hers; and, above all, "The book;" neither would have thought the house complete without that. Well might Martha declare that she was the happiest girl in the world! never heeding her sister's laughter, and answering the silent pressure of her lover's hand with a blush and a tear—such tears as we shed in our deep joy, and are far more eloquent than words.

We turn away lingeringly from this sweet picture to contemplate one of far different character. Ellen went on "trying her power," as she called it; and it was a mighty power either for good or for evil, for Philip loved her with all the devotion of his passionate nature. Could she really prize and yet trifle with his affection? It seems a strange contradiction, but nevertheless it was so. Chilled by her reserve, her caprice, her well-feigned indifference, Philip sometimes doubted the fact. He grew restless and unhappy; and, had he loved her less, the chain that bound them toge-

ther would long since have been fretted and worn away. Ellen knew just how far she might go. She irritated and quarrelled with him for the pleasure of making it up—a false excitement, always dangerous, and often fatal to real affection—nay, we are half tempted to question the possibility of the two existing together; that a woman can love, and yet give pain, and grieve, and eventually, perhaps, *humble* the beloved one. The consequence of all this was, that Philip, wholly engrossed with one object, neglected his profession, and Ellen's triumph was her lover's ruin! Every one spoke of his devotion; but it was to her, and not to his business. Both had forgotten the future in the present. Ellen's father was a prudent and worldly man, but shrewd and kind-hearted nevertheless. When he had first given his consent to his daughter's engagement, things were different, and Philip's excellent temper, together with his habits of steady perseverance, were as good as a fortune in the old man's opinion. He never guessed the cause of the change that had taken place; but its effects, with a long and far from satisfactory conversation with Philip's employer, made him interfere, at length, and the young man was forbidden the house, at least for a season.

The lovers met together for the last time; Ellen was pale, surprised, and agitated; she blamed Philip, and not herself; and endeavoured to conceal the deep love and pity which mingled with her chagrin and disappointment.

"Oh Philip!" exclaimed she; "and is this to be the end of all?"

"God forbid;" replied the young man, earnestly.

"Only say you love me, Ellen—that you will trust me again—that you will stay a few short months—and you will see how differently I will act. I will win you yet, my Ellen! But speak to me, my dear one!—give me hope. Tell me that you do not hate and despise me—that you will yet be mine."

Ellen trembled. Oh, if she had but obeyed the first impulse of her woman's heart. If she had confessed that she had been in fault. If she had given him now, in the hour of his bitter humiliation, the comforting assurance of her love and sympathy. If she had counselled and strengthened him with kind words of future exertions. Instead of which, she stood apart speaking mere sentences of course, in

cold and measured terms; and even upbraided him for the misery she had helped to bring upon them both, while she reminded him of her father's prohibition. Philip turned away despairingly.

"God bless you, Ellen!" said he. The expression of his face startled her. She flew after him, and met her father at the door.

"Poor Philip!" said the old man, kindly, as he took her hand. "Do not weep, my dear child; he will be the wiser and better for this lesson all his life. I do believe he is a good lad, only careless; but he will grow steadier, and you are both young enough to wait. You did not make any rash promises, I hope?"

"No, father," said Ellen, who was beginning to think herself a very dutiful daughter. Only she wished she had spoken kindly to him.

"That was right," observed the old man, approvingly. "I shall keep my eye upon him, and have no doubt of his going on well."

That night Ellen could not sleep; the pale, sorrowful face of her lover haunted her strangely and incessantly. When she arose the following morning her eyes were red with weeping; and in answer to the affectionate inquiries of her sister the proud girl confessed, with bitter sobs, that she was afraid she had not behaved as she ought to poor Philip.

"Why not write and tell him so?"

Ellen started at the suggestion, but the letter was written notwithstanding. It was affectionate—self-upraiding—and blotted with tears—but Philip never received it! He had left London by the last train on the previous night, for Manchester, where his parents resided. The next account they heard was that there had been an accident—one of those fearful accidents, the details of which are full of such harrowing misery, and that Philip was among the victims. Poor Ellen: her pride was not compromised after all—he died, and never knew how much she loved him!

How sudden death startles the slumbering conscience, and awakens it to agony and remorse. How it brings back the memory of unkind looks and bitter words, of all that we have done of evil, and left undone of good, and when it is too late either to efface or atone for the past. Oh, saddest of all sentences—*too late*!

We leave our gentle readers to find out the moral of the foregoing facts for themselves, and beseech them to listen to its warning.—*The drawing-room Magazine.*

AN EXTRAORDINARY MARRIAGE CASE.

THE *Daily News* published in extenso the proceedings before the Civil Tribunal in Pau, in an action for nullity of a marriage contracted by a young Frenchman with an English girl, under circumstances on the part of the latter of amazing impudence, fraud, and ingenuity; and gave the following clear summary of the whole case:—

“From time immemorial, in matters of love and matrimony, the daughters of Albion have been represented as the prey of the foreign spoiler; it is the ‘sallow sublime sort of Werter-faced man’ who in the ‘Fudge Family’ or out of it, has been fatal to the peace of the British spinster. The ‘blanche meess’ is the legitimate victim of gentlemen copious in beard, rich in ribands and crosses, but scantily furnished with cash balances at their bankers. This time the tables are turned, the wrongs of British womanhood are avenged, and we behold a Gallic gentleman becoming the prize of an English adventuress.

“The facts of the case, which, eliminated from the mass of irrelevancy with which it is the nature of a French process to encumber them, are somewhat as follows:—Miss Alice Ellen B——is the heroine of the tale, and M. Cheri de X——its hero. For some mysterious reason the parties throughout are only designated by the initials of their surnames. As ‘B’ may quite as probably stand for Brown or Butcher as for Belgrave or Bellamont, the lady, it may be, is a gainer by this reticence. Let us call her ‘Ellen,’ and her lover ‘Cheri.’ In the autumn of 1856 Madame C——, a resident in Pau, came with her husband to Ledbury in Worcestershire. Ellen’s father was, and it seems still is, a small farmer, occupying land in the neighbourhood of that town. That they were people of sufficiently humble position is plain, from the fact that one sister was barmaid at an inn in Worcester, and another in service with a private

family in the same town. Madame C——, an invalid, wanted a companion; Ellen was recommended for the place, and proving qualified, returned with Madame C——to Pau, where she remained till October, 1857. It was in the June of that year that she first saw M. Cheri. Cheri was the only child of a gentleman of ancient family who owned land in the immediate neighbourhood of the old capital of Berne. The grandfather of Cheri was physician to Louis the XVI.; his uncle, in the days before the great revolution, had been an officer in the body guard of Charles X.—then M. D'Artois. The family was better than the estate. A chateau, 120 acres of land, including woods and vineyards that yielded annually 70 barrels of wine—such was the property of the old Bearnais gentleman. Cheri, the hope of the house, had been well educated: the bar was his profession, the post of *Sous-Prefet* the ultimate bound of his ambition, and the not improbable reward of his industry. Such were the parties.

“In June, 1857, they first met. It was the day of the *Fete Dieu* at Pau. Since that Easter morning when Petrarch at Avignon first beheld his Laura, and long before, the festivals of the church have been the trysting time for lovers. Cheri going to Madame C——’s to witness the procession from a window, saw the young Englishwoman, was introduced, and fell in love. It was a genuine passion—of that there can be doubt. As long as Ellen remained in Pau the lovers met frequently, almost daily. When, in the October of 1857, the girl returned to Ledbury, an active correspondence was kept up. Cheri’s passion grew with absence; he could no longer conceal his attachment from his father, and desired his consent to the union. This consent the old gentleman naturally enough declined to give, till satisfied as to the lady’s means and position. Cheri’s grandmother was deputed to make the necessary inquiries. The letter which she wrote to the young lady is a model of polite yet business-like frankness. The exact position of her grandson is stated with entire unreserve, and a similar confidence is requested, in return. This request was complied with, and this frankness responded to, by a letter which was a very masterpiece of fraud—a tissue of base lies from one end to the other. This daughter of a small farmer, with one sister a housemaid and the other a barmaid, with no property in the world, and

no expectations except a probable legacy of 30*l.*, assured the French lady, by return of post, that she had 4000*l.* in ready money—a garden and two fields which would sell for 900*l.* more—a large fortune coming from an aunt—three sisters all well married, one to a physician, another to a barrister, and a third to a chemist; her *trousseau*, she added, was all ready, nothing was wanting except that her beloved Cheri should come to England and make her his. These plausible and wicked lies were believed. The old gentleman was satisfied; Cheri started for England with a friend, who, like himself was utterly ignorant of the language. The marriage was celebrated at Ledbury with imposing splendour. The Worcester barmaid acted the physician's wife with brilliant success, and took the young couple to and from church in her own carriage—in all probability the surreptitious loan of the ostler. An odd little circumstance occurred with regard to the parson's fees. They were paid by a cheque on Coutts's signed by Ellen only. The cheque was returned, but only, it was said, because it wanted the husband's signature. This being supplied, and no more heard about the matter, Cheri was, of course, confirmed in his belief as to the balance of 4000*l.* Besides, how could he doubt? There was a railway receipt (forged) for his wife's luggage, which had been sent on to the Paddington Station—enumerating among other articles a pianoforte and two horses, one white and the other black—particular pets of mamma's, her own wedding gifts to her beloved child. Had Cheri been disposed to doubt, here was proof to confirm an infidel; but he was all hope, and confidence, and love, and away he whirled with his Ellen to spend the honeymoon at Malvern.

“At that charming retreat a little hotel bill for 50*l.* was soon run up, payment was asked, and a cheque on Coutts's tendered and taken. When presented for payment, the short answer was “no effects.” The undaunted Ellen was not beaten yet. Producing a mass of papers, which she made Cheri and his friend believe to be title deeds, she induced that unhappy friend himself to go up to town to present the dishonoured cheque in person. Then the bubble burst; the faithful Achates had a narrow escape of being arrested. The luckless Cheri was committed to Worcester Gaol as a foreign swindler. Had it not been for the zealous and disinterested exertions of almost the only performer in this strange

tragi-comedy who is not anonymous, and whose name it is right to mention to his credit—M. Brunier, of the Panton Hotel—there is no saying how poor Cheri's troubles might have terminated. Rescued by M. Brunier's exertions, he hastened back to Pau. The woman had the audacity to follow him there and claim him as her husband. The father, acting under legal advice, served her with a citation to show cause why the marriage should not be annulled.

"The cause came on to be tried before the Civil Tribunal at Pau. The facts came out substantially as we have stated them, nor was there much difficulty in the application of the law. The express provisions of the Code Civile, art. 170, left the matter entirely free from doubt. On the general principles of jurisprudence the rule may be taken as settled, that the validity of marriage, except in cases of polygamy and incest, is to be judged of by the laws of the country where the marriage ceremony is celebrated. According to this rule, as the marriage between Cheri and Ellen was celebrated in England, and regular according to the law of England, there would on the general principles of jurisprudence have been no possibility of declaring it void. But the 170th Article of the French Code substitutes express legislation for the vagueness of general rules, and declares positively that a marriage celebrated abroad between French subjects, or between a French and a foreign subject, shall be void, or voidable, in the same cases as they would be if celebrated in France. Now, a marriage contracted in France, by any Frenchman under the age of 25; is ipso facto void if celebrated without the consent of the father. Cheri was under 25; his father the Court found, and rightly found, had never consented to the union, for consent obtained by fraud is no consent in law; and the tribunal was therefore enabled, without violating the strict letter of the law, to pronounce a judgment which was certainly in entire accordance with the equity of the case. The marriage was adjudged to be void, and Cheri was declared to be free from the consequences of the contract into which he had been so scandalously entrapped. Had this young Frenchman been a mere fortune-hunter, the satisfaction caused by this result would have been, of course, considerably modified; but this was not so; the case on his side was one of sincere attachment. Even when writing from the prison at Worcester to the

woman from whose fraud he knew himself to be suffering, he declares it is she and not her fortune that he has married ; that his own means are sufficient for their maintenance, and that he has nothing to ask except that she will tell him the whole truth. Such is this very singular case. Who is Miss Alice Ellen B——, of Ledbury ? The name ought to be known, not, indeed, for honour, but for infamy. The state of the French marriage law which has thus been disclosed can hardly, it may be hoped, operate as a warning, for we cannot believe that there is another Englishwoman to be found who would disgrace her country by such a base and unwomanly fraud as that which was practised on this young French gentleman by Miss Alice Ellen B——, of Ledbury."

THE LIGHT OF A CHEERFUL FACE.—There is no greater every-day virtue than cheerfulness. This quality in man among men, is like sunshine to the day, or gentle, renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humour. As well might fog, and cloud, and vapour, hope to cling to the sun-illuminated landscape, as the blues and moroseness to combat jovial speech and exhilarating laughter. Be cheerful always. There is no path but will be easier travelled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness. It may at times seem difficult for the happiest tempered to keep the countenance of peace and content ; but the difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us as providentially as good—and is a good, if we rightly apply its lessons ; why not, then, cheerfully accept the ill, and thus blunt its apparent sting ? Cheerfulness ought to be the fruit of Philosophy and of Christianity. What is gained by peevishness and fretfulness — by perverse sadness and sullenness ? If we are ill let us be cheered by the trust that we shall soon be in health—if misfortune befall us, let us be cheered by hopeful visions of better fortune—if death robs us of the dear ones, let us be cheered by the thought that they are only gone before, to the blissful bowers where we shall all meet, to part no more

for ever. Cultivate cheerfulness, if only for personal profit. You will do and bear every duty and burden better by being cheerful. It will be your consoler in solitude, your passport and commendator in society. You will be more sought after, more trusted and esteemed for your steady cheerfulness. The bad, the vicious, may be boisterously gay and vulgarly humorous, but seldom or never truly cheerful. Genuine cheerfulness is an almost certain index of a happy mind and a pure, good heart.

FIXEDNESS OF PURPOSE.—When a child is learning to walk, if you can induce the little creature to keep its eyes fixed on any point in advance, it will generally “navigate” to that point without capsizing; but distract its attention by word or act from the object before it, and down goes the baby. The rule applies to children of a larger growth. The man who starts in life with a determination to reach a certain position, and adheres unwaveringly to his purpose, rejecting the advice of the over-cautious, and defying the auguries of the timid, rarely fails, if he live long enough, to reach the goal for which he set out. If circumstances oppose him, he bends them to his exigencies by the force of energetic, indomitable will. On the other hand, he who vacillates in his course, “yawing,” as the sailors say, towards all points of the compass, is pretty sure to become a helpless castaway before his voyage of life is half completed. There can be no question among philosophic observers of men and events, that fixedness of purpose is a grand element of human success. Weathercock men are Nature’s failures. They are good for nothing. Better downright pig-headed obstinacy than eternal vacillation; better wilful blindness to danger, however menacing, than the hesitancy which is for ever weighing the possibilities of defeat against the chances of victory. The men of action, whose names are written imperishably on the page of history, were men of iron. Silky fellows may do for intrigue; but the founders, and conquerors, and liberators, and saviours of empires have all been of the warrior metal. No human being who habitually halts between two opinions, who cannot decide promptly,

and, having decided, act as if there were no such word as fail, can ever be great. Cæsar would never have crossed the Rubicon, nor Washington the Delaware, had they not fixed their stern gaze on objects far beyond the perils at their feet.

Notices of Books.

SHORT TRACTS FOR MOTHERS. (Wertheim.) From I. to VII. are very good tracts, intended to instruct mothers on the following subjects—Give an account of thy Stewardship; Praying mothers; In the morning sow thy seed; Shine as lights in your family; Parental affection; And cast thy burden upon the Lord. They are short, well intended, and will do good.

MARRIAGE WITH A DECEASED WIFE'S SISTER (Batty) by Rev. H. W. Simpson—2nd edition, price 8d. Some of the very best of the numerous pamphlets on this subject. It gives "a short and plain argument to prove that marriage with the sister of a deceased wife is forbidden by scripture; and that the relationships that are prohibited, whether they be created by consanguinity or affinity, i.e. by blood or marriage—fall under the same rule, and are equally forbidden? We strongly recommend it to our readers as both concise and convincing.

I AM NOT FIT. (Wertheim.) Or a common excuse for neglecting the Lord's Supper, is a dialogue between a clergyman and his parishioners, who deals with the subject in the right way; and succeeds in removing the usual scruples that prevent many from approaching the Lord's Table.

NICODEMUS, OR THE BESETTING SIN, we cannot recommend, as the author is not sufficiently explicit on the subject of being "born again."

THE EYE-SERVANT AND THE SERVANT OF CHRIST CONTRASTED. (Wertheim.) Is good, and will be useful to such servants as choose to read it. It is in the form of a diary, by a good and an eye-servant; and the contrast is well drawn.

CONSIDER HIM. (Wertheim.) Is a very good discourse on our Lord's temptation in the wilderness, and exciting our thankfulness for his constant sympathy with our temptations and sufferings; and conveys some very good lessons.

CITY THOUGHTS. (Wertheim.) Are good practical observations on such homely subjects as the Omnibus; The Royal Procession; The Bookstall; the Dust Heap; London Shops; The Postman: which are all that have as yet reached us. They are in small tracts, (6s. per 100); they are intended for giving away, and are well-calculated to do good, as they convey many useful and practical lessons for humble life.

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A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from page 232.)

By proclamation on December 26th, 1677, several highland noblemen embodied their vassals to the number of 8000 men, and rendezvoused at Stirling, where they were joined by 2000 lowland militia; and the whole were placed under the command of the Earl of Linlithgow. This decisive step alarmed the Covenanters and their secret instigators; especially as there was a division of the Irish army lying ready to be transported across the channel; and of the English in Northumberland, in case they should be wanted. As the Covenanters were totally unprepared for such a military incursion upon their preaching stations, which were by act of Parliament called, "rendezvous of rebellion," their chiefs intended to go to London to

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persuade the king to draw off this formidable danger ; but the Privy Council hearing of their intention, issued a proclamation to prohibit any, save traders, on their lawful callings, from leaving the kingdom. And knowing the complicity of the Duke of Hamilton, they ordered him to attend on the Committee of Council, which was to sit at Glasgow, and to receive and obey their orders ; but he excused himself under the plea of ill-health.

In a letter to Bishop Patrick, Dr. Hickea, afterwards Dean of Worcester, and who was then chaplain to the Duke of Lauderdale, says, that “the *fanatics*, that is, the Covenanters, have been underhand encouraged to this height of insolence, by some malcontent lords,” whom he names, viz. : the Earls of Rothes, Kincardine ; the Duke of Hamilton ; the Earls of Cassilis, Roxburgh, Queensberry, and Callander ; all of whom “take this wicked course of fomenting *the fanatic faction* to rebel, because (forsooth) they have not the chief administration of affairs.” In their hatred of Lauderdale, these whig noblemen had insinuated to the bishops and clergy, that Lauderdale was a secret enemy of the church. Of this, Dr. Hickea entirely exonerates him, and says, “The duke will not let slip the opportunity of doing God and the church, the king and his country, all that service which *a most loyal subject, faithful minister, and zealous churchman*, can be imagined to do.” And he adds, “if my lord were not true to the church, I would not tarry with him three days.”

It was credibly reported that the whigs designed to murder the two archbishops, some of the other bishops, and also some of the ministers of state ; the Council, therefore, resolved to bring Mitchel, who had attempted to

shoot Archbishop Sharp, to trial. His trial lasted four days, and it was "one of the most solemn criminal trials that had been in Scotland these three hundred years." The principal proof against him was his own confession, which he made to Lord Rothes, who drew it from him under a promise, but without authority, of his life being spared; this unauthorized promise would have been sustained, had he complied with the conditions; but when he retracted, and denied his confession, then the Privy Council revoked the promise of life given him. The jury unanimously found him guilty, and he was sentenced to be hanged. "Yet Mitchel had *never been executed*, but for the *repeated threats* the government and ministers of state met with, of *being assassinated themselves*; and the execution was *so far* from being at the instance of his grace, the Archbishop of St. Andrews, as Burnet maliciously states, *that he moved in council to have him reprieved.*"

The trial and execution of this true son of the Covenant, have occasioned the greatest possible amount of Presbyterian sympathy; and they attempt to conceal his crime under the cloud of dust which they have raised against the Council, but especially against the primate. The Rev. Dr. Burns expresses his horror at a mass of depravity which, he says, is not to be found in the history of any other European country; *but he altogether ignores the fanatical depravity* of this "Scots worthy," who was a type of the whole community; and he shows his union of sentiments with him by calling him "poor man," "poor Mitchel," &c. &c. which is in effect to say, God speed to his murderous purpose; and it is a plain vindication of that article of the Covenant which binds its followers to *extirpate*

the episcopal order. But he altogether overlooks, and homologates the "mass of depravity" which that document led to, and of which Mitchel was a true exponent.

Lauderdale had brought an overwhelming force to bear upon the covenanting district from three points, from Ireland, from Northumberland, and at home from the northern counties who were halted for the present at Stirling. Against these the rebel Presbyterians could not make any head; and notwithstanding the spiritual thunders of Welsh, and the other "vagrant preachers," to rouse their hearers to "fight the Lord's battles," the Covenanters could not be induced "to draw to a head." The highlanders were quartered on the disaffected landlords, who suffered considerably in their property. These active measures produced a temporary calm, and "the highland host" was removed; but they are said to have carried off vast quantities of plunder.

In a report by the presbytery of Ayr to the Archbishop of Glasgow, the clergy complained of the connivance of the nobility and gentry of that county, with itinerant preachers and their followers; that the disorders entirely flow from these preachers; and that the garrisons are not sufficient to protect the clergy from the assaults to which they were constantly exposed.

In March, 1678, the Council sent up the Earl of Moray and Lord Collington to give the king that information on the state of affairs which they could not convey in their despatch at same time sent. The king approved of all they had done; and thanked them very heartily for their careful suppression of field conventicles, "which we, as well as our laws, think the rendezvous of rebellion; and

the refusing of the heritors to suppress them, did justly oblige you to look upon these shires as in a state of rebellion." The king directed the Council to relieve the western nobility of the law-borows, and other oppressive bonds; and directed all the forces, except the guards, to be disbanded. Thus says our author, "by the misrepresentation of the whig opposition, all the benefits that had accrued from the late vigorous measures were overturned at once; and the Covenanters being left without any efficient military check, immediately renewed their turbulence, and the field conventicles became as common, and as numerous as before." Soon it became necessary to raise a new body of men, and a convention of the estates was held to vote the supplies, for one regiment of infantry and a few squadron of cavalry. The Presbyterian party have clamoured violently against their being called on to pay the tax that was imposed by the estates to pay these soldiers; but no sympathy whatever has been shown for the churchmen throughout the whole kingdom, who were called upon to pay it for the suppression of a band of rebels confined in extent to a mere corner of the diocese of Glasgow. The established church submitted to every ordinance of the Government with the dutiful obedience of Christian men and loyal subjects; whereas the Presbyterians first gave occasion for the severe measures of Government, and then raised a clamour about tyranny and oppression, which has been re-echoed by their successors to this day, against the bishops and clergy of the established church, who silently suffered every species of persecution and indignity at the hands of the Covenanters.

The whig Lords in opposition to Lauderdale, began now

to encourage and protect field meetings in other places than the diocese of Glasgow, and several were held in the neighbourhood of Perth. Towards the end of the year 1678, a schism broke out among the Presbyterians, which their own authors ascribe to the cess imposed by the convention of estates; but which, in truth, was the result of their own principles; for the younger ministers would not be restrained by their seniors. The ministers that had accepted the indulgence were as much the objects of the hatred and misrepresentation of the "vagrant ministers," in order to bring the indulged ministers into contempt with their own congregations; and these ministers were called "Kingsland's curates." At some meetings of the older ministers, the younger ones set all discipline at defiance; and they themselves were beginning to feel the effects of their division and separation from the church, which had now become their punishment. The fiery young ministers of the Covenant now disturbed the meetings of their seniors on Sundays; and ejected them from their pulpits, and preached inflammatory sermons against the indulged, whom they called "dumb dogs, that could not bark."

Dr. Cook, a Presbyterian, says, "The Presbyterians themselves were split into parties; one division of them cleaving to the indulged ministers, another declaring against them, warning the people not to attend to them, and *poisoning their minds by the most fanatical and rebellious tenets*. The efficacy and the security of a regular government were at an end; the nation was torn by faction, and vast multitudes attributing all this to the bishops, and particularly to Sharp, who was regarded with peculiar abhorrence, considered themselves warranted to proceed to

customary to billet three soldiers on any one who refused to pay his assessed tax, until it was paid. Three soldiers were billeted on a farmer in London hill, and they slept in the barn; on the morning of a field-meeting that was to be held in the neighbourhood, the barn was broken open and they were murdered in cold blood, as a worthy preparation for the conventicle. The numbers that attended the conventicles, and the audacity of the Covenanters seriously alarmed the Council; religion assumed the reality of armed rebellion; and under the pretence of preaching the Gospel, the conventicles were, in reality, fields for military drill; and the handfuls of troops that were sent against them, were often encountered and repulsed; the Council, therefore, authorised the adoption of force, and offered rewards for authentic intelligence.

These fighting saints could not have become so outrageous, had they not been secretly instigated and protected by the great men who were in opposition to Lauderdale's government. Such were the feudal powers of the nobility and gentry, that they could at once have suppressed the nuisance by their patriarchal authority over their tenants and servants *if they had chosen*; and their declaring their inability to do so, clearly marks their complicity with them.

The next scenes in this history of the triumphant effects of the cunning craftiness of the Jesuits and their disciples, the true presbyterian descendants of Andrew Melville, are the murder of Archbishop Sharp, and the rebellion of Bothwell Brigg; but which must be postponed till our next number.

THE MORAL SHECHINAH.

BY THE LATE RIGHT REV. GEORGE HICKES.

[George Hickes was born at Newsham in Yorkshire in 1642; was rector of St. Ebbes, Oxford; afterwards vicar of Allhallows, Barking, London; and dean of Worcester, 1683, from which he was ejected on his refusing to take the oaths to the Prince of Orange's government in 1689. He was consecrated Bishop of Thetford by the non-jurors. He was domestic chaplain to the Duke of Lauderdale, and accompanied his grace into Scotland when he was Prime Minister to Charles II., where he wrote *Ravallac Redivivus*; True and impartial account of Archbishop Sharp's murder; and fanatical moderation, or unparalleled villainy displayed. He died in 1715. The following discourse was delivered in Bow Church, Cheapside, July 11th, 1682, on occasion of the anniversary of the "Yorkshire Feast," and it is dedicated to the Stewards.—Ed. C. W.]

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 32.

THE good or bad success of men's undertakings, depending very much upon the knowledge of the end for which they are to act, it must needs concern all Christians to get right and clear notions of the GLORY OF GOD, which Christianity asserts to be the supreme end of all human actions; and which, though men generally pretend to understand, yet it is very certain, from many men's inconsistent practices, that they are grievously mistaken in the notion of it; or if they are not, that they act against their understandings and consciences, in acting so contrary to, while they pretend to act for the GLORY OF GOD.

Wherefore, in discoursing upon these words which propose the glory of God unto us, as the supreme end of all human actions, I shall (1) first endeavour to explain the true notion of it—(2) I shall make a general division of human actions into their several sorts; and show under each sort, how they are to be directed unto it, as unto their chief end; and (3) I shall show what we must do, and how we must behave ourselves in our present solemnity, that we fall not short of the apostle's rule; that *whether we eat or drink; or whatsoever we do, we must do it to the GLORY OF GOD.*

1. In order to explain the true notion of God's glory, I must desire you to take notice, that the first notion of God's glory in the Scripture, is a *physical notion* for the visible appearance or manifestation of Himself by fire,

light, clouds, brightness, and other meteorous symbols of His presence; and that the other notions of His glory, or of glorifying Him which occur in the Scriptures, do, as I shall hereafter show, generally allude and refer unto this; or which, I say, consisted in the *visible* appearance or manifestation of God by fire, light, clouds, and such like glorious signs of His presence, of which there are several examples in the Old Testament.

As of His appearance to Moses in a flame of fire in the bush (Exod. iii. 2); which was "altogether on a smoke, because the Lord descended upon it in fire" (Exod. xix. 18); and the sight of the glory of the Lord, "was like devouring fire on the top of the mount." (Exod. xxiv.) So again, "For the *cloud* of the Lord was upon the tabernacle by day; and fire was on it by night in the sight of all the house of Israel." (Exod. lv. 38.)

Again, "And on the day that the tabernacle was reared up, *the cloud* covered the tabernacle, namely, the tent of the testimony; and at even there was upon the tabernacle, as it were, the appearance of *fire* until the morning." (Numb. ix. 15.) "And the glory of the Lord abode upon mount Sinai; and the *cloud* covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like *devouring fire* on the top of the mount in the eyes of the children of Israel." (Exod. xxiv. 16, 17.)

Thus, also, the cloud was wont to appear at the door of the tabernacle. "And the Lord appeared in the tabernacle in a *pillar of a cloud*; and the pillar of the cloud stood over the door of the tabernacle." (Deut. xxxi. 15.) And in the Holy of Holies, "I will appear in the cloud upon the mercy-seat." (Lev. xvi. 2.) At the dedication of the temple, "when the priests were come out of the holy place, that *the cloud* filled the house of the Lord; so that the priests could not stand to minister because of *the cloud*; for the *GLORY of the Lord* had filled the house of the Lord." (1 Kings viii. 10, 11.)

In the first chapter of Ezekiel you may read of other splendid appearances whereby God manifested His presence; as by appearances like the colour of amber, crystal, sapphire, and the colours of the rainbow; together with the appearance of fire with brightness round it. In these

splendid and glorious appearances, God was wont to manifest His special presence among the Jews; and the manifestation thereof was emphatically called the GLORY OF THE LORD, as it is in Exodus xxix. 43. At the door of the tabernacle "I will meet with the children of Israel, and the tabernacle shall be sanctified by MY GLORY."

After God had told Moses again and again, that His Presence should go with him; then, saith he, "I beseech thee, show me thy glory;" i.e., some glorious token of thy presence. . . . And He said, "Thou canst not see my face; for there shall no man see me and live. . . . Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by." (Exod. xxxiii. 18—23.) Again, "Then a *cloud* covered the tent of the congregation; and the glory of the Lord filled the tabernacle." (Exod. xl. 34.) "And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people; and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat." (Lev. ix. 23.)

I could produce many more texts out of the Old Testament, to show how the manifestation of God's presence by such splendid and glorious *signs* was called *His glory*; but I rather proceed to show how it is alluded and referred unto in the New; as in Romans ix. 4, when the apostle, speaking of the Israelites, saith, "To whom pertaineth the adoption and the glory," or the visible manifestations of the presence of God. So in Hebrews ix. 5, the cherubims, under which God appeared, are called, "the cherubims of glory;" and Romans i. 23, speaking of that unworthy manner in which the Gentiles and the followers of Simon and Menander, who complied with them, represented the majesty of God, he says, "They changed the glory;" i.e., the presence, or appearance of God, which never was exhibited but by fire, light, and such like things, without any manner of similitude, "into an image made like unto corruptible man, and to birds and beasts, and creeping things."

So John i. 14, "The word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the

only begotten of the Father ;" *i.e.*, the ETERNAL WORD, as St. Ignatius calls Him, came in our flesh and dwelt in it, as God did in the Jewish Tabernacle ; and we by His wonders and wonderful holiness, and other signs, perceived His presence in it ; the presence as of the only begotten of the Father, full of grace and truth.

Here you see the presence and manifestation of the Godhead in the body of Christ, is allusively called His glory ; and in like manner, the appearance of God in the primitive Christian church, by the gift of the Spirit, and the extraordinary sanctity and patience of the Christians, is called the glory of God in Revelation xxi., where the Christian church is mystically called the New Jerusalem, and the Tabernacle of God in which He dwelt among men. And this holy city, wherein God was so conspicuous in the wonderful graces which He shed upon the Christians, " had no need of the sun nor moon to shine in it ; for the Glory, *i.e.*, the presence of God did lighten it, and the Lamb was the light thereof."

In like manner, the presence of Christ in His ministers, is called His glory : " If any do inquire of Titus he is my partner ; or if our brethren be inquired after, they are the messengers [the apostles] of the churches and the glory of Christ." (2 Cor. viii. 23.) And, accordingly, the manifestation of Him in their works, doctrine and eminent sanctity is also called His glory. " Hath given us all things pertaining unto life and godliness through the knowledge of Him that hath called us to glory and virtue." (2 Pet. i. 3.) The revelation of God unto the world by the gospel, is called by St. Paul, " The light of the knowledge of the glory " (2 Cor. iv. 6) ; by St. Paul, *i.e.*, of the manifestation of God in the face of Jesus Christ ; and in 1 Pet. iv. 14, those that suffered for Christ, are said, in allusion to the SHECHINAH, to have the glory and Spirit of God *to rest* upon them ; because, as I conceive, God appeared as eminently in their confessions and sufferings, as if His glory had descended upon them in lambent fires, and rested upon their heads. According to this explication of the text, when our Saviour foretold the crucifixion of Peter, " He spake, signifying by what death he should *glorify God.*"

By this time you may perceive that the glory of God,

from signifying the Shechinah, as the Jews called His visible presence, comes to signify His presence or manifestation any other way ; but more especially in the words and actions of men, according to which metaphorical sense, to glorify signifies in the general, *to manifest or evidence God*. In this sense, the Father is said to glorify the Son, and the Son to glorify the Father ; in this sense, also, our Saviour said of the sickness of Lazarus, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And, according to this sense, the Gentiles and Gnostics are charged by the apostle ; "That although they knew God, yet they glorified Him not as God ;" and because he that praiseth God doth, in an eminent manner, manifest, evidence and set Him forth ; therefore, saith He, in the Psalmist, "Whosoever offereth Him praise, *glorifieth me*. Hence, I conceive, it came to pass that the tongue by which we publicly confess and acknowledge God, and declare the infinite worth and excellences of His blessed nature, came to be called by the name of *glory*, as in Psalm lvii., "Awake my glory ;" and in cviii., "I will sing and give praise with my glory ;" which, in the other translation, is exegetically rendered, "with the best member that I have."

But more especially, and to come nearer to my purpose, in this very sense we are said to glorify God, *i.e.*, to confess and acknowledge God, or to make Him appear in our works ; as in that emphatical place in St. John, where our Saviour told His disciples, "Herein is my Father glorified that you bear much fruit ;" and that of the apostle to the Corinthians, "Ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's." Hence, you may perceive that the glory of God in the moral signification in which it is proposed for the supreme end of all human actions, hath a near alliance and reference unto the phrase in the physical sense thereof ; for as in this, it signifies the visible manifestations of God in fire, light, clouds, and other refracted colours ; so in that the invisible manifestation of Him in the course of men's lives. So that the sense of my text is plainly this ; "Whether you eat or drink, or whatsoever you do, do all to the *manifestation* of God. Let Him appear in your conversation ; make public recognition of

Him in your lives; and so order all your affairs, and behave yourself in all your actions, that the world may see that your souls are possessed with a due sense of Him, and that He is in you of a truth.

To this purpose, saith the apostle to the Philippians, "Approve the things that are excellent, that you may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Christ Jesus unto the glory and praise of God." So true and exact is this analogy between the physical and the moral glory of God, that every righteous person who lives in obedience and subjugation to His laws, and walks as a child of light, does as effectually declare and set forth God and His special presence, in himself unto the world, as if the cloud of glory which filled the house of the Lord, constantly surrounded His temples; or, as if men should behold God speaking unto him face to face as He did unto Moses, as a man speaketh unto his friend.

What the Psalmist said of the heavens, may be truly said of divine and heavenly men; they declare the glory of God; they set forth His power, wisdom, and goodness, and all His other adorable perfections; they visibly bear His image in being conformed unto the likeness of His Son; their holy lives are a comment upon His blessed nature; and they preach Him continually by their example. In a word, as the apostle said of the stars, they are the visible epistle of Christ to the world, written not with ink, but with the Spirit of the living God; they are the light of the world, burning and shining lights; and they so shine before men, that they may see their good works, and be brought in like manner by the benefit of their example to glorify their Father which is in heaven.

(To be continued.)

A ROMANCE OF THE PEERAGE; OR, THE ORIGIN OF THE DUKES OF LEEDS.

THE world has been recently much edified by the alleged perversion of the late Duke of Leeds to the "Mother of Harlots," by one of those sleight of hand tricks by which

she tempts men to drink of the cup of her sorceries. The secret of this perversion, however, is in the simple fact of the late duke having been "unequally yoked" with a popish lady, who engaged a priest and a sham bishop in her plot. At the exact moment, betwixt the cessation of consciousness and the absolute death of his grace, she introduced her co-conspirators to the duke's bedside, when he was incapable of either assenting or dissenting from their mummeries. During this state of perfect unconsciousness they allege that they confessed and absolved him; gave him extreme unction, and received his insensible body into the Roman schism. That is, they received the body after the soul had departed from it; the shell without the kernel; the shadow without the substance; and this *hocus pocus* they call receiving "into the Catholic Church" and "conversion!"

Perhaps a brief account of the origin of this nobleman may not be uninteresting to our readers; for, notwithstanding the signs and lying wonders with all the deceivableness of unrighteousness of Bishop Briggs, his priest, and the Duchess of Leeds to boot, the Duke of Leeds died a true, reformed Church of England-man, and therefore a member of the Catholic Church of Christ. When the Papists, in the British dominions, called themselves Catholics, they merely designate the name of a sect or denomination; for they are no more the Catholic Church, than London is all Great Britain; or the eye is the whole body.

In the year 1539, when London Bridge was covered with houses, overhanging the pent-up turbulent stream; and as if the ordinary dangers of life were not sufficient, that men should, out of their ingenuity, invent new ones, desert *terra firma*, and, like so many beavers, perch their dwellings on a crazy bridge; Sir William Hewitt, citizen of London, and clothworker, inhabited one of those temptations of Providence. His only child, a pretty little girl, was playing with a servant at a window over the water, and fell into the rapids, through which, even in our times, it was counted a feat to shoot. Many a one beheld the fearful sight, in the helplessness of terror, without dreaming of venturing into the stream. But there was one to whom the life of the perishing child was dearer than his

own, and that was the apprentice of Sir William Hewitt. He leaped into the water after his youthful mistress, and by the aid of a bold heart and a strong arm, bore her in safety to the shore, and he had his reward. Years rolled on, and each succeeding one brought wealth to the father, and grace and loveliness to the noble-minded daughter. Such was the fame of her beauty, that even in that aristocratic age the gallant and far-descended chivalry of the land were rival suitors for the hand of the merchant queen of hearts. But fairer in her eyes was the apprentice cap of the daring youth who had snatched her from the whirling waters than the coronet of the peer; and with the single-minded disinterestedness of a genuine woman, she gave to her untitled preserver, Edward Osborne, the hand and heart which the Earl of Shrewsbury, the heir of the lofty house of Talbot, had sighed for in vain. Well did her lover vindicate her choice. Edward Osborne was a nobleman born of God's creation, not man's. He rose, by successful industry, to the highest honours of that city whose merchants are the paymasters of the rulers of the earth. And from the city beauty, to whom faith and love were dearer than titles and wealth, and the merchant 'prentice, who perilled his life as frankly in the cause of the helpless, and for the sake of humanity, as ever did high-born youths for fame and glory and golden spurs, descends by a lineage more noble than if he had sprung from the most heroic stock of crowned robbers that ever troubled the world with their achievements — George William Frederick Osborne, Duke of Leeds.

CHURCH PRINCIPLES.

1. *The Doctrine of Christian Baptism.* Masters.
2. *The Two Holy Sacraments,* by the Rev. John Boudier, Canon of Worcester. J. H. & J. Parker.
3. *On the Church.* Anonymous. Masters.

It ought to be a source of great thankfulness to all true churchmen and lovers of their country, that the subject of the two sacraments is now attracting so much of the attention of both the clergy and the laity of the Church of

England. By the incessant efforts of the Gorhams, the Ryles, the Records, and such like, the doctrine of Christian baptism was taught to be a mere rite or ceremony, without signification and without efficacy. But the blasphemies and heresies of these and other men drew men's attention to the subject; and from the real source of all Christian doctrine—the Bible—the champions of the faith have triumphantly established the true doctrine as taught by our Lord and His apostles, and traditionally by the whole church from their day to this. Men's passions and opinions have obscured the church's doctrines in different ages; but the formularies of our own and of every church in the world have preserved them, to be again restored when the faith of the church is strengthened.

Here are three excellent tracts on church principles; and we wish they were in the hands of all the laity; for they would carry conviction to the heart of any reasonable person whose mental eyes have not been utterly put out by the perusal of the blasphemous trash which has been so industriously circulated on the doctrines of the two sacraments, especially the first.

Of themselves the sacraments have no natural virtue; but, by the institution of God the Almighty, they have been made the *effectual means* of conveying to us the blessings attached to each of them, and which are suspended upon them. By the first, that is baptism, we are *called* out of the world and *elected* into the family, household, city, or Church of God, and therefore an apostle exhorts us to "make our calling and election sure." We are *adopted* as the children of God, and made heirs of the kingdom of heaven; and in a different degree God has said to each of us at our baptism, as He said audibly from heaven on Jesus at His baptism, Thou art my *adopted* son or daughter, in whom I am well pleased. We are, in our baptism, *justified*, or we receive remission of original sin. We are then *regenerated* or born anew in Christ—spiritually into His family or Church, as we had been physically born by our natural mothers into the family of our natural father; then God became our Father, the church our mother, and Christ our elder brother; in baptism also we are sanctified, made meet for the Master's service, made saints, and relatively holy.

The former of these tracts and the first part of the second are on the doctrine of holy baptism; and they both show precisely that baptismal regeneration is the doctrine of both the Holy Scriptures and also of our own church. The former says, "One of these great and essential ideas is suggested by the words '*born again.*' A new birth suggests to our minds at once that we are made *children of a new family, members of a New Man.* By our first birth we enter into the natural family of Adam, we are made members of the first man. In like manner, guiding ourselves by the analogy to which our Lord's words expressly point, we learn that by our New Birth we enter into the spiritual family of Christ the Second Adam, we are created anew in the Second Man, we are regenerated in Christ, we are made members of the New Adam. *This membership with our New Divine Head, the Eternal Son of God Incarnate, is one great essential idea belonging to the doctrine of our New Birth. We become members of the Second Man.*"

The second part of Mr. Boudier's tract is on the doctrine of the Christian sacrifice in the Eucharist, or the sacrament of the Lord's Supper. As all the animal sacrifices in the patriarchal and Levitical churches were *typical* of the grand and only sacrifice of the death of Christ, so the sacrament of the Lord's supper in the Christian church commemorates and "shows forth" the sacrifice of Christ, which has been offered up *once* for all. Christ destroyed neither the law nor the worship of God, which was from the beginning by sacrifice; He only changed the materials or the oblation of the sacrifice from flesh and blood to bread and wine, which He called His own body and blood, because they were ordained to represent them. There is, therefore, no communion with God, but by partaking of the sacrifice offered to Him; for says an old author, "Communion with God, is by communion with Christ; communion with Christ, is by communion with the Bishop or Priest; communion with the Bishop or Priest, is by partaking of His altar; that is, of what is offered there; and if there be no sacrifice offered there, there can be no communion" with God.

The third tract is on the church; and it is particularly well calculated to instruct wiser people than tract-readers; for on the nature and constitution of the church, there is a most profound ignorance among all classes of society.

What can show this lamentable fact more conspicuously than the constant practice of a certain great personage and her whole court attending the presbyterian worship when she visits her highland palace. No doubt it will be by the advice of her ministers, for, politically, she can do no wrong; but this wrong doing of her ministry is without excuse, as the church is close at her door; and nearer still to the Prince of Wales, who is also following out this sinful course. Ministers are no doubt seeking popularity by this advice; but what popularity they may acquire in Scotland, they may lose in the larger and more important kingdom of England. We regret that we cannot afford room for a longer extract from this excellent tract than the following:—

“And thus the outward and visible constitution of the church has been continued in this original form ever since the days of the apostles to our days. And concerning the external constitution, we may say, with certainty, that it is appointed by divine wisdom and authority; for the apostles were acting with the commission of Christ, and with the guidance of the Holy Ghost.

“Hence it is plain, that no man has any right or power to interfere with this invisible constitution of the kingdom of Christ. All that we may do is, to remedy and reform the abuses, which, through the weakness and sinfulness of man, may, from time to time, rise up in the administration of this constitution.

“It is also plain, that they who have originated sects independent of the church, and then have supposed and said that those sects are branches of the church, have been acting in profound ignorance, and in great presumption, however well they may have *meant* to act.

“For there is no single hint or trace in the Holy Scripture, of any other way or method, for the continuance of the church in the world, than that which the apostles established, namely, by continual succession of ordination from themselves. All other ways are only of man’s device; all other societies are merely human associations of individuals.

“And out of the church, there are no certain sacraments; there is no revealed plan of salvation.”

If, as we suppose they are, these two tracts, Nos. 8

and 9, are fair samples of the series, we can with perfect confidence recommend them to our readers of all sorts, even to a certain great personage herself; and she would then discover that presbyterianism is but an established sect of dissenters from the church universal; it is merely a "human association of individuals."

THE CONSTITUTIONAL PRESS.

A Review of Politics, Literature, the Church, the Drama and Fine Arts. New Series. London: Otley & Co. Price One Shilling.

THERE certainly is a tide in the affairs of men which, if taken at the full, leads to profits and honours; and the proprietors of this first-rate monthly periodical have seized the lucky moment of re-action, for propagating sound doctrine both for the political and the religious world. But the contents of this work are not confined to this subject alone; there is an agreeable variety, comprehending strictures on the drama and the fine arts, and popular tales. One of considerable interest, entitled, "Hopes and Fears," by the celebrated author of the "Heir of Redclyffe," is now in progress, and bids fair to be very entertaining and interesting, as all that lady's works are. To the lovers of the drama the biography of Charles Kean will be much liked, especially by those Etonians who so recently honoured him with a public dinner. In the August number the first paper of a political novel, entitled, "Ladies and Leaders" appeared; and if the remainder of it be equal to the first number, it will be of absorbing interest. It comprehends all the leading men of the political world under appropriate names; and of the first part Clamberwell House, or Cambridge House is the scene of one of Lady Brandoncourt's receptions, in which a number of Whig celebrities are introduced; the said lady, being no less a person than Louis Viscountess Palmerston. A very important man in the licensed victualling trade is also introduced into "the gilded saloons of Clamberwell House," the editor of a morning newspaper, under the genteel name of "Jock M'Grunt, the

they would be unwilling to accord much respect to the distinguished writer. From the paper on "The Low Church Party" in the June number, we make the following extract, but the italics are ours. "It is," he says, "the Low Church teaching within the very walls which weekly resound to the purified doctrine of our Liturgy, and is, nevertheless, out of harmony with those sublime services, which has tended to scatter the sheep of the fold, and to deteriorate in popular estimation the claims of the Church of England, against which we protest."

The author of the paper under our notice writes :—"Every one of experience is aware that there are some clergymen of Low Church views who have not scrupled to alter the offices of the Prayer Book, in order to suit their own private convictions. Both the prayer for the consecration of the water in baptism, and the thanksgiving for the regeneration of the baptized child, have been left out; and there have been analogous mutilations of the Burial Service, by men holding ministerial responsibilities in the Church of England. Such *treachery* to the most sacred trust, with which a man can be invested, is surely a *most serious offence*."

Again: "We have spoken plainly and perhaps severely, respecting the views and conduct of the Low Church party, because we feel that they have been lowering the status of the church. We do not deny to them the possession of both zeal and sincerity, but these have been unfortunately misused. Their reckless sacrifice of the plainest doctrines of the Prayer Book, has been a principal cause of the Romanising of a few, which is so much to be deplored; and the chief leaders in that direction have been seceders from their own ranks who have recoiled too violently from their previous error. Let our strictures, however, be understood as warningly pointed at those of the clergy, whose lamentable weakness and want of information, have so lamentably contributed to undermine the foundations of the church. They were watchmen appointed to guard the Ark, and they have proved so faithless to the solemn trust, that the people have not known where to look for its distinctive outline. The Prayer Book which is constructed for supplying nurture and growth to the Christian from his cradle to his grave, has been shorn of its strength and virtue, by their glosses and misrepresentations. A scheme of theology, *the invention*

of yesterday, has been substituted by them, for that fabric of holiness which the apostles originally constructed, and the Reformers afterwards repaired and restored."

We beg to recommend this periodical to our political and religious friends, as a safe guide to both.

THE TESTIMONY OF HOLY SCRIPTURE CONCERNING BAPTISM.

I. My first remark on the pages of Scripture which speak of baptism was this, that according to the commandment of our Lord, and the practice consequent thereon of His apostles and their ministers, this sacrament was immediately and invariably administered to all who believed the gospel-message preached to them. The natural inference from this fact, when we add thereto the *a priori* probability we have already ascertained, that the blessings of Christianity would be conferred through external means, is, that such baptism was the instrument whereby the blessings preached were conveyed to those who, hearing the word, believed it. The most striking illustration of this is the case of Philip the Evangelist, and the Ethiopian eunuch. "Philip," we are told, "preached to him Jesus." We are not expressly informed of any particulars; but the context proves that *baptism* must have been brought prominently forward, and its necessity enforced, for, upon the first sight of water, he exclaims, "See, here is water, what doth hinder me to be baptized?" How is it possible to interpret this circumstance in any other way than that the eunuch, being desirous of deriving to himself the benefits of the work of Christ, sought the application of that which Philip had taught him was the appointed means? He sought baptism, and his request to be baptized was complied with.

But it may be asked, "Is not faith the appointed means by which we derive to ourselves the benefits of Christ's work? To meet this difficulty, it will be necessary to

draw attention to the two-fold character of that work; whereby it will be seen that a certain part of its resultant benefits belong to faith, as a natural and necessary consequence; while another part, though, indeed, given only to, and receivable only by faith, are, nevertheless, quite separable from it, and, in fact, only pertain to believers in one, i.e., the Christian dispensation.

Man, though originally created in innocency and uprightness, was, nevertheless, "of the earth, earthy"—"natural, nothing beyond a living soul"—"a little lower than the angels." (1 Cor. xv. 45—47; Heb. ii. 7.) But His Creator evidently designed that this should not be His ultimate condition. By Himself, in the person of the Son, taking human nature into the Godhead, He designed to render it "heavenly," "spiritual," "a quickening spirit;" and man, a being "crowned with glory and honour, and set over all the works of God's hands" (Heb. ii. 7), angels not excepted. (1 Cor. vi. 3.) All this man was to attain by union with the humanity taken into union with the Godhead in the person of the Son. In all this there is nothing of sin, atonement, or forgiveness.

By the fall of man, however, a new (though not unprovided-for) element was introduced. The sufferings and death of the incarnate Son became necessary, as an atoning sacrifice to God, and also their application in forgiveness to the repentant and believing sinner, as a preliminary step to the originally contemplated exultation of his nature, first in the manhood of the Son, and then in that of His brethren. And further, the very manhood assumed by the Son needed renewal, so that the change of resurrection was necessary, while otherwise incarnation might have sufficed to bring out the second Adam—the first-born of the new creation. (1 Cor. i. 18; Rev. iii. 14.)

It is true that, as the case has been, atonement and exaltation have been so blended, that practically and devotionally we cannot, may not separate them. But, doctrinally, we may, to a certain extent, regard them as distinct; and then we shall see a striking twofoldness in the whole matter. The Lord's atoning work—comprising His whole life in the flesh, His obedience, sufferings, and death, was a work done by Him, whose external and objective results enabled the Father to change the relations

of enmity between Him and His creatures into those of reconciliation; and which, the Lamb having been slain before the foundation of the world, could be, at all times, the ground of all men's justification, who believed in God, and relied on His promises. A man's faith in this reconciling act of God, therefore, whether promised beforehand, or declared afterwards, at once admits him into the reconciliation it effects, removes him from the sphere of judgment into that of grace—in a word, justifies him.

This part of Christ's work is, therefore, appropriable by faith alone: for its effect is but an external change in man's relation with God. But the other part—the exaltation of his humanity which was brought through resurrection and glorification, was a work done *in* Him; He was the first in whom it could be wrought; all others must derive it from Him, and this they can only do, since it inheres in Him, by themselves becoming partakers of Him, one with Him; He dwelling in them, and they in Him. (Col. ii. 12; 2 Cor. xiii. 5; John xv. 4, &c.) This impartation of Himself to believers on Him, though only made to faith, and received, digested, and assimilated by faith, would, according to our preliminary considerations, take place, not in "a naked, incorporeal manner," but through "the garb of sense." We may, therefore, suppose the baptism is the initiatory means of this impartation, even as the Holy Communion is its continuing and sustaining channel. And this conclusion is confirmed by the term "Baptism into Christ" (See 13, 15), which can mean nothing but admittance into Christ by baptism. Baptism is the door into Christ, as Christ is the door into God.

By which image we may the better be able to appreciate the propriety of so many great and various blessings being predicated by one so simple rite. If baptism be the door by which faith enters into Christ, we may not measure the glories of the palace by the insignificance of its doors.

II. I have, in the second instance, noted the important place held by baptism in the apostolic epistles. Consider, for instance, the 6th chapter of the epistle to the Romans. The apostle has hitherto been speaking of the justification of the Christian, his acquittal from past sin, and being counted righteous before God, through Jesus Christ our Lord. The fall, and its consequences, he declares, have

but enhanced this mercy; for "where sin abounded, grace did much more abound." So much for the past: but then comes in the question for the future. "Are we to continue in sin, that grace may abound?" Is this process of sinning and justification to be ever going on? for the mere forgiveness of past sin is no safeguard against its committal for the future. Not so, says the apostle, "How shall we, who are *dead to sin*, live any longer therein?" And how are we dead to sin? By being made one with Him who died and is alive again; whose death was a death unto sin, whose life is a life unto God: so that we may also reckon ourselves dead unto sin, and alive unto God in Him. And how are we made partakers of His death unto sin? "Know ye not that so many of us as were *baptized* into Jesus Christ were baptized into His death?" By baptism we are thus joined to Christ, admitted "unto Him;" so that throughout this, and the 8th chapter, we are spoken of as "in Him." Because, baptized into Him, we are dead with Him to sin, and need live no longer therein. Notice also St. Peter's use of baptism. In Noah's flood "eight souls were saved by water." The antitype of this is, He tells us, that "Baptism doth now save us," "by the resurrection of Jesus Christ" indeed, as the source and fountain of its efficacy; but still it is baptism, as the instrument, which saves us.

I would next refer to the 10th chapter of the 1st of Corinthians. St. Paul wishes to show that the Jewish Church was the type of the Christian—that he may go on to show the history of the former to be an example for the latter, its transgressions a warning for us. And how does he effect this? By showing that the Jews had the type of the Christian Sacraments. Their passing through the Red Sea was the type of baptism; their feeding on the manna and drinking of the water from the rock, that of the Holy Communion. This alone would show the important position held by the sacraments in St. Paul's mind: but let us consider farther the type of the passage of the Red Sea as significant of baptism. The Red Sea was the watery partition which intervened between the land of Egypt and the wilderness which led to the promised land of Canaan. Egypt being the symbol of the flesh, the waters of the baptism are thus represented to us as the place where we pass out of the flesh; and if out of the flesh, then into the

spirit. But they were "baptized unto Moses in the cloud," as well as "in the sea;" and so we are "baptized into Christ," not only "in water," but, "in the Spirit," whose symbol the cloud was. While, as the same waters which saved them destroyed the king of Egypt and all his hosts, so in baptism are we freed from those spiritual powers which reign in the regions of the flesh.

In this part of my argument, most appropriately I may notice the fact, that the whole body of the baptized are always addressed in the apostolic epistle by the terms peculiar to the Christian standing. Elect, raised with Christ, one with Him, members of His body, sons of God, partakers of the Holy Spirit, &c., are applied indiscriminately to the whole body of those addressed, even though at the very time accused of grievous sin. St. Paul cannot better warn against fornication than by reminding his hearers that their bodies are members of Christ and temples of the Holy Ghost. "Shall I then take the members of Christ and make them the members of a harlot?" How completely foreign such a view as this is to the preaching of those who deny baptismal grace, and is of itself almost sufficient to show the difference between their mode of thinking and that of the apostle. R. H.

(To be concluded in our next.)

A LADY RESCUED FROM A CONVENT.!

IN our last American news it was stated that great excitement had been caused in New York at the rescue from a convent of the daughter of the Hon. J. L. Starr. The following particulars of the affair are taken from the *Detroit Tribune*:—

An English gentleman of wealth and taste, who has recently been honoured with a seat in one of the Queen's Provincial Cabinets, has been for some years past residing in Montreal. Prior to this period he lived in England. He had an only daughter, a young lady of uncommon beauty and remarkable intelligence. Upon her mind and person everything that parental love could dictate and wealth procure was lavished. She was sent to the best schools at Paris, where for several years she was engaged in pursuing her studies under the best instructors, and where she

attained astonishing proficiency, becoming a thorough classical scholar and a most perfect linguist. But in the prosecution of her studies she very naturally fell under the influence of Romanists, who compose the large majority of those engaged in teaching, as well as the other professions in Paris. The doctrines of 'the Church' were sedulously inculcated, and she was urged to separate herself from the world and to join the sisterhood of a convent. All this was kept secret from her parents who knew nothing save the rapid progress which their beloved child was making in her studies, and noted with admiration her development into beautiful womanhood.

Some weeks ago they arose one morning to a terrible revelation—to sorrow, almost to despair. Their daughter was not to be found in her room. But upon the table was a brief note informing them that she deemed it her duty to renounce the world and become a nun; and that she hoped they would be reconciled to her renunciation and not attempt to follow or discover her, as it would be useless. It was evident that the influences which had been set at work upon her susceptible mind at Paris, had followed, and that by the wonderful secret police system of the Romish Church she had been traced from place to place, and the ecclesiastical officials informed of her history, position and tendencies. . . . The mother became well nigh distracted. The father satisfied that she had been wrought on by malignant influences, and urged to the point of compulsion to take a step of the consequences of which she could know little, resolved to recover her if possible. In an excited condition, bordering almost upon frenzy, he set to work.

Application was first made to the highest ecclesiastical functionary at Montreal, the Romish Bishop. In that city is a convent of Grey Nuns. The father suspected his daughter had been taken there. He went to the official, announced his loss and the object of his visit, implored his assistance, and offered anything which he might see fit to ask, even if he took his entire estate. The ecclesiastic expressed great sympathy with the father, declared that the convent was open to his inspection from top to bottom, and assured him that if he knew where his daughter was, he would gladly restore her to the arms of her sorrowing parents. But no daughter was found in the convent. Subsequent events, however, revealed the fact that she was hidden at

that very time in the convent, and that the prelate knew it. . . . By means which only parental love, aided with money, could devise, he ascertained for a certainty that his daughter had been sent either to Detroit or to Toledo, that she was sick and wasting away, and desired to return to her parents, being heartily tired of convent life, but that she was kept in durance. He hastened to Detroit, arriving here a week ago last Sunday morning. He recollected that a gentleman whom he had met in England years before, resided here, and to him he applied for aid. His manner was strange, and he was evidently distressed and anxious. A kind offer of assistance in any secret difficulty opened his heart, and the story was soon told. He urged haste, as he was fearful that his daughter's keepers might discover how close he was upon her track, and she might again be removed beyond his knowledge and reach by the secret agency that had thus far succeeded in eluding the keen sight of a father's love. It was ascertained that day, that a Romish lady of considerable position in one of the sisterhoods of the Church in this city, was about to leave for the east on the morrow, and it was resolved to watch her. At the same time the father was sent on to Toledo with letters of introduction to prominent and efficient gentlemen there.

The cars were watched by the officers, daguerreotype in hand, the following morning as they left for the east. The lady whose expected journey had excited the suspicion and the scrutiny went on, but she was without a companion. Disappointment waited upon the anxious father here, but only to sweeten his joy and surprise at Toledo. In accordance with the plan fixed upon in this city, the father waited upon the superior of the convent of Grey Nuns at Toledo, informed her in elegant French that he was a foreign tourist taking the statistics of the convents in this country, and would like to ascertain the date of its foundation, the name of its superior, the number of its inmates, and other facts of interest, and would desire further, personally to inspect its departments.

Disarmed of all suspicion, the lady led him through the convent and gave him the desired information. But among all the sisterhood he could find nowhere his daughter, and, heart-sick, weary, and dispirited, he was about to leave, when the superior asked if he would like to see their school of orphans. Certainly—and into the room he was ushered.

In passing a side door, which was partly open, his quick glance discovered his long-sought daughter stretched upon a sick-bed.

In a moment he sprang to her bedside and clasped her to his arms. She was so wasted, says his letter to his friend in this city, that he could scarcely recognise his beautiful child of six weeks before. She in her turn was overjoyed to see him. He immediately turned upon the superior, who stood transfixed with astonishment, and vented upon her his long pent-up feelings. He fairly trembled with rage, while he caused her to tremble with fear, as he poured forth a torrent of denunciations upon her head. She stammered out an excuse to the effect that she was only obeying the orders of her superior at Montreal, of which convent hers was a branch, and that she had no discretion in the matter. But the father was too full of joy to waste time in bickerings there, with his sick child in his arms, and so, receiving a portion of her clothing, hastily gathered up by the affrighted nuns, he left the convent with the prize which he had been seeking day and night for six weeks, with an agony of anxiety that only parental love can experience. A carriage was in waiting with friends to whom he had been introduced, and to whose residence the party repaired. A telegram was dispatched to the heart-broken mother at Montreal, who was worn down with sickness and suspense.

By easy stages the invalid daughter was conveyed to Saratoga, where a letter just received, announces a halt for restoration and health.

From a letter addressed to the *Quebec Commercial Advertiser* we learn that the father is the Hon. J. Leander Starr. He says :—

“When I vented my long pent-up anger on the woman Blondin (who is the superior of the convent at Toledo), she replied ‘Don’t blame me, sir. Why did not Bishop Charbonnel tell you where your daughter was; he knew all about it. Your daughter will tell you so. I acted only under the orders I received.’ When I asked her from whom those ‘orders’ emanated, she replied, ‘My ecclesiastical superior;’ and when I demanded who her ‘ecclesiastical superior’ was, she replied, ‘I will not tell you;’ but if I had to go over the same ground again I would act differently. Now, the question is, who is the ecclesiastical superior of
Branch of the Grey Nuns of Montreal, at Toledo?

"One remark more. I am finally and conscientiously convinced, that had even another week elapsed without finding my daughter and rescuing her, her illness would have led her to the grave; and that her parents would have dragged out a miserable existence in all the agony of doubt and uncertainty, for ever, of the fate of their beloved child."

THE FIVE POINTS.

To the Editor of the 'Church Warder.'

"Openshaw, Manchester, Aug. 20, 1859.

"SIR,—I am in receipt of your last number of the 'Church Warder,' and thank you. If W. C. P. (whoever that sapient reviewer may be) continue his criticisms on my little book, be so good as not to forget to send me the numbers of the 'Church Warder' in which they shall appear.

"We are thinking of bringing out a third edition of the 'Five Points;' and before going to press, I should much like to see what *modern* opponents have to object against the doctrines of free and sovereign grace, in order that I may have an opportunity of giving those gentry the *coup de grace* in my new edition.

"Yours faithfully, WILLIAM PARKS."

[We have inserted Mr. Parks' letter as above; and "the sapient" W. C. P. will receive the overwhelming stroke with that fear and trembling which is incumbent on him to feel from the pen of such a self-conceited predestinarian as the author of the "Five Points;" the chief feature of which is blasphemy; for in it God, who is love, is represented as worse, more false, more cruel, and more unjust than the devil himself. According to Mr. Parks' scheme of the divine dealings with mankind, one in twenty of them are elected; and nineteen in every twenty are reprobated. The elect shall be saved do what amount of evil they will; and the reprobate shall be damned, although "they were righteous before God and walked in all the commandments and ordinances of the Lord BLAMELESS."]—ED. C. W.

Notices of Books.

A Letter to the Members of the Methodist Society, in the Parish of Wrawby, from the Clergyman of the Parish. Masters.

MR. WEST urges six different reasons against the Methodist schism, and urges as many reasons for their return to

their mother church, whose arms are ever open to receive them. The first is, "the duty of all Christians to dwell together in unity;" for he says "at present we are *not* dwelling together in Christian unity. We never assemble together for common united worship; we are living in open separation and disunion; we worship the one God apart from each other; we are members of separated and independent societies. . . . Is there the shadow of any scriptural authority for this separation amongst the professors of the Christian religion? Can you point out to me one single sanction for it in the New Testament? Can you shew me one single example in which there were, in the same town or place, *separated congregations*, living under different and independent spiritual rulers, and so *worshipping God apart?*"

2. The second point I beseech you to consider is, that the church is a divine institution, and that therefore you ought not to forsake it.

3. The third point on which I entreat your calm consideration is this; the divine command which is written in Hebrews xiii. 17, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls."

4. Another point I wish to bring before you is this, that *your ministers have no spiritual authority whatever*. They may have natural eloquence, and so be able to move your feelings on the great truths of divine revelation, and to gather a congregation; but they have *no lawful appointment, no ordination, no spiritual authority*.

5. So long as you remain in separation from the church, *you can never know that you have either of the sacraments of Christ*.

6. I have only one other point to beg your earnest consideration:—*You are acting contrary to the principles of Mr. Wesley*.

This tract is written with mild persuasive eloquence; it is calculated to do much good; and if it only convince one willing heart in the parish of Wrawby, Mr. West has not written in vain, but he shall save a soul from death, and shall wipe from that convert, the sins of schism and division. Under each of these heads, the author argues the subject of it in such a way as will bring conviction home to contrite spirits; and we wish it success.

THE
CHURCH WARDER,
And Domestic Magazine.

No. CLX.

OCTOBER, 1859.

Vol. XIII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from p. 264.)

It was surmised by Government, that at this time the Presbyterians had some dangerous projects in contemplation, in which they were encouraged by some noblemen that kept themselves in the background; the field Covenanters being only "the under-spur-leathers;" whilst there were traitors in the court at London, who were encouraging the field-meetings. To complain of those traitors, and to warn the king of his danger, the archbishop resolved to take a journey to court; but previously it was necessary that he should return to St. Andrew's. He crossed the Forth on Friday, May 2nd, 1679, with his daughter, and slept at Kennoway that night; and on Saturday morning they continued their journey.

There were twenty-seven conspirators engaged to effect the archbishop's murder, and they elected John Balfour, of

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Burley, as their captain; "who," says Mr. Sharp, "was a ferocious enthusiast, although he was reckoned one of the most religious; he was a little man, squint-eyed, and of a very fierce aspect." There were three roads by which the primate might have travelled; therefore, the conspirators were divided into three companies, each party taking one of these roads, so as to make sure of his murder, which had been long premeditated by the Presbyterian leaders. On the same day, these conspirators intended also to have murdered Mr. Leslie, the parish priest of Ceres, and Mr. Carmichael, the sheriff substitute of the county of Fife.

Thirteen of these murderers took the same road as the archbishop, and assaulted him on Magus Moor, not far from Gilston; and they said they looked on this meeting "*as a clear call from God to fall upon him.*" Between eleven and twelve o'clock, his grace's coachman observed the murderers pursuing at full speed, and he called to the postilion to drive faster; but he was prevented by one of them (Henderson) overtaking and wounding him, and cutting the hams of his horses, which occasioned the coach to stop. The others coming up, one of them fired into the coach, and wounded the primate, two inches below the right clavicle; and the pistol was so close to his body, that his gown was burnt. Other shots were fired; and Russell, opening the coach door, commanded him to come forth, calling him "Judas, a dog, betrayer of *the godly*, and a persecutor of Christ's church;" and saying the blood which he had shed was crying to heaven for vengeance on him; and then wounded him in the region of the kidneys. With the disgusting, canting slang of the sect, Russell said, "they had slain him for the glory of God; and he declared before the Lord, that it was for no particular interest, nor yet for

any wrong that the primate had done to him ; but because he had betrayed the church, like Judas, and had wrung his hands these eighteen or nineteen years in the blood of *the saints* ; especially at Pentland, of Guthrie, Mitchell and Learmouth ; and that they were *sent by God to execute His vengeance* on him this day."

The archbishop replied, he had never injured any one, nor any of them in particular, and he begged them to spare his life ; but they said, there could be no mercy shown to a Judas, and a traitor to the cause of Christ. He came composedly out of the carriage, and said, calmly, "he did not know that he had ever injured any of them, but if he had, he was ready to make reparation ; he besought them to spare his life, and he would never trouble them for that violence ; but prayed them to consider, before they brought the guilt of innocent blood upon themselves." But the unrelenting murderers exclaimed, "He must die, and receive the reward of his apostacy from, and enmity to, the *people of God*." "Well, then," he said, "I shall expect no mercy from you ; but promise me to spare my poor child ; and for this, Sir, give me your hand ;" offering his hand to Balfour ; "for I know you are a gentleman, and will save my life ; but I am gone already, and what needs more ?" Instead of answering this appeal, Balfour started back, and by a mighty blow of his sword, cut the primate's wrist more than half through.

Both Wodrow and Dr. Burns, minister of Paisley, his editor, most malignantly and falsely say that the archbishop could not be prevailed on to pray, and that there were no signs of contrition in him. These were fabricated to blacken his memory ; but he did, at that awful moment, not only pray for himself, but for his murderers too. He requested

a short space for prayer. This favour was denied him by the godly assassins, who answered, that "*God would not hear the prayers of such a dog* ; and he need not pray, for he *was in hell already* ; and falling on his knees, he prayed, "*Lord forgive them ; and I forgive you all ; Lord Jesus receive my spirit.*" Whilst he was praying for himself and his murderers, they cut at his hands furiously ; and Balfour gave him one tremendous blow above the left eye, when he fell forward and died. Not content with his murder, the blood-thirsty villains cut and hacked the back of his head, on which they inflicted sixteen wounds after he was evidently dead. In effect, says the Report to Government, "the whole occipital part was but one wound ;" and some of them, to exhibit their spite and malignity, stirred his brains with the points of their swords ; and pieces of his shattered skull and brains were found on the ground some days afterwards. They then robbed the carriage and made off ; and the historians that eulogise and approve of this parricide, strain at a gnat and swallow a camel, by affecting indignation, that the murderers are accused of robbery.

Two attempts on the life of the primate had previously been made by the Covenanters, from which he had happily escaped ; but this successful attack was accompanied with such circumstances of atrocity as must shock every mind not sunk in depravity. Yet no Presbyterian that I have ever conversed with on the subject, would admit that the death of the primate was a *murder* ; but they maintained that it was a laudable and lawful act of justice. He that says good speed to a murderer is a partaker in his sin. Wodrow glories in it ; his editor, an established Presbyterian minister, approves of the deed ; Hetherington, a free kirk minister, says, "his death may be justly viewed as an instance of the

retributive justice of God;" and Cruickshanks, a Presbyterian historian, says, that "the actors could *not* therefore be charged with murder, nor the action be esteemed any other but an extraordinary execution of the law of God, against such a capital offender. . . . It is obvious that . . . he met with the just reward of his deeds, and God was righteous in the providence."

Of the primate's character, a contemporary says, "I can justly, and on good grounds, say, that he was a most reverent and grave churchman, very strict and circumspect in his course of life: a man of great learning, great wit, and no less great and solid judgment; a man of great council, most faithful in his episcopal office, most vigilant over the enemies of the church, and most observant of performing the duties of divine worship, both publicly in the house of God and privately in his own family. In a word, none could deserve better the place and dignity of primate of all Scotland."

In acquainting the king with this sacrilegious murder, the council said, "Your Majesty may easily consider whether we have been *needlessly jealous* of the cruelty of that sect that is, by our enemies, said to be so unnecessarily persecuted by us; and by which, and *the many late murders* committed upon your soldiers and others for doing your service, your Majesty may, and we may certainly conclude these of that profession will be insatiable, till by crimes and cruelties, they do all that in them lies to force your Majesty from your royal government; this being the natural product, not of their humours, *but of their principles*, out of which these flames will undoubtedly arise, that will consume even those who accuse the necessary zeal of your servants, as illegal, oppressing, of tender consciences; albeit *we never straitened*

the liberty of any religion save that which dissolved the principles of human society, and unhinged your Majesty's royal government." In reply the king wrote a long letter with his own hand to the Privy Council, in which he expresses his abhorrence at the barbarous effects of the Presbyterian principles.

The murder of the Archbishop was a prelude to the rebellion of Bothwell Brigg, which shall be narrated in next month's number.

THE MORAL SHECHINAH.

(Continued from page 270.)

Having now explained the true and genuine notion of God's glory, which the Christian philosophy proposes for the extreme end of human actions, I proceed, in the second place, to make a general division of human actions into their several kinds, that I may the better show under each kind, how we may make God, and the sense we have of His infinite Majesty, and of our duty to Him, appear in all our actions; or how we may direct all our actions to His glory, as unto their supreme end.

For as Cicero saith, "There is no part of our lives, whether we be employed in public or in private matters, in business belonging to the law, or to our domestical affairs; whether we have to deal with ourselves alone, or whether we have to deal with others, but it is attended with certain duties; in the constant performance of which, we make it appear to all the world, that there is an eternal and immutable distinction between good and evil; and that there is a God, who is infinitely wise, and just, and powerful, that will judge every man according to his works." Nay, in observing these duties which attend us in all our actions, we show unto all the world the power of the Divine assistance within us, by which we are enabled so to act, and that principle of holy love and fear in our hearts which makes us

so constant and regular in our actions, unto the laws of God."

But this division of human actions by Cicero is defective in this, that it only concerns our secular actions, omitting one considerable part of our lives, which ought to be spent in the temple and in Divine worship; and, therefore, laying it aside, I shall prefer the Scriptural division of human actions, as the most perfect and comprehensive with respect to their objects; I. God; II. Our neighbour; and, III. Ourselves. This distinction is founded on Titus ii. 12, where the apostle tells us that, "The Gospel teaches all men that we should live righteously, soberly, and godly in this present world; looking for the blessed hope and the glorious appearance of the great God, and our Saviour Jesus Christ.

I. I shall begin with the first branch of this distinction, which concerns those actions of ours, which have God for their object, and are immediately conversant about Him, as when we speak of Him, from Him or to Him; be it in prayers, praises, or vows, or in swearing by His holy Name. In all these cases, we immediately direct ourselves unto God; and when we so behave ourselves in them, as to let others see the mighty sense we have of His infinite Majesty; and how much we love, fear, admire and adore Him; then, and only then, He appears in those actions which indeed tend no otherwise to His glory, than as they are declarative of His existence and absolute perfections; as of His sovereignty, providence, power, truth, wisdom and goodness; and he that treats Him in this religious manner, when he hath occasion to be any of those ways conversant about Him, doth manifest His eternal power and Godhead, as effectually as if God stood by him as He did by Moses in a flame of fire in the bush.

Wherefore, whensoever we have occasion to mention God, or to speak to others in His name, or whensoever we offer up prayers or praises, or to make vows to Him, or to call upon Him in solemn oaths to attest the truth of what we swear; let us do it in a manner suitable to His infinite Majesty; in such manner as will serve to impress and declare to others, what awful and serious apprehensions we have of His most excellent nature; and if we do so, we need not doubt, but that our religious behaviour will make

very sensible impressions upon them, and will contribute, more or less, like the sight of His glory, to strike into them the fear and reverence of His holy name.

When St. Paul discoursed with Felix concerning the faith in Christ, he did it in such a manner, that, as "he reasoned of righteousness, temperance and judgment to come, Felix trembled;" and had the glory of God rested all the while upon the apostle, what could the governor have done more? Thus the presence of God appeared so eminently in the words and actions of St. Ambrose, when he forbid the emperor, Theodosius, in God's name, to enter into the Church, that his majesty could not have been more humbled and penitent for the innocent blood shed at Thessalonica, although he had seen the cloud of glory hang over the temple, or encircle the head of the divine prelate, while he spoke unto him. The historian tells us that the emperor returned unto his palace, sighing and weeping; and from these, without multiplying other examples, we may learn how much God may be glorified and made to appear in those actions of men, which are immediately conversant about Him.

Hither we must also reduce the glory that accrues unto God, by the respect and observance which we ought to show towards all things, times, persons, and places which belong unto Him; as, to the Scriptures, because they are His word; to the clergy, because they are His ministers; to the Church, because it is His house; to the Christian religion, because it is His religion; and to the first day of the week, because it is the Lord's day. All these things, challenge a particular respect from us, different from all other things of the same name and kind, upon the account of their relation unto God; and when we treat them with reverence for His sake, the honour of it redounds to Him; because every action of that nature is a solemn acknowledgment and declaration that He is the great and holy God.

These are all the genuine duties and effects of godliness, or religiousness, as it is distinguished from other parts of Christian piety. But, alas! how little of it is practised in this profane age? How little religious, and how much profane and atheistical discourse is now to be heard in all companies? Nay, how is the worship of God, which above all other things is ordained for His glory, dishonoured and profaned, and almost perverted to the contrary end, by the

irreverent and unworthy carriage of man. To see how many men behave themselves in the service of God, would tempt an indifferent man to believe that they designed not to acknowledge His wisdom, power, and goodness, and their trust in, and dependance upon, His infinite Majesty ; but rather to deny Him in the action, and declare to all the world, that religion is nothing but superstition, and that it is very uncertain whether there is a God or no ; or if there be one, whether or not He concerns Himself in the government of the world. To this, if we add the general practice of rash and vain swearing on one hand, and solemn perjuries on the other ; together with that utter disrespect which is now accounted brave and generous, to cast contempt upon all things and persons which belong unto God ; we must needs acknowledge that there are great numbers of men among us, who, though they may profess God, yet, in their works, they deny Him ; being so far from doing whatsoever they do to His glory, that their actions tend, and it is to be feared many of them are designed, to extirpate the notions of Him out of men's minds, His fear out of their consciences, and His name and religion out of the world.

II. So much for the first kind of human actions which immediately regard God ; from whence I proceed to the second, which are such as regard our neighbours, and are practised in our dealings and conversation with them ; and in these actions this is the rule—That they tend to the glory of God when they tend to the good of men, and are declarative of that excellent and comprehensive virtue which the Greeks call, *Philanthropy*—the Latins, *Humanity*—and the Christian religion, *Love*.

This is the general supreme law which God has commanded men ; that they should love one another, according to that repeated precept of our Saviour : “ This is my commandment, and these things I command you, that you love one another ; and that you love one another as I have loved you.”

This reiterated precept of our blessed Saviour made the apostle say unto the Thessalonians : “ Now, as touching brotherly love, ye need not that I write unto you ; for ye yourselves are taught of God, to love one another.” And this, saith St. John, in his Epistle General, “ is the message

that ye have heard from the beginning, that ye love one another." St. Paul, in several places, gives us the reason why our Lord so carefully enjoined this duty upon us; because it is the fulfilling of the second table of the law. "By love," saith he, Gal. v., "serve one another; for all the law is fulfilled in one word, thou shalt love thy neighbour as thyself." And "love," saith he, Rom. xiii., "worketh no ill to his neighbour; therefore love is the fulfilling of the law."

This character of love which the apostle gives us, is indeed negative; but as all other negatives are, it is founded in positive sense, so that his meaning is at large this: Love worketh no ill, but worketh all manner of good to his neighbour; therefore, love is the fulfilling of the law. In these two prime effects of love, to do no ill, and to do all manner of good, are founded the laws of justice and charity; and in these two are comprehended all the duties which every man owes to other men.

For justice powerfully restrains us from doing any harm or injury to our neighbour, and charity pushes us on to do him all good offices and kindnesses; and, therefore, all charitable actions, which spring from the divine root of humanity or love, must needs tend to the glory of God, and the manifestation of His divine nature, who, as St. John saith, is Love; and who in the Saxon tongue (from which the dialect of our country is but one remove), is called God, because He is good; as in the case of our Saviour's answer to the ruler who called Him Good Master, (we omit the words in Saxon characters which are in the original), there is none good save only God. According to this derivation of His name, the apostle saith, that "Love is of God; and that every one that loveth is born of God; and he that loveth not," or hath not the grace of love in him, "knoweth not God; for God is love," or made up of love and kindness to men. "No man hath seen God at any time; if we love one another, God dwelleth in us, and His love is perfected in us; and hereby we know that we dwell in Him, and He in us; because He has given us of His Spirit of love."

In these words *dwelleth* and *dwell*, the apostle emphatically alludes to the *Shechinah* or glory by which God manifested His presence in the Jewish tabernacle or temple; and the meaning of them is, we cannot give better evidence

of God's abiding in us, and dwelling in our souls, than by the Spirit and temper of love, if we would make it appear to the world, that He is in us, or that we are of Him, and conformed unto His image and example. Nay, if we would make it appear that we are acquainted with His divine nature, or declare that we believe He hath loved us; nay, would we shew our obedience to His strictest and dearest command, which He hath exemplified in His Son; or give a right proof to others that we love Him as He hath loved us, it must be by conforming all our dealings with men to the rules of justice and charity, which are the genuine and immediate effects of love. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. God is love; and he that dwelleth in love, dwelleth in God, and God in him; and this commandment we have from Him, that he who loveth God, loveth his brother also."

Nay, furthermore, the best proof that we can give to ourselves and others, that we are regenerate persons, and have passed from a state of death unto life, is our love to our fellow-Christians; for saith the apostle, "we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death."

(To be continued.)

HISTORICAL TALES.*

The Exiles of the Cibenna.

The Chief's Daughter.

The Lily of Tiflis.

THE above are the titles of some short but interesting tales issuing from the fertile press of the Messrs. Parker, of Oxford. We learn from the preface, that

"This series of tales is designed to popularise a knowledge of Church history and the love of Church principles. We believe that the one will assist the other. Great care

* J. H. and J. Parker. (1s. each).

has been taken to secure strict accuracy in respect of dates, events, and geographical and topographical descriptions ; as well as a truthful picture of the manners of the country and period treated of, and a correct reproduction of the phraseology there employed. A narrative, to be consistent, must employ the terms and represent the usages most generally adopted in the period to which the tale refers ; thus, if the story belong to a rude age, there will be in it a predominance of the ruder elements of social life ; if of the middle ages, the corruptions of the Roman Church will be conspicuous ; or if the scene be laid in the East, the rites of the Greek Church will be more prominent. But the object of these tales is to give a faithful representation of the condition of the Church in past ages, in the belief that such information will greatly increase the English Churchman's gratitude for the favourable circumstances in which his own lot is cast in the present day."

The first on the list—"The Exiles of Cibenna"—is designed to show the hardships and sufferings to which the Christians in the first three centuries were exposed from their governors and neighbours in the ordinary intercourse of life, in the accomplishment of their religious duties ; and in the times of persecution the dreadful cruelties that were inflicted on them, to compel them to burn incense to the gods, or to deliver up the Holy Scriptures to be burned. The first, or those who burnt incense, we call *traditores*, or traitors ; the second were those who gave up the Holy Scriptures to be burnt to save their lives, and also to save themselves from burning incense, were called *libellatici*, or subscribers. But there was also a third, or superlative degree, that were called *apostates* ; and these were those which fell away to heathenism altogether ; and who were not again admitted to the Christian altar. The fury of the heathen was as great against the Holy Scriptures as it was against the Christians themselves ; and to the firmness and tenacity of purpose displayed by the early Christians, do we of the present day, owe the inestimable blessing of possessing the knowledge of the Word and will of God. It is His will that we should read and meditate upon His word ; and through the reading of Moses in the temple and the synagogues, we can see in the gospel, that the people who had not the means of reading themselves, were well acquainted

with Moses, and the Psalms, and the Prophets. But since apostacy in part has happened to the Christian church, the Scriptures have been sedulously hidden from all ranks of the Christian people in the Roman communion; in consequence, like the Sadducees in our Lord's time, that church, both in its head and its members, has greatly erred, "because they know not the Scriptures nor the power of God." The Sadducees erred by denying the resurrection; but the Roman branch of the church does still more "greatly err," by an absolute apostacy from the faith, which the people have no means of detecting, because the Scriptures are hidden from their eyes; and they have no other spiritual food than the dry and unsubstantial husks of false traditions, which were invented for the evil design of *misleading* the people, and of *exalting* the power and wealth of the hierarchy of Rome.

This absolute concealment of the Scriptures from the people is one of the surest works of a corrupt church; and it is more from sinful policy, than from honest zeal or piety that the Church of Rome locks up the Scriptures from the laity of her communion. If she were to allow such freedom, and the laity were to read the Bible, they would soon discover all the marks of a corrupt church, which she now teaches them to revere and venerate. She pretends, that it is to prevent her people from extracting poison from the wholesome flowers of God's Word; but *this saith the Lord* was as much addressed to the Christian as to the Jewish laity. The Psalmist pronounces all sorts of people blessed whose "delight is in the law of the Lord;" and Christ Himself, from the throne of heaven, has pronounced a blessing on those who read and hear the deep and mysterious revelation of St. John: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." On the other hand, St. John testifies "unto every man that heareth the words of the prophecy of this book: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall *take away from the words of the book* of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things that are written in his book."

Since God has been pleased to cause His word to be

written for our learning, it must be an enormous sin to suppress and falsify it; but the church of Rome has done both; therefore, she has incurred the curse pronounced by anticipation by St. John, of having her *part taken out of the Book of Life, and out of the Holy City*—that is, the Church; and, consequently, she has lost her *Churchdom*, and is no longer a church of Christ, but a *harlot* drunken with human blood!

In both the Old and the New Testaments, we are encouraged and commanded to read, search, and examine the Scriptures. "Seek ye out the book of the Lord and read," says Isaiah; "Search the Scriptures" says our Lord. St. Paul calls on the Ephesians, when *they read his epistle*, to understand his knowledge in the mystery of Christ (Eph. iii. 2—4); and he commends the whole church of Berea for daily reading and searching the Scriptures. He commands all men to take the "Sword of the Spirit, which is the word of God;" and he directs his epistle to the Colossians, to be publicly read in the church of that city; and also in the church of the Laodiceans; and besides an epistle which he had written at Laodicea to the Colossians, which is not now extant. In this joint epistle of Paul, Silvanus and Timothy to the Thessalonians, St. Paul "*charges them by the Lord, that this epistle be read unto all the holy brethren*." The same apostle highly commends Timothy, that from a child he had known the Holy Scriptures; but who were his teachers? neither a priest nor a Rabbi, but his grandmother Lois, and his mother Eunice, whose faith he commends as the source of Timothy's; but unless they themselves had read the Scriptures, they could not have taught Timothy that "*unfeigned faith*" which they themselves drew from the inspired word. The Head of the Church sent miraculously a minister to teach the eunuch, who was reading in his chariot; and thus made him the instrument of converting the kingdom of Ethiopia. Apollos, an apostle, was "*mighty in the Scriptures*;" but they were more perfectly expounded to him by Aquilla and his wife Priscilla, two working tent-makers, who must have first known the Scriptures themselves before they could expound them.

Here, therefore, we see that it is the will of God that all ranks and both sexes should read His word; that at a time when the early church had inspired teachers, they did read

them, when they were only to be procured by transcribing ; and that our own Church has given us a good and true translation, and taught us to read, mark, learn, and inwardly to digest, or meditate upon them. Shall God order our light, poor and miserable as it is, to shine before men, and suffer His own, from which alone ours can be borrowed, to be put under a bushel, and for all practical purposes extinguished? The object of this sacrilege by the Roman Church, is to enable her governors to preach "another gospel;" and to prevent the people from finding it out.

The melancholy, though highly interesting, story of the "Exiles of Cibenna" was written in the year 250, by Gratian, a priest of the church in Arles, where the scene is laid; when the persecution commenced, he, with some women and children, escaped from that city, and fled to the village of Cibenna for safety. They were taken, however, and all suffered more or less; but one of the women, the bishop's daughter, was plunged naked into a cauldron of boiling oil, and she suffered an excruciating death; but gloried in being found worthy of suffering for the name of Christ; whilst we, in these degenerate days, complain of our sufferings, if only the wind of heaven visit our cheeks too rudely; or if we become tired of the length of the morning service.

"The Chief's Daughter" belongs to another era—the beginning of the seventeenth century, where those discontented spirits that are called the "Pilgrim Fathers," began to flatter themselves with the vain hope, that more civil and religious freedom was to be obtained in the far west than the intrigues of the Jesuits had left for them in Old England. The first Virginian settlers sailed from the Thames on the 19th December, 1606, and they reached the Chesapeake on the 27th of April, 1607. Among a set of desperadoes, there was one real saint, who, like just Lot, was vexed with the unruly passions of the first colonists; but who was enabled to plant and maintain the true church in that wilderness. The Chief's Daughter saves the lives of one of the settlers who had been taken a prisoner in battle; and a very pretty story is worked up—Pocahontas being of course the heroine. The sufferings of these first settlers were severe; for they had to contend with a powerful enemy, and with hunger and sickness. None of

these, however, were worthy of the crown of martyrdom, save Mr. Hunt, the chaplain, who died from the effects of fatigue, anxiety, and the privations consequent on experiencing the wickedness of his fellow colonists.

"The Lily of Tiflis" is another species of martyr belonging to the church of Georgia, and the period of the story is the year 750, when the Turkish Woe was beginning to close in upon the Eastern church. In that year the Caliph, Meruan, "the last and fiercest Ommiades," burst into the country of which Tiflis is the capital, without any warning or declaration of war, at the head of 84,000 troops. The petty sovereigns of the country united to oppose him; but by a very unexpected stratagem, the invader surrounded the defenders and took them prisoners. And now commenced the sufferings and martyrdom of the Queen and her daughter; both of whom excited the sensual passions of the conqueror.

We have received "The Rivals," a tale of the Anglo-Saxon Church; and "The Lazar House of Leros;" a tale of the Eastern Church in the seventeenth century; also, "Wild Scenes amongst the Celts;" which shall, if possible be noticed in our next number.

These tales are well designed to show us, who live at ease under our own vine and fig trees, what the early church generally suffered; and also what the mediæval Greek church endured from the fanatical Saracens, the First Woe to Christendom; and from the barbarous and cruel Turks who were the Second Woe; and which only passed away in the end of the seventeenth century, to be succeeded by the Third dreadful Woe, the Grand French Revolution, with all its horrors, in the latter part of the eighteenth century, the effects of which are still deplorably visible, to be followed by an universal European war, in which St. John says, the combatants are "to ride to the bridle bits in blood;" but after which their swords are to be turned into ploughshares.

THE TESTIMONY OF HOLY SCRIPTURE CONCERNING BAPTISM.

(Continued from page 283.)

III. We now come to the consideration of the various and important benefits ascribed to baptism in the passages of Holy Scripture which speak of it.

1. We may first consider the "resurrection with Christ," which is declared in Nos. 13, 16, and (by reference) 19 to take place in baptism. Now, the resurrection with Christ, will depend upon what the resurrection of Christ itself was. In my essay on regeneration, I have shown that it was the springing up for the first time in man's nature of the life of God, so that He, thus endowed with it, became, from His previous condition as a child of the first Adam, the second Adam, the Head and Fountain of a new creation. Such being His resurrection, we can better understand St. Peter's declaration, that baptism draws its saving virtue from the resurrection of Jesus Christ; and St. Paul's, that the baptized, in virtue thereof, share in their Lord's death to sin and new life unto God. They are "baptized into Him" who died and is risen again: dying with Him, they die to the law (Rom. vii. 4), to sin (John vi.), to the old creation; rising with Him, they rise into a new life, into the new creation. (See Rom. vi. 4; 2 Cor. v. 17.)

Resurrection with Christ being in these passages plainly ascribed to baptism, we are bound to supply the same instrumentality in other passages where some other agency is connected with the same blessing. This remark will apply to Eph i. 17; ii. 7; Cor. iii. 1; 1 Pet. i.

2. In my essay on regeneration, I have shown that the essential definition of that grace is resurrection with Christ. If, then, we are raised with Christ in baptism, as the last section has assured us, therein also we are regenerated. We may, therefore, supply baptism as the instrument in all these passages which speak of our regeneration. In two of these passages, and these of all the most important, we shall be the more emboldened so to do, from finding the idea of the baptismal symbol, i.e., water or washing, already there. I allude to John iii. 5, "Except a man be born of

water and of the Spirit, he cannot enter the kingdom of God ;" and Pet. iii. 5, " He saved us by the *washing*" (or, laver) " of regeneration." The former of these passages alone is sufficient to settle the question. Nicodemus comes to Jesus by night, and acknowledges Him as a teacher sent from God, on the ground of the miracles which He has done. Our Lord's answer indicates that He did not merely come as a teacher of new doctrines ; that Christianity was not a doctrine, but an operation ; not the law of a carnal commandment, but the power of an endless life. It declares that He came to introduce a new state of things, even the kingdom of God ; which none could enter, or even see, unless they were born again, which new and heavenly birth was to be accomplished by "*water and the Spirit.*" Remembering that St. John gives no account of the institution of either baptism or of the Lord's Supper, but in his 6th chapter records those words of our Lord which give us the inner meaning of the latter sacrament, we can hardly doubt that the saying here recorded has a similar bearing on the twin ordinance of baptism.

3. We have seen, from the identity of the ideas, and from the direct testimony of Scripture, that resurrection with Christ, and regeneration, are both to be referred to baptism as their instrument. Can we find, as the essential grace of this sacrament, some one thing, whose communication shall be rightly described by the images of resurrection and new birth ; which shall be, as it were, the common multiple of these two quantities ? Such a gift we have in *life*. " I am come," said the Lord, " that they might have life." And again, " I am the *life*," and, " because I *live*, ye shall *live* also." (John x. 10 ; xiv. 6, 19, *et passim*.) We have seen that this divine life sprang up in our Lord's human nature at His resurrection from the dead. He then became, not only a living, but a life-giving Spirit. (1 Cor. xv. 45.) How, by the Holy Ghost, we too are quickened, or made alive (Eph. ii. 5) ; and with the same life which He now lives at the right hand of God. For " ye are dead, and your life is hid with Christ in God." " I am crucified with Christ ; nevertheless I live : yet not I, but Christ liveth in me." " Always bearing about in the body, the dying of the Lord Jesus, that the life, also, of Jesus, might be made manifest in our body." (Col. iii. 3 ; Gal. ii. 20 ;

2 Cor. iv. 10, 11.) The communication of this *life* is resurrection, for it is only attained by the death of the old man : first, we are buried with Christ by baptism into His death, that "like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life." (Rom. vi. 3.) It is regeneration, for it is a new or second birth of those who, for Christ's sake, have laid down the natural life they received in their former birth.

The application of this central idea of life, to the explanation of the remaining benefits ascribed to baptism, I shall reserve for the concluding portion of this essay.

At the conclusion of my last paper, we had ascertained the central idea, the essential grace of baptism to be life : and the benefits of resurrection and regeneration ascribed in Holy Scripture to that sacrament, to be modes of expressing the communication of life which takes place therein. In proceeding to consider other blessings referred to baptism in the passages I have quoted, we shall find them to be the results of the life then imparted. The one idea of life will thus bind all these other ideas into a unity.

4. "By one spirit were we all baptized into one body" (No. 14.) The metaphors of Scripture are no mere arbitrary illustrations, but real divinely ordained symbols, representing the very nature of the object they are employed to set forth. This symbol of the human body, as descriptive of Christ the head, and His church, the members, so frequently made use of by St. Paul, in his 12th chapter of the first epistle to the Corinthians, pressed by him to the minutest detail in one point of view, viz., that the church, like the human body, has a definite, visible, and unchangable organization, its ministers and members corresponding in position and junction to the various parts of the corporeal frame. Into this body he declares that we are admitted—in other words, made members of it, in baptism. But the very characteristic of this body is, that it is a living one ; and the life which animates it can be none other than that of its head, even the new life of the risen Christ, the second Adam. In the common possession of this life consists the essential unity of the members with their head, and with one another. The fact, therefore, that in baptism this life is imparted, explains how it is that baptism makes us members of the body of Christ ; while, on the other hand,

the fact that in baptism we are thus joined to the body of Christ, affords a further confirmation to the conclusion that therein is the life of that body communicated.

5. Several of the passages quoted as referring to baptism, connect it with salvation, Nos. 2, 19, remission and washing away of sin, (Nos. 3, 12.) And it would appear from the words of the Nicene Creed—"I believe in one baptism for the remission of sins," that this aspect of baptismal grace had made the profoundest impression on the mind of the church, or had been considered by her as the most worthy to have part in her solemn confession of faith. But as I have already argued that justification, which is forgiveness of sins, is the immediate privilege of faith, irrespective of any external mode of conveyance, it will be necessary for me to point out what is that "washing away" or "remission" of sins so clearly ascribed to baptism.

If we consider attentively what is that sin which is described as being ours through descent from fallen Adam, we shall see that it is two-fold in its nature. In the first place, there is that position of enmity and alienation as regards God into which he came by his fall, and in him, as their federal head, all his descendants. In the second place, there is the actual inheritance of a fallen and corrupt nature, whose propensities are to evil rather than to good. The first—which we may call *sin imputed*—respects man's external relations with God: the second—*sin imparted*—the internal condition of his nature. Now these being the two results of the fall, it follows that Christ Jesus, who came to redeem from the fall, must abolish sin in both these its aspects. And accordingly we have seen in His work a two-fold character. Its first or atoning part, comprising His whole life in the flesh, His obedience, sufferings, and death, and of which He said on the cross, "It is finished" (John xix. 30, comp. ch. xvii. 4), supplies, as I have said, the objective basis on which the Father can change the relations of enmity between Him and His creatures into those of reconciliation. This change is the removal of the imputed sin of the world, which was vicariously laid upon, and done away by, Christ; and the substitution of the imputation of His righteousness. Into this change of external relationship to God—the Lamb having been slain from the foundation of the world—all men in all dispensations might and

may enter by faith. To all who believe God shall be counted (or imputed) for righteousness. And upon this work of Christ is based, and will be based for ever, the forgiveness of sins by God, and the justification (or counting righteous) of man in His sight. "That the new man, the *Christ in us*, is not even in the most advanced development of the regenerate, the ground of favour, but the token of it only, must ever be maintained: the ground of acceptance to favour with God is and remains, the *Christ for us*."*

Hitherto we have seen nothing but an external change of relationship, an external forgiveness of sins. But the work of Christ cannot stop here. The first Adam has given us a sinful nature: the second Adam must give us a pure one. Not only must the external consequences of sin be removed; but its internal power must be counteracted or destroyed. And to this point St. Paul, in his epistle to the Romans, having fully discussed the justification of the sinner, in his sixth chapter applies himself. "What then? Are we to continue in sin, that grace may abound?" For mere forgiveness of sin by no means ensures us against its committal for the future. The answer is, that the Holy Child was named "Jesus, for He shall save His people from their sins." (Matt. i. 21); not merely from their consequences, but from the sins themselves. This salvation from the power of sin is in Rom. vi. ascribed to our baptismal resurrection with Christ; in Tit. iii. 5, and 1 John iii. 9 to our regeneration: and these we know to be two modes of expressing that communication of the life of Christ, which takes place in baptism. Thus it is the life of Christ *imparted* herein, which saves us from the sin *imparted* in our natural birth. Itself sinless, it is a power in us which we may use to resist the world, the flesh, and the devil: the more we allow it to pervade our whole being—renewing will, thoughts, reasonings, imaginations, emotions—the more will holiness become our second nature; till, in the resurrection, the body also shall be changed by the same life, and then shall it be entirely true that "he that is born of God cannot sin."

It is this inward deliverance from the power of sin, not

external remission of its penalty, which is the benefit of baptism spoken of as "remission" (Gr. "putting away") "of sins," "washing away of sins," &c. It is, as we have just seen, explained by the fact that life is the essential grace of this sacrament. And it is referred as its basis to the very source of that life, for "baptism doth save us, by the resurrection of Jesus Christ."

The result of our inquiry, then, into the testimony of Holy Scripture concerning baptism, may be summed up as follows :—That this sacrament is the channel through which the Holy Spirit conveys to believers that life which Christ now lives at the right hand of God, the communication of which life is spoken of as resurrection with Christ and regeneration, and whose results are incorporation into the body of Christ, and salvation from the power of sin. Having arrived at these conclusions from the Scriptures alone, I may fairly adduce corroborations for them from other sources. And in the first place, it is a most solemn thought for the deniers of baptismal grace, that in so doing, they cut themselves off in a most important point of faith from the whole church of God during the first 1600 years of her existence. Her unanimous testimony, through fathers, apologists, creeds, councils, liturgies, has set her seal to this truth. And the "church of the living God" is "the pillar and ground of the truth." (1 Tim. iii. 15.) If any doctrine answers to the test of Vincentius Lirinensis "*quod semper, quod ubique, quod ab omnibus receptum est*" (received always, everywhere, by all) it is this. No heretic, however far he wandered from the truth, but endeavoured to harmonize this doctrine with his errors. No reformer, however ardent, felt this to be an overlaying of the faith once delivered to the saints. The Puritans of the time of Queen Elizabeth were the first to attempt the putting asunder of what God had joined together, baptism and regeneration, the "outward and visible sign, and the inward and spiritual grace."*

The unanimous testimony of the fathers, the "burning and shining lights" of the church in all ages, to this truth is well known. I have no intention of exhibiting it by quotations here; but may refer my reader to the Catena on

* See Hooker. Eccles. Polity. B.V., c. 59. 

this subject published by Messrs Parker.* But one passage I must extract, which has great weight, as shewing the belief of the Christians concerning baptism in the second century, while apostolic doctrine and teaching was yet fresh among them, It is from the Apology for the Christians, presented to the Roman Emperor by Justin Martyr, about A.D. 140—150.

“We will state also in what manner we are *created anew* by Christ, and have dedicated ourselves to God. As many as are persuaded and believe that the things which we teach and declare are true, and promise that they are determined to live accordingly, (1), are taught to pray, and to beseech God with fasting, to grant them remission of their past sins, while we also pray and fast with them. We then lead them to a place where there is water, and there they are *regenerated* in the same manner as we also were: for they are then washed in that water in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Ghost. For Christ said, ‘Except ye be born again, ye shall not enter into the kingdom of heaven;’ and that it is impossible that those who are once born should again enter into their mother’s womb, is evident to all.

“The apostles have also taught us for what reason this new birth is necessary. Since at our first birth we were born without our knowledge or consent, by the ordinary natural means, and were brought up in bad habits and evil instructions; in order that we may no longer remain the children of necessity or of ignorance, but may become the children of choice and of judgment, and may obtain in the water, remission of the sins which we have before committed, the name of God, the Father and Lord of the universe, is pronounced over him who is willing to be born again, and hath repented of his sins; he who leads him to the laver of baptism, saying this only over him: for no man can give a name to the ineffable God. And this washing is called illumination (2), since the mind of those who have been thus instructed are enlightened. And he who is so

* “A Chronological Catena of Ancient Fathers and Councils, &c., on the Doctrine of Spiritual Regeneration in Holy Baptism.” J. H. Parker, 1850.

enlightened is baptized also in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Spirit, who by the prophets foretold all things concerning Jesus."

Again, speaking of the Lord's Supper, he writes: "This food is called by us the Eucharist, of which no one may partake, unless he believes that what we teach is true, and is washed in the laver, which is appointed for the forgiveness of sins and unto regeneration (3), and lives in such a manner as Christ commanded."

I would remark on this (1), that repentance and faith are clearly regarded here as the condition, not the means or the fruit of regeneration. (2), that life being the essential grace of baptism, and the life of Christ being the light of men (John i. 4), the baptized are rightly said to be illuminated (comp. Heb. vi. 4; x. 32.) (3), that none but the baptized might partake of the Eucharist is natural, since none are fed but those who are alive.

I am sensible that the conclusions to which I have here come will be unpalatable to many. I know that in these days preaching has come to be considered all in all, both for imparting and for sustaining life: and that when referred to the sacraments for these blessings, men will think that Abana and Pharpar, rivers of Damascus, are better than all the streams of Israel. But I commend to all unprejudiced minds these results, as fairly obtained from the common source of authority, the Holy Scriptures. And if the Sacraments be thus the chosen channels of God for imparting His precious gifts, fearful must be their loss who neglect or despise them. All who refused to look on the brazen serpent died in their sins.

On the other hand, the Sacraments may become objects of idolatry: in which case we know not but that God may take them away. This very brazen serpent, God's chosen means of blessing, became an idol, and had to be broken in pieces. God is very jealous of the means of grace being exalted above or in the place of their Giver. "He that turned toward the brazen serpent was not healed by the thing he saw, but by Thee, O Saviour, of all." (Wisdom, xvi. 7.)

R. H.

FEMALE HEROISM.

THE following extraordinary example of female excellence and heroism during General Burgoyne's expedition into Canada, as related by that general, would, he says, if well delineated, exhibit an interesting picture of the spirit, the enterprise and the distress of romance, realised and regulated upon the chaste and sober principles of rational love and connubial duty. Indeed, one cannot well imagine that the female frame is capable of supporting such extreme distress; as it is feelingly related by the general, as follows:—

Lady Harriet Auckland had accompanied her husband to Canada in the beginning of the year 1776. In the course of that campaign she had traversed a vast space of country, in different extremities of seasons, under difficulties that an European traveller will not easily conceive, to attend her husband in a poor hut at Chamblér, upon his sick bed.

In the opening of the campaign of 1777, she was restrained from offering herself to a share of the hazard expected before Ticonderago by the positive injunction of her husband. The day after the conquest of that place, he was badly wounded and she crossed the lake Champlain to join him.

As soon as he recovered, Lady Harriet proceeded to follow his fortunes through the campaign; and at fort Edward, or at the next camp, she acquired a two-wheeled tumbril, which had been constructed by the artillery, similar to the carriage used for the mail upon the great roads in England. Major Auckland commanded the British Grenadiers which were attached to General Frazer's corps, and consequently were the most advanced post of the army. Their situations were often so alert, that no person slept out of their clothes. In one of these positions, a tent in which the Major and Lady Harriet were asleep, suddenly took fire. An orderly sergeant of grenadiers, with great hazard of suffocation, dragged out the first person he caught hold of, who proved to be the major. It happened that in the same instant, Lady Harriet had, unknowing what she did, and perhaps not perfectly awake, providentially made her escape, by creeping under the walls of the back part of the tent. The first object she saw on the recovery of her senses was the major on the other side, and in the same instant, again in the fire, in search of her. The sergeant again saved him; but not with-

out the major being very severely burnt in the face, and different parts of the body. Everything they had with them in the tent was consumed.

This accident happened a little time before the army had passed Hudson's river; but it neither altered the resolution nor the cheerfulness of Lady Harriet; and she continued her progress, a partaker of the fatigues of the advanced corps. The next call upon her fortitude was of a different nature, and more distressing, as it was of longer suspense. On the march of the 19th, the grenadiers being liable to action at every step, she had been directed by the major to follow the route of the artillery and the baggage, which was not exposed. At the time the action began, she found herself near a small uninhabited hut, where she alighted. When it was found that the action was becoming general and bloody, the surgeons of the hospital took possession of the same place, as being the most convenient for the first care of the wounded. Thus was this lady in hearing of one continued firing of cannon and musquetry for some hours together, with the presumption, from the post of her husband at the head of the grenadiers, that he was in the most exposed part of the action. She had three female companions, the Baroness de Reidesel, and the wives of two British officers, Major Harnage, and Lieutenant Reynell; but in this event, their presence served her but little for comfort. Major Harnage was soon brought to the surgeons very badly wounded; and a little while after, came intelligence that Lieutenant Reynell was shot dead. Imagination will require no help to figure the state of the whole group.

From the date of that action till the 7th of October, Lady Harriet, with her usual serenity, stood prepared for new trials; and it was her lot that their severity increased with their numbers. She was again exposed to the hearing of the whole action; and she at last received the shock of her individual misfortune, mixed with the intelligence of the general calamity—that the troops were defeated, and that Major Auckland was desperately wounded, and a prisoner.

The day of the 8th was passed by Lady Harriet and her companions in great anxiety; not a shed nor a tent being standing, except what belonged to the hospital; their refuge was among the wounded and the dying.

I soon received a message from Lady Harriet, submitting my decision a proposal (and expressing an earnest solicitude to execute it, if not interfering with my designs) of

passing to the camp of the enemy, and requesting General Gates' permission to attend her husband.

Though I was ready to believe (for I had experienced it) that patience and fortitude, in a supreme degree, were to be found, as well as every virtue, under the most tender forms, I was astonished at this proposal. After so long an agitation of the spirit, exhausted not only from want of rest, but absolutely from want of food, drenched in rain for twelve hours together, that a woman would be capable of such an undertaking as delivering herself to the enemy, probably in the night, and uncertain into what hands she might fall, appeared an effort above human nature. The assistance which I was enabled to give was small indeed; I had not even a cup of wine to offer her; but I was told she had found from some kind and fortunate hand, a little rum and dirty water. All I could furnish to her was an open boat, and a few lines, written upon dirty and wet paper, to General Gates, recommending her to his protection.

Mr. Brudenell, the chaplain to the artillery (the same gentleman who had officiated so signally at General Fraser's funeral), readily undertook to accompany her; and with one female servant, and the major's *valet de chambre* who had a ball, which he had received in the late action, then in his shoulder), she rowed down the river to meet the enemy. But her distresses were not yet to end. The night was advanced before the boat reached the enemy's outposts, and the sentinel would not let it pass, nor even come on shore. In vain Mr. Brudenell offered the flag of truce, and represented the state of the extraordinary passenger. The guard, apprehensive of treachery, and being punctilious to their orders, threatened to fire into the boat, if they stirred before daylight. Her anxiety and sufferings were thus, protracted through seven or eight long hours; and her reflections upon that first reception, could not give her very encouraging ideas of the treatment she was afterwards to expect; but it is due to justice, at the close of this adventure, to say, that she was received and accommodated by General Gates, with all the humanity and respect that her rank, her merits, and her misfortunes deserved.

Let such as are affected by these circumstances of alarm, hardship, and danger, recollect that the subject of them was a woman, of the most tender and delicate frame, of the most gentle manners, and habituated to all the soft elegances and refined enjoyments that attend high birth and fortune;

and besides, that she was far advanced in a state in which the tender cares always due to the sex, become indispensably necessary. Her mind alone was formed for such trials.

DR. PUSEY ON THE MINOR PROPHETS.

It is this same solemn pathos, which has chiefly occasioned the obscurity complained of in Hosea. The expression of Jerome has often been repeated: "Hosea is concise, and speaketh, as it were, in detached sentences." The words of upbraiding, of judgment, of woe, burst out, as it were, one by one, slowly, heavily, condensed, abrupt, from the Prophet's heavy and shrinking soul, as God commanded and constrained him, and put His words, like fire, in the Prophet's mouth. An image of Him who said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not;" he delivers his message, as though each sentence burst with a groan from his soul, and he had anon to take breath, before he uttered each renewed woe. Each verse forms a whole for itself, like one heavy toll in a funeral knell. The Prophet has not been careful about order and symmetry; so that each sentence went home to the soul. And yet the unity of the prophecy is so evident in the main, that we cannot doubt that it is not broken, even when the connection is not apparent on the surface. The great difficulty consequently in Hosea is to ascertain that connection in places where it evidently exists, yet where the Prophet has not explained it. The easiest and simplest sentences are sometimes, in this respect, the more difficult. It is in remarkable contrast with this abruptness in the more mournful parts, that when Hosea has a message of mercy to deliver, his style becomes easy and flowing. Then no sight of present sin or impending misery disturbs his brightness. He lives wholly in the future bliss which he was allowed to foretell. . . . Here, as filled and over-filled with joy, instead of abrupt sentences, he gladly lingers on his subject, adding in every word something to the fulness of the blessing contained in the preceding. He is, indeed (if one may venture so to speak), eminently a prophet of the tenderness of the love of God.

Notices of Books.

THOUGHTS DURING SICKNESS (J. H. and J. Parker) second edition, price 2s. 6d. This is a small volume, but of great value, by the author of the "Doctrine of the Cross;" and of "Devotions for the Sick Room." It is a most invaluable aid to the sorrows and penitential thoughts of the sick; and it deserves to be universally known, so that the sick and the sorrowful may find comfort and consolation in its pages. The author himself speaks from experience; having been afflicted by a long and trying illness. "As a simple record of God's loving-kindness, they may, the author hopes, afford some consolation to those in like condition, and awaken the thoughtless to remember the hour of death and the day of judgment!" We wish it, as it well deserves, an extensive circulation, and hope it will occupy a place in every chamber of sickness.

THE USE AND EXCELLENCY OF THE EPISCOPAL OFFICE (J. H. and J. Parker) is a sermon by the Vicar of Kidderminster, the Rev. T. L. Claughton. It was preached in Westminster Abbey, on Whit Tuesday, 1859, at the consecration of the bishops of Bangor, Brisbane and St. Helena. The preacher notices the true revival of religion which has taken place within these few years, and which he says, "being sustained by the prayers of the people, all men praying everywhere in this behalf . . . ; is it possible that the blessings which flow from the Holy Spirit on the church, through a pious, learned, zealous and faithful Episcopate, shall not be multiplied to us? Have they not been vastly multiplied to us already? Has not church extension—and, remember, all real church extension, according to apostolic order, implies the extension of the Episcopate—has not church extension proceeded with rapid strides, with strides so rapid as to justify us in believing that God hath given the increase?" This sermon is plain, impressive and sound.

ONE SOWETH, AND ANOTHER REAPETH (J. H. and J. Parker) is a sermon preached by the Rev. J. W. Burgon, at Buckingham, on the second Sunday in Lent, at an ordination held in the church of that parish by the Bishop of Oxford, to which is prefixed "some account of

the special services for the working classes in North Bucks during the Lenten Ember week, 1859," which we shall take, perhaps, another opportunity of noticing. There were twelve parishes visited; and there were eighteen special preachers, besides the bishop himself, who held confirmations, and gave those impressive addresses which have so much distinguished Bishop Wilberforce's Episcopate. This revival-mission was closed by an ordination held in the parish church of Buckingham, when Mr. Burgon's excellent sermon was delivered, in which he earnestly pressed the duties of fidelity and zeal in the candidates for confirmation. It were much to be wished that ordinations were held at other places than the mother church of the diocese, that the laity may see hands laid upon those that are to have the rule over them. The object of this mission was "to quicken the spiritual life of an agricultural district; to stir up, and, if possible, to awake, the slumbering vitality of a certain portion of a large and once neglected diocese."

FIVE SERMONS ON WAR (J. H. and J. Parker), preached in St. Mary Magdalene Church, Oxford, by the Rev. R. St. John Tyrwhitt, vicar of the parish, and published by request. The first of these is on "the end of Indian rebellion, and beginning of European war;" the second on "War and Trade;" the third on "War and Progress;" the fourth on "Troubles proving Faith;" and the fifth is a "Summary," or, as it is technically called, "a word to application" of the whole of the subjects in the volume; and among other things he says: "The first step in knowledge, is to know one's own ignorance; the first advance towards strength, is to have an idea of our own weakness; and these are the blessings of trial, and danger, and suffering. For no troubles are sent on men only as troubles, only to give pain; all suffering is sent to teach and to purify. All enemies, temporal and spiritual, are sent upon us, not to overcome us, but to be overcome by us with God's help. In our time of safety we learn to think all shall be ours, and we shall know no sorrow; in our time of danger we learn what our safety really is, and in whom it really rests."

THE CONSTRAINING LOVE OF CHRIST (J. H. and J. Parker) is a sermon preached at the ordination in Cuddesdon Church, on Trinity Sunday, 1859, by the Rev. H. H. Swinney, Principal of Cuddesdon College; to which are added three sermons, by the Rev. Jacob

the authority of the bishop of the diocese. Mr. Hayne is in earnest in this good work, and he is well supported by the foremost man in all the church—his own Bishop. He says, "A work has only a right to exist, and a chance of success, when it meets a real want, and is conducted on right principles. The attempt is now about to be made to supply what is confessed to be a real and pressing want, and every pains will be taken to conduct it, by God's help, on safe and proper principles. The nucleus of such a society for assisting the clergy in works of charity has been prepared, and is ready, *under the full authority and support of the Bishop of the diocese*, by whom the rules for its government have been approved, to receive such fellow-labourers in the Lord as are ready to join a community for learning and commencing the work of 'SERVANTS OF THE CHURCH.'"

Mr. Hayne produces Miss Nightingale as an invaluable witness in favour of the institution of Deaconesses, or servants of the Church; who says, "How often a parish clergyman sighs for such an assistant; how often lady-visitors sigh to be able to render such assistance." He concludes with an earnest invitation to the women of England to follow the example of Protestant women on the Continent; saying, "May God of His goodness put it into the hearts of many of my countrywomen to think seriously on the valuable opportunity of doing real good to others such an institution would afford. You may be left alone as widows in the solitude of an unsympathizing world, or you may, as the daughters of large families, be seeking greater occupation than mere home employment can supply. You may be living an aimless life, without any great domestic tie, or any great family duty to keep you from giving yourself unreservedly to Christ for His work. The sorrows and trials of life may have thrown a shadow over your happiness; your heart may have lost its lightness; the world may have revealed its emptiness, and its selfish vanities may have turned you away from it in disgust. . . . Above all, a new affection for higher and holier things may be gradually stealing over your heart; the claims of Jesus, your suffering Saviour, upon your love are no longer distasteful; you are seeking to fill the vacuum in your soul, and to satisfy your earnest longings after a worthier and more devoted existence. Come, then, and see if such a work and such a life as is here proposed, may not prove the very satisfaction you are seeking."

Applications for information will be gladly answered, if addressed to the Rev. R. J. Hayne, Buckland Vicarage, Plymouth.

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A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from p. 294.)

THIS sacriligious and barbarous parricide of the Primate, both alarmed and incensed the Privy Council; and the government commanded all the heritors in the county of Fife to bring their tenants and cottars to St. Andrew's, Kirkaldy, Dunfermline and Cupar, in order that the witnesses of that detestable murder might indentify the perpetrators; and rewards were offered for their discovery, and for those who had "hounded them out." The council expressed their detestation of the horrid deed in their proclamation, saying that the Primate was killed "by so many strokes and shots as left his body, as it were, but one wound; many of them being given after they knew he was dead, were remarkable proofs that they were actuated by a spirit of hellish and insatiable cruelty."

Orders were given to the officers commanding in the disturbed districts, to enforce the laws more vigorously against

the Conventicles, and to apprehend, if possible, their leaders. In consequence, the Covenanters went to the field-meetings well armed and in large bodies; and this Wodrow calls *the pure and peaceable preaching of the gospel!* and he adds “we need not be surprised to hear of a rising very soon,” towards which these armed Conventicles were preliminaries.

The 29th of May was the King's birthday, and also the anniversary of the Restoration, and it was by act of parliament kept as a holiday. On that day a conventicle was held, from which a party of eighty men were detached to Rutherglen, a royal burgh, about four miles eastward of Glasgow, where they extinguished all the bonfires except one, in which they burnt six Acts of Parliament for the restoration of the church and the monarchy, the act for the indulgence, “and all other of their sinful and unlawful acts,” so that the indulgence which was granted, and at first thankfully received as a favour, was then called “sinful and unlawful.” Hamilton, the commander of this detachment, read a testimony and declaration, which he affixed to the market-cross, in which it is said—“we do, this being the 29th day of May, 1679, publicly, at the cross of Rutherglen, most justly burn the above-mentioned acts, to evidence our dislike and testimony against the same, as they have unjustly, perfidiously, and presumptuously burned our sacred covenants!” Hamilton then retired to Evandale, in Ayrshire, where a conventicle was to be held the next Sunday. The movements of Colonel Graham, of Claverhouse, however, drew the saints to a strong post at Drumclog, on Loudon Hill, in Lanarkshire, where Hamilton issued orders to give no quarter to the enemies of the covenant. Here they were attacked by Claverhouse at the head of about forty horse; but, as the rebels were strongly posted with a stone fence and a ditch in their front, from behind which they fired with effect, he was obliged to

retreat to Glasgow. The rebels amounted to about four hundred men, but encouraged by this success, their standard, on which was emblazoned "*no quarter*," was in a few days "surmounted to the number of ten thousand."

The rebel whigs advanced to Glasgow; but finding the High-street and the Gallowgate barricaded, they retreated to Hamilton, about ten miles distant, and took up a position in a bend of the river Clyde, where there is a bridge called Bothwell Brigg, and there waited the approach of the Duke of Monmouth, who had been sent down by the King to take the command of the army, notwithstanding the opposition of Lord Shaftesbury and the whigs. On the 22nd of June, the Duke made his disposition for attacking the rebel whigs, whose numbers, at this time, amounted to 18,000 men, whose watchword was—"the sword of the Lord and of Gideon." He offered them favourable terms if they would surrender; but they replied that they would not lay down their arms. In their hot theological disputes, the whigs had neglected to secure the bridge, over which the royal army had an undisputed passage, and routed them with very little bloodshed; for they fled without making much resistance, and one of their historians alleges, "that the Lord took both courage and wisdom from them:" but there were upwards of four hundred killed in the pursuit, and about twelve hundred prisoners were taken. Two of the ministers, Kidd and King, were taken, tried, and hanged as traitors; Welsh, another minister, fled, and found shelter in the house of the Earl of Shaftesbury, in London, where he crammed Bishop Burnet with lies for exhortation in his "*Own Times*." Charles directed the council to set all the prisoners at liberty that would say that they would not again take up arms against His Majesty. About three hundred of the prisoners refused to take these easy terms, and they were transported to Jamaica; but the

vessel in which they were embarked was wrecked among the Orkney Islands, and owing to the inhumanity of the master and seamen they were all drowned. These men would not accept the King's gracious offer, because they said it would be "a contradicting of their *principles*," and Crookshanks says, the whig rebels "did nothing but act according to the *principles* of the Presbyterians." To be sure they did; who ever doubted it? but the uncommon lenity of the King is called by Wodrow, part of their *sufferings*!

This rebellion was not a matter of chance or of surprise, it had been long premeditated. One of the actors in it says, that for nearly two years before "there were great contributions of money under the pretence of subsistence for their ministers; but the greatest part of the money was employed *for arms and ammunition for a general rising*, in order whereunto they prepared themselves by keeping several great conventicles, in which were considerable numbers of *armed men*. It was hastened a month sooner than was intended, by the skirmish at Drumclog.

The whigs entirely owed the restraints which they experienced to their own anti-christian principles, and many of their preachers were Jesuits and popish priests in disguise; and from letters from these, chiefly abroad, it appears they had 8,000 papists ready to join the Bothwell Brigg rebels, if there had been any prospect of success.

On the 29th of June, another indulgence was granted by proclamation, which also relieved the Presbyterians from certain penalties, requiring them, however, to abstain from field-conventicles, under restrictions; but many thought that this indulgence would give encouragement to another rebellion. A written statement of grievances was printed and presented to the King; of which, Wodrow says, "it certainly contains

a material *vindication* of the people at Bothwell . . . but had they laid many things contained in it at the door of the prelates, as well as at that of Lauderdale, the representation had been more full and just. But Sharp, the *primum mobile*, was gone, and so the Duke was charged with all." This short sentence shows what an amount of *calumny and malignity* was heaped upon the head of the late primate; but which was now to be transferred to Lauderdale.

In consequence of the murder of the late primate, Arthur Ross, bishop of Argyle, was translated, on the 5th of September, to Galloway, and about a month afterwards to the see of Glasgow; Archdeacon Bruce, of St. Andrew's, was elected to the see of Dunkeld, void by the death of Dr. Lindsay; and Colin Falconer, minister of Forres, to the see of Argyle. The two last were consecrated at St. Andrew's, by Archbishop Burnet, on the 28th of October, 1679; and James Aitken was translated from the diocese of Moray to that of Galloway, on the 7th of February, 1680. The Rev. Hector Maclean, minister of Eastwood, was elected to the see of Argyle; on the death of Bishop Forbes of Caithness, Bishop Wood was translated from the Isles to Caithness; and Archibald Graham was elected to the bishoprick of the Isles. Bishops Maclean and Graham were consecrated by Archbishop Burnet, in 1680, at St. Andrew's.

In 1680 there was a great schism among the Presbyterians: but Hetherington, a free-kirk minister, says it was "a more full development of *Presbyterian principles*." Richard Cameron, whose ordainer commissioned him to "set the fire of hell to men's tails," and Donald Cargill, who was a favourite disciple of that Guthrie, that was hanged after the restoration, separated from the main body of the Presbyterians, and they determined to carry on the war by themselves, denouncing the indulged ministers as only a shade less

the children of Belial than the established clergy. On the 20th of June, they entered the borough of Sanquhar, at the head of twenty men, mounted and armed; they read a declaration, in which they renounced their allegiance, and declared war against King Charles, as a tyrant and usurper; and with such ceremonies as they deemed would give it a divine sanction, they fixed it upon the market-cross.

A month after this act of treason, Cameron had collected about a hundred horse, at a place called Aird-moss, in Ayrshire, where he was attacked and killed; and Hackstone, one of the primate's murderers, who commanded as his lieutenant, was wounded, taken prisoner, and hanged at Edinburgh for murder and treason. The latest Presbyterian author, Hetherington, says, "the blood-stained banner which fell from Cameron's dying hand was caught up and borne aloft by Cargill with unshrinking resolution." True; and his first exploit was solemnly to excommunicate the King, Duke of York, Lauderdale, and several other eminent men, a circumstance which exposed them to assassination by any of the fanatics that could find an opportunity. This infamous transaction he called "a tout," or blast, "on the trumpet which the Lord had put into his hand."

W. C. P.

GUNPOWDER TREASON AND PLOT.

"Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. xii. 12.

His time is every day shortening; and the evidences of his malignity and wrath are daily multiplying and becoming more transparent. One symptom of his wrath is, the lying spirit which he has sent upon our legislators and governors, by the

and of all the different denominations of protestants by whatsoever name they may be called, by which they are rendered liable to the knife of the popish assassin whom she teaches to consider such murders as meriting the crown of righteousness? Or, lastly, is it as the reward of their numberless plots, conspiracies, rebellions, assassinations and massacres, in all ages since the commencement of the papal apostacy, and in every country which has ever felt the curse and blight of papal supremacy?

That device of Satan, the Gunpowder Plot, was not merely the intentional sin of a few wicked men, but *the authorized act* of the head and governing members of the Roman church which afterwards canonized the principal actors in that intentional tragedy; calling them *saints and martyrs* whom the Trent Creed decrees "*are to be HONOURED AND PRAYED TO,*" which makes this diabolical crime the act of the whole church of Rome in its head and members. This plot is without a parallel in the world for deliberate and cold-blooded villiany, but of which that church has never repented; and it shows the awful delusion under which she so fatally labours, that she can have the assurance to deny that it ever existed, in the face of so much unimpeachable evidence. In the discovery of this diabolical plot, and the prevention of its execution, the hand of God was evident; for He Himself wrought out our deliverance when there were none to help. All glory, therefore, be to Him for this unspeakable mercy; and may He still continue to protect and defend this pure branch of His mystical body from popish treachery and cruelty.

But how can we reasonably expect His protection, when we have, after the course of 253 annual thanksgivings, deliberately as a nation, and by the highest authority, refused any longer to give God the glory and the thanksgiving due to His holy name and protecting providence, by having expunged the service, composed as the evidence of a nation's gratitude, for working out our deliverance with His own right arm; for man had no hand in the discovery of this most diabolical conspiracy. Its detection at almost the moment of its execution, must have very considerably alarmed the conspirators themselves. Thanks be to the mercy of God in Christ, who inspired King James with sagacity to "nose it out."

It would require volumes to draw the complete form and visage of popery, so as to ascertain which of her acts and deeds

would entitle her to be restored to the supremacy in England, at which she is aiming, and to which liberals and dissenters are endeavouring to promote her. From the whole course of the history of the Roman church, it may be readily seen that her system, especially as it is taught, explained, and illustrated by the Jesuits, is of a highly immoral and corrupting influence; its tendency is to invalidate and destroy all moral and social obligations; it wounds the very vitals of society, defeats the end and object of all laws and good government; because it exalts itself above all law and government, both divine and human. She is called in Scripture, a wild beast, having the horns of a lamb, but the voice of the infernal dragon; and her draconic cruelty and ferocity is conspicuous in her treatment of the faithful Christians whom she calls heretics. What she calls heresy is the most atrocious of all sins in her opinion and practice; for which *burning alive* in this world, and hell-fire in the next, is the most merciful treatment which she ever awards to so-called heretics. She loads them with curses, both loud and deep; she cuts them off from her communion, out of which she declares there is *no possibility of salvation*; she denounces them infamous; and she interdicts her people from all social, civil, and mercantile intercourse with them, according to the sure word of prophecy. (Rev. xiii. 17.)

Ever since that unhappy year, 1829, when the late Duke of Wellington and Sir Robert Peel made England to sin, we have known little else than tribulation and disaster, which are the sure consequences of coquetting with popery. It has always been the case in the history of England since the Reformation till the present time, that whenever popery was patronized by our legislature, disaster and national misfortunes have been the sure followers. Let the rank of England, says Dr. Croly, "be what it might under the protestant sovereign, it *always sank* under the popish; let its loss of honour be what it might under the popish sovereign, it *always recovered* under the protestant, and more than recovered; it was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the empire." As the Holy Spirit gave our forefathers grace to come out of the mystic Babylon, let us not be lured back by her syren voice into her idolatrous embraces; for we may be well assured, by the signs of the times, that "Great Babylon is come up in remembrance before God, who will give unto her the cup of the wine of the

fierceness of his wrath;" "for her sins have reached unto heaven; therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire."

W. C. P.

A LETTER TO THE RIGHT REV. DR. FRENCH,
R.C. BISHOP AT GORT. BY THE REV. RODERICK
RYDER.

REV. SIR,—It is probable that ere this you may have been informed of the step which I have thought it my duty to take; if not, I now beg to inform you that I am no longer your subject. I have renounced your jurisdiction, and abjured the errors of your church. On reading this, you will, no doubt, exclaim, "The ruffian, the apostate; has he thus treated me?" But such epithets, Rev. Sir, are unworthy any man professing to be a Christian minister. I have as strong a conviction as ever St. Paul or St. Augustine had, that by the step which I have taken I have abandoned error and embraced the truth; and in so doing, I have merely done what I conceive every being who considers himself accountable to his God for his life and actions ought to do. Your threats and menaces have no terrors for me. My answer is that given by the apostle on a similar occasion.—"whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

If you are sincerely of opinion—of which I doubt much that I have acted injudiciously—you ought rather to pity than to blame me; for, in a temporal sense, I have sacrificed much, and gained nothing. I have lost the society and friendship of all that were near and dear to me on earth, and a lucrative situation; and, if inclined to indulge in pleasure, the means of gratification, for where could I have more opportunity of doing so, than I should have had as a priest of your church? I could have taken for my motto the well-known and oft-quoted passage of St. Augustine, "No law of man can supersede the law of nature." There was a law in Sparta by which children were punished, not for stealing, but for being caught in the act; your church

has adopted that law with regard to her priests, and the seventh commandment. To repeat the Psalm "*Miserrere*," or "*De Profundis*," half a dozen times is considered a sufficient penance in the confessional—if ever the culprit should have recourse to that ordeal, which is seldom the case: and then a brother culprit gives him absolution, and the sin is remembered no more.

I also could have availed myself of that mild law; but I have not done so, because my conscience was a *never-sleeping monitor*, reminding me of the eternal salvation of my soul, and for ever whispering these words into my ears—"What shall it profit a man, if he gain the whole world, and lose his own soul?" I could have persevered, as I am convinced some of your priests do, in bowing down before, and adoring that which I could not believe to be God—in paying the homage of my heart to the creature instead of the Creator—to the mother instead of the Son—to sticks and stones, in the form of crosses, instead of to Him who died on the Cross—to holy water and holy wells—holy teeth—holy nails—holy bones—holy scapulars, and holy beads—holy garments, and holy cords—in fact, to everything declared by your church to be holy—except to Him who alone is holy; but my conscience would not allow me.

The conflict I had to endure was long and painful; sleep was for a long time a stranger to my eyes. Often and often have I called on God to give me moral courage and strength. He has heard me. I remembered His divine words, "He that loveth father or mother, brother or sister more than me, is not worthy of me," and these words cheered me. May they constrain *you* also to abandon what you must know to be error, and to follow your Saviour! I cannot see how your conscience will allow you to do many things which, as a bishop of that church, you are bound to do—although the word of God forbids them. Thus, for example, by the second commandment, you are forbidden to make any image or graven thing, to bow down before it or to worship it; but I have seen you and your priests on Good Fridays take off your shoes or boots, and go before the altar, and prostrate yourselves three times successively before a crucifix, held up for your adoration by another priest, pronouncing at each prostration the awful words, "Holy cross, we adore thee!" Why, such an open violation of God's commandment is enough to make the angels weep, and every pious Christian to shudder! It

was with some reason the infidel Rosseau exclaimed on beholding it, "O, Israel, where now is thy God?" Why, the spear and the nails have an equal claim to adoration as the cross! There must be a long string to your conscience, when you can thus disobey a commandment of God, and still pretend to be his minister. I thank God that I have renounced a church which could sanction such practices. I feel as if a mountain weight were removed from me. I am no longer the blind unthinking slave of a false system, and of a foreign despot, who, at different periods of time, has been, according to all Roman Catholic historians, a monster of vice and wickedness; and the more I consider the step which I have taken, the more I rejoice in it, and shudder at the former state of my soul.

Slavery of every description is odious, but none so odious as that which enslaves the soul. The distinguishing characteristic of Romanism is to have no free will; but to have her infallibility taught by all her theologians. O'Connell might as well attempt to grow figs on thorns, as to expect to see civil liberty where there is spiritual slavery; let him first prepare the soil for that exotic plant, civil liberty—let him first lay the foundation, by removing from the land that soul-enslaving system of theology now taught in Ireland; and then he can raise the superstructure; but not until then. I love my Roman Catholic countrymen, but I renounce for ever their religion. I have weighed their church in the balance of eternal truth, the word of God, and have found her wanting. I could not find one tittle in the holy Scriptures to confirm her assumption of infallibility—the supremacy of her popes—her rule of faith—her restriction of the Scriptures—her image worship—her invocation of saints—her transubstantiation—her sacrifice of the mass—her purgatory—her prayer in an unknown tongue—her auricular confession—her communion in one kind—her indulgences—or her justification by works. On the other hand, the Scriptures directly and distinctly contradict her doctrine on each and every one of these heads. Now to make the matter clear to you, I shall merely refer to two of the foregoing—to wit, transubstantiation and auricular confession, and show you and your priests, that I had strong and convincing reasons for renouncing your church.

Your church teaches that in the Eucharist there is really and substantially present, the body and blood, soul and divi-

nity, of Jesus Christ, under the appearance of bread and wine; and in proof of this doctrine she advances those passages of Scripture, John. vi. 51, 53, "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever. Except ye eat the flesh of the son of man, and drink his blood, ye shall not have life in you."

Now your church understands the foregoing words in a literal sense, and consequently teaches the five following absurdities:—

I. When our Saviour says, "I am the living bread which came down from heaven." If these words have any reference to the Eucharist, it would follow that the humanity of Christ came down from heaven—a doctrine contrary to the Athanasian creed. Your church, and all Christians, deny it.

II. It would follow from these words, if taken literally, that the divinity of Christ was changed into bread, and not that bread was changed into his body.

III. It would follow from these words, "if any man eat of this bread he shall live for ever," if taken in a literal sense, that whoever goes to communion in your church, shall not suffer death in this world, and in that to come shall go to heaven; but you deny this, and facts disprove it, therefore the words are *figurative*.

IV. If the words, "Except ye eat the flesh of the Son of man and drink his blood ye shall not have life in you," be taken in a literal sense, it would follow that the laity in your church, from whom the cup is withheld, can have no hope of salvation; it would follow that children who die before their first communion shall perish for ever: and it would follow that the penitent thief and John the Baptist are excluded from heaven.

V. It would follow, if the rite be not commemorative, that there is no necessity for repeating it; for if the words be taken literally, salvation is secured by doing it once. I should never end, were I to enumerate the inconsistencies and contradictions into which your church falls by adhering to the literal sense. I defy any man, with two ideas, to consider them for one moment, without coming to the conclusion, that your church teaches error, and that her doctrine of transubstantiation is false.

I will make it as clear to you as any proposition in Euclid. You will admit that any two sums, or two lines,

each of which is equal to a third given one, must be equal to one another. You cannot deny this—it is a self-evident-axiom. Now Christ has said, v. 64, “that whoso eateth his flesh, and drinketh his blood, hath life everlasting.” He also says, that life everlasting cannot be obtained by any other means—“except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you,” v. 53. Again he says, —“He that believeth in me hath life everlasting,” v. 47. Therefore, to believe in Christ produces the same effect, that is to say, it is the same as to eat his flesh and to drink his blood. I am as convinced of this truth as of my own existence. Some have doubted of the existence of matter, but nobody ever doubted of the truth of the above axiom:—if you desire to see the force and truth of it, see the sophistry used by Wiseman in the tracts to subvert it, and its complete failure. The words of Christ are most distinct and clear to show the nature and object of the rite He instituted, v. 63. “It is the spirit that quickeneth, the flesh profiteth nothing;” and again, Luke xxii. 19, “This do in remembrance of me;” and St. Paul, 1 Cor. xi. 26, is equally distinct, “As often as ye eat this bread, and drink this cup, ye do show or commemorate the Lord’s death until he come.

But, even admitting transubstantiation to be true, still, I maintain there is idolatry in the Church of Rome. I knew priests to use porter, through a mistake of their house-keepers, instead of wine, at the altar, and never to discover the mistake until they drank it. [I knew of a Presbyterian minister that used whisky toddy, coloured with black currant jam.—*Ed.*] At the death of a late parish priest in your diocese, twelve neighbouring priests, as is usual on such occasions, came to say masses for him: no wine being in the house, a messenger was sent to Ennistymon for a bottle of wine: the messenger called at a wrong place; the consequence was, that he brought a bottle of ginger ale, having a mixture of wine in it, to give it colour. The twelve priests said their masses, and I among the rest. While at breakfast, we all admitted there was no consecration, the wine being bad: thus each of us adored as God, that which we admitted not to be God, and the congregation adored ginger ale instead of the blood of Christ. If that be not idolatry, there never was idolatry in the world. Hence no Roman Catholic can ever adore, even if transubstantiation were true. They cannot know whether the priest has the *intention*, and

without that, your church teaches, there is no consecration. They cannot know but the bread is barley, or oaten bread ; and in that case she teaches there is no consecration. They cannot know but what is in the cup is porter, ginger ale, or adulterated wine ; and then she teaches that there is no consecration. They cannot know whether the priest uses the right words, and then she teaches there is no consecration. They can never conscientiously adore ; for conditional adoration is no adoration ; for by conditional adoration I can adore everthing, and still adore nothing. I could say to the sun, if thou art my God I adore thee—a doctrine maintained by the Pagan philosophers, and which the early fathers prove to be execrable, it being either idolatry, or no adoration at all.

Now, regarding your practice of AURICULAR CONFESSION, I shall merely state facts, which I know by eleven years' experience. All your theologians admit that it is not of divine institution ; or, in other words, that it was invented by man. That is one fact. The second is, that I know it to be conducive to the most debasing system of *debauchery and licentiousness*. I know that questions are asked, and answered in the confessional, of a character revolting to a pure and virtuous female. I know that young and innocent females have become the victims of priestly lust, and that the ruin of some of the fine intelligent girls, now common prostitutes in the streets of our cities, had its commencement in the *confessional*, and that *seduction in the tribunals* is a very common offence. Some of the questions to be asked, according to Bailly, Dens, and Delahogue, are concerning sins not to be mentioned in a Christian land.

The penitent must be asked questions which are too gross to be written ; but which, and other questions the confessor must ask, if he does his duty, and some of the confessors go farther than these authors ever prescribed.

In your diocese, they have none of those *wooden cages*, called confessionals, in which those holy birds, called confessors, are perched, hearing the plaintive tones of sin and shame, or responding to the amorous strains of love. No : in your diocese they act above board : the confessor generally hears confession in his *bed-room* ; that, you must admit, is not a fit place for a frail female to talk on delicate subjects to a rakish reckless priest. You can draw the conclusion from the premises.

If he sits in the chapel, you will there see him holding a young female's hand in one of his, while the other plays with her hair; their faces are so close, that their lips almost touch. Some of them throw a handkerchief over their own heads, and those of their penitents at the same time, lest any one should see or hear what passes; and in that position the young penitent, with blushes, will disclose all the secrets of her young and innocent heart; and then you will see some of them rise off their knees greatly agitated;—not, I suppose, without cause. She has confessed her weakness, and divulged her shame into the ears of man! This is putting the case in the most favourable light. Were it lawful for me, or edifying to the public, to publish what I know, I could give time, and place, and date, for facts that would rouse the Roman Catholics of this country from their present degradation, and make them join heart and soul with the Roman Catholics of Germany, and the United States of America, to shake off, for ever, the ignominious yoke of papal tyranny; but, as I have to do with the doctrines of your church, and not with the morals of her ministers, I shall leave them in oblivion. I do not blame either the priests or the penitents—but I blame the system; it is unscriptural in theory, and *immoral* in its tendency.

Hence, the general outcry against the immorality of priests. I could not sit for one half-hour in the house of any intelligent Roman Catholic, that the conduct of *Father Tim*, *Father Tom*, or *Father Mick*, would not be brought on the *tapis*. Some late exposure of some new immorality would be the subject. While, on the other hand, if you enter into conversation with these holy fathers, their conversation will be about their bishop and *his private concerns*;—but every good Catholic knows that to be a calumny. He knows that St. Paul tells every bishop to be the husband of one wife, and that wife is the church, a very respectable *old lady of unblemished character*, whom the bishop calls his *holy mother*. So that she is his wife and mother at the same time; but the pope gives a dispensation. Now these maligners would wish to insinuate that this pious old lady is somehow too immaterial for the oily, and holy men of God; but that I suppose is a calumny!

Be that as it may, one thing is certain, that the outcry against the Romish clergy is universal: and I believe that three-fourths of the complaints have their origin in the

confessional. The priest has a species of access to females which no other man can have ; he is held in a certain degree of respect, in which no other man is held ; he is believed to have the power of forgiving whatever sins may be committed, which no other man has. All these privileges are dangerous in the hands of a man who may be inclined to avail himself of them. The scandal that would follow, the disgrace of a whole family, the respect entertained for the priest, and sometimes the attachment of the victim to the culprit, are powerful preventatives against exposure. If the victim move in humble life, she is generally shipped off to America, or married to some servant or needy relative, who is always ready at hand. I knew three poor girls who were shipped off last season by one man under such circumstances. The people are beginning to open their eyes, yet they do not know the one-tenth of what passes, but they see enough. They see the description of servants that some of their priests keep ; the intimacies which they form with the pious old maids of equivocal character ; the dissipated manners which they betray ; and the rakish tours they take occasionally ; and they would be as blind as bats not to see these. I admit there are a few of them who have escaped the general contagion, but they are few indeed ; they form the exception and not the rule.

You see, Rev. Sir, I had strong reasons for renouncing the Church of Rome. I have merely taken a cursory view of two of your leading doctrines ; and I defy you, or any other man, to deny or disprove one iota of what I have advanced.

That God may enlighten you and your priests, and give you grace to leave the darkness in which you and they walk at the head of flocks, whom you mislead, is the prayer of one who shall ever pray for the eternal salvation of your soul ; and may you be enabled to believe that there is no other name under heaven given among men whereby we must be saved, than the name of the Lord Jesus ; that there is only the one Mediator between God and man, the Man Christ Jesus ; “that there is no condemnation to them which are in Christ Jesus : *who walk not after the flesh, but after the spirit*—and that being justified by faith, we have peace with God, through our Lord Jesus Christ—Amen.

RODERICK RYDER,

Lately a Priest of the Church of Rome, and now in connexion with the Priests' Protection Society for Ireland.

Dublin.

ENGLAND AND ROME.

(Continued from page 203.)

CHAPTER XVIII.

THE ROMISH ADDITIONS TO THE CREED.

Art. 23 of the Creed of Pope Pius IV.

ART. 23.—*I acknowledge the Holy Catholic Apostolic Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.*

ALTHOUGH there is not, so far as we have been able to discover, any direct enactment by the Council of Trent upon the subject contained in this article of their creed, yet is there quite enough incidentally said in the canons and catechism of the Council to answer our purpose. We quote Sess. vii. held March 3rd, 1547, canon iii., *touching baptism*; and the catechism of the Council of Trent, chapter x., question vii. Side by side with these authoritative declarations of the Church of Rome, we print portions of Articles xix., xxi., xxxiv., and xxxvii of the Church of England.

Infallibility and supremacy of the Church of Rome:—

ROME.

COUNCIL, SESS. VII., CAN. III.—"If any one shall say that in the Romish Church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism, let him be anathema."

CATECHISM, CAP. X., QUESTION VII.—"It is not to be denied that they (heretics and schismatics) are still subject to the power of the Church, seeing that they may be cited before her tribunal,

ENGLAND.

ART. XIX.—"As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

ART. XXI.—"When they (general councils) be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and word of God) they may err, and sometimes have erred, even in

punished, and condemned by anathema."

things pertaining unto God. Wherefore, things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they are taken out of Holy Scripture."

ART. XXXIV.—"Every particular or national church hath authority to ordain, change, and abolish, ceremonies or rites of the church, ordained only by man's authority, so that all things be done to edifying."

ART. XXXVII.—"The Bishop of Rome hath no jurisdiction in this realm of England."

The Church of Rome founds her pretensions to be "the mother and mistress of all Churches" upon the assumption that her first bishop was St. Peter, and that to this apostle and to his successors in his episcopate, the supreme dominion of the church was granted. Our inquiry into the actual state of the case will appear therefore to divide itself naturally into three parts, which we will consider in order :

I.—Whether such pre-eminence was ever given to St. Peter.

II.—Whether St. Peter was ever Bishop of Rome.

III.—Whether in primitive times, such dominion as that which the Church of Rome now arrogates to herself, was ever acknowledged.

I.—Was pre-eminence ever given to St. Peter over the rest of the Apostles ?

A.—*The testimony of the WORD OF GOD.*

The Roman Church bases her doctrine of the pre-eminence of St. Peter upon Matt. xvi. 18, 19. "I say unto thee, that thou art Peter, and upon this rock I will build My Church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven." That the Apostles, however, entertained

no notion that these words conveyed any authority to St. Peter over the rest of them, may be readily seen from the petition presented some time afterwards to our Lord by the mother of James and John: "Grant that these my two sons, may sit the one on Thy right hand, and the other on the left, in Thy kingdom." (xx. 21, *seq.*) And again, He Himself says, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." (xxiii. 8.)

Moreover, neither throughout the whole history of the Acts of the Apostles, nor in the Epistles, do we ever find any reference to any especial authority of St. Peter.

"When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."—Acts viii. 14.

"When Peter was come up to Jerusalem, they that were of the circumcision contended with him,

"Saying, thou wentest in to men uncircumcised, and didst eat with them.

"But Peter rehearsed the matter from the beginning, and expounded it by order unto them."—xi. 2—4.

"The apostles and elders came together for to consider of this matter.

"And when there had been much disputing, Peter rose up, and said unto them, ...

"Then all the multitude kept silence, and gave audience to Barnabas and Paul

"And after they had held their peace, James answered, saying, men and brethren, hearken unto me

"Wherefore my sentence is"—xv. 6, 7, 12, 13, 19.

"When they saw that the gospel of the uncircumcision was committed unto me (Paul), as the gospel of the circumcision was unto Peter;

"For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles"—Gal. ii. 7, 8.

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."—v. 11. (Compare xv. 12, *seq.*)

B.—*The testimony of the Primitive Church.*

Cyprian, A.D. 250.—"The Lord says to Peter, 'I say unto thee, that thou art Peter; and upon this rock I will build My Church; and the gates of hell shall not prevail against

it.' And again, He says to the same person after His resurrection, 'Feed my sheep.' Upon one He builds His Church. And, although to all the apostles He gives an equal power and says; 'As the Father sent me, I also send you; receive the Holy Ghost; to whomsoever ye shall remit sins, they shall be remitted unto him; and whosesoever sins ye shall retain, they shall be retained:" yet, in order that He might manifest unity, by His authority He disposed the origin of that same unity, beginning from one. What Peter was, that were also in like manner the rest of the apostles, being endowed with equal partnership both of honour and power: but the beginning proceeds from unity, that the church might be shown to be one."

And again: "Nor did Peter, when Paul disputed with him concerning circumcision, claim or assume to himself anything insolently or arrogantly, so as to say that he held the primacy, and that obedience should be paid by posterity to him rather than to Paul. Nor did he despise Paul because he had formerly been a persecutor of the church; but he admitted the council of truth, and readily consented to that legitimate reasoning which Paul vindicated."

And once more: "all the apostles were equal in power."

As we said above, the text upon which the Roman Church chiefly relies for the doctrine of the supremacy of St. Peter over the rest of the apostles, is Matt. xvi. 18, 19. It is true that St. Cyprian, in the passage cited above, maintains that unity, commences from Peter building his notion upon his own interpretation of *the rock*; but then he fully admits that the other Apostles were "what Peter was;" that they were "endowed with an equal partnership both of honour and of power." In addition to this, the early writers of the church were no more agreed upon the meaning of the passage from St. Matthew, than are those of the present day. Justin Martyr, the oldest writer who notices it, interprets *the rock* as meaning Peter's confession of faith; while Athanasius, Jerome, and Augustine, maintain that *the rock* is Christ. See "Faber's Difficulties of Romanism," pt. i. c. 3.

II.—Was St. Peter ever Bishop of Rome?

A.—*The testimony of the WORD OF GOD.*

Neither in the book of the Acts of the Apostles, is there any allusion to any visit of St. Peter to Rome; nor in the Epistle of St. Paul to the Church at Rome, nor in any of the epistles

written by the same apostle from Rome, is there any mention to be found of St. Peter's episcopal dignity in that city.

B.—The testimony of the early Church.

Irenæus, A.D. 178.—“The blessed Apostles (whom he styles just before “the two most glorious Apostles, Peter and Paul”) founding and building up the church (at Rome), delivered the episcopate of administering the church to Linus.”

Eusebius Pamphilus, A.D. 320.—“The first that presided over the Church at Rome.—After the martyrdom of Paul and Peter, Linus was the first that received the episcopate at Rome. Paul makes mention of him in his epistle from Rome to Timothy, in the address at the close of the epistle, saying, ‘Eubulus, and Pudens, and Linus, and Claudia, salute thee.’”

Although many have doubted even whether St. Peter was ever at Rome at all, yet the testimony of the ancients will seem to be amply sufficient to satisfy us, that the apostle not only visited Rome, but that he resided there for some length of time. That, however, he ever actually exercised episcopal authority over the diocese of Rome is a matter which requires more proof; and even if he did, it is still incumbent on the present Church of Rome to show.

III.—Whether in primitive times such dominion as that which she now arrogates to herself was ever acknowledged to be her due.

Irenæus, A.D. 178.—“The blessed Polycarp being at Rome in the time of Anicetus (Bishop of Rome), and a slight difference having arisen between them about other things, they immediately composed the discussion, and did not choose to contend about the matter. For neither could Anicetus persuade Polycarp to cease from observing (Easter), as he always used to observe it with John the disciple of our Lord and the rest of the Apostles, nor could Polycarp persuade Anicetus to observe it (otherwise), since he insisted that he must keep up the custom of those presbyters who had gone before him. Nevertheless, they communicated with each other.”

Tertullian, A.D. 200.—“Come now, thou who shalt wish better to exercise thy curiosity in the business of thy salvation; run through the Apostolic Churches, in which the very chairs of the Apostles are in their own places occupied, their very authentic letters recited, sounding forth the voice and representing the face of each one. Is Achaia near to thee? Thou hast Corinth. If thou art not far from Macedonia, thou hast Philippi; thou hast the Thessalonians. If

thou canst go into Asia, thou hast Ephesus ; or if thou art adjacent to Italy, thou hast Rome."

Cyprian, A.D. 250.—"Each bishop disposes and directs his own actions, knowing that he must render an account of his designs to the Lord."

Again : "Nor hath any one of us set himself up to be a bishop of bishops, or by tyrannical terror compelled his colleagues to obey him, since every bishop is at liberty to use his power according to his discretion ; and so can neither be judged by another, nor can judge another. But let us all look for the judgment of our Lord Jesus Christ, Who only and alone hath the power both of advancing us in the government of His Church, and of judging our acts."

The Church of Rome to *Cyprian*.—"We ought all to take care for the body of the whole church, the members of which are extended through all the various provinces."

The *Council of Nice*, A.D. 325.—"Let the ancient customs prevail, which are in Egypt, Libya, and Pentapolis, so that the Bishop of Alexandria have authority over all, since this is customary also to the Bishop of Rome. So also at Antioch, and in the other provinces, let their privileges be preserved to the churches."

The *Council of Constantinople I*, A.D. 381.—"Let not the bishops go out of their dioceses to churches beyond their bounds, nor cause confusion to the churches ; but, according to the canons, let the Bishop of Alexandria order affairs in Egypt only ; and let the bishops of the east govern the east only," &c.

From the *Synodical Epistle of the same Council*.—"We acknowledge the most venerable Cyril, most beloved of God, to be Bishop of the Church at Jerusalem, which is the mother of all churches."

It is needless, we think, to say more upon this subject. With regard to our own country, suffice it only to remind the reader that for the first 600 years, the British Church never acknowledged any dependence upon Rome ; and that when Austin, the monk, at the mission of Pope Gregory, came into England, and pleaded with the British Bishops for subjection to the Bishop of Rome and conformity to the Roman customs in the observance of Easter and other such like matters, he was answered that "they owed no obedience to the Pope of Rome, but were under the government of the Bishop of Cærlon, who was their overseer under God."

We have, however, already sufficiently prolonged this article, and therefore conclude with an earnest wish that our adversaries would but listen to the holy apostle, from whom they pretend to derive their supremacy, and who (Ep. iv. 15) does not hesitate to reprehend the "busy-body in other men's matters;" or, as the original will be, if rendered literally, "him who acts as bishop in another man's diocese."

(To be concluded in our next.)

H. C. H.

THE LIFE OF SAMUEL CROMPTON.*

Samuel Crompton was one of the numerous benefactors of mankind, who gained nothing by his inventions but a name. Before his time, spinning was performed chiefly by women, on a single spindle by holding the wool in the left hand, whilst they drew the thread out with the right hand and turned the wheel by an occasional jerk of the right forefinger. This process was of course exceedingly slow, and the yarn was uneven and unequal. In the year 1774, Samuel Crompton, who was blessed with a most inventive genius, at the age of twenty-one commenced the construction of the spinning machine, which is now called the "Mule;" and his invention, says Mr. French "appears to have been the result of pure inductive philosophy, followed out step by step with a mathematical precision for which his mind had been duly prepared by previous education." Machinery gave its possessor an immense advantage over the old fashioned spinning wheel, both in quantity and the quality of the yarn. This circumstance naturally roused the jealousy of the one spindle spinners who "were again excited to renew their former riotous proceedings, their own ignorant prejudices against machinery being increased by the erroneous opinions of many of the middle and upper classes, who now entertained the greatest possible dread of the changes in trade and manufacture which they saw approaching." From a wheel, driving by hand only one spindle, Hargreave had invented a machine which drove at first twenty spindles, and Crompton by the further invention of the Mule or Double Jenny has enabled a single hand, with the assistance of a boy or girl to turn two hundred spindles by two wheels.

*The life and times of Samuel Crompton, inventor of the spinning machine called the mule. By G. J. French.

Larger premises were therefore required to contain these large machines, and this caused the erection of large factories, and the congregating of large masses of the people of both sexes, both for the spinning of yarn and also for the weaving of cloth. This, says Mr. French "laid the foundation of the system of factory labour, which has since developed itself into a national institution as wonderful as it is important."

To such an extent had Mr. Crompton's invention increased, that the number of mule spindles employed in Lancashire in the latter part of the year 1811 amounted to nearly four millions. "It was further found, that about forty millions of pounds of cotton wool was spun upon these mules annually; that double the amount of wages was paid for spinning on the mule, to that of all other machines for the purpose, put together; that about two-thirds of the entire amount of steam power employed in cotton spinning, was then applied to turning Crompton's mule spindles; that at least four-fifths of the cotton cloth bleached in the principal bleach works in Lancashire was woven from yarn spun on mules; that the value of buildings, power, and machinery engaged in spinning on Mr. Crompton's system was between three and four millions sterling; that 70,000 persons were directly employed in spinning on mules, 150,000 more in weaving the yarn thus spun, and at the usual computation of two others dependent on each worker, the aggregate number of people depending on the mule for their living amounted to 600,000 people, without including the large addition of those who were engaged in making machinery, growing cotton, transporting it, dyeing, printing, embroidering, exporting and selling."

It may not be a hyperbole to assert that in the lapse of less than a century since Crompton first conceived the idea of a spinning machine, the number of spindles employed, the quantity of yarn spun on them, and the wealth produced, not only in Lancashire, but which has been diffused through every portion of the empire, are incalculable. Yet, like many other of the instruments of divine providence for the amelioration of mankind, Samuel Crompton lived neglected, and died poor. Looking about him, says Mr. French in this most interesting biography, "he saw the stream of manufacturing prosperity which he had started, as a very small rill at the Hall-in-the-Wood, some thirty years before, now sweeping along like a great river, carrying wealth and prosperity to the mansions of all who dwelt upon its banks; but ever passing his humble

dwelling without leaving there any portion, however small, of these abundant riches."

This neat volume combines the excitement of the novel, with the interest of an historical work, for it is a complete development of the progress of the cotton manufacture. Crompton's invention has turned a naturally sterile and unfruitful country into abundant and fruitful fields. "To this small spot of earth," says Mr. French, meaning a circle of about twenty miles round Crompton's house, "Hall-in-the-Wood," "remarkable only, he says, the other day for nothing beyond the sterility of its surface, and to its indefatigable inhabitants, Providence seems to have assigned the particular and special duty of clothing mankind. In furtherance of this work, they have dragged to the surface much of the mineral wealth which it contained, and have perforated it with thirty miles of subterranean canals, and countless miles of buried railways. They have crusted over its surface with factories and mills, each of which is in truth a miracle of industry unexampled elsewhere. Wealth which can scarcely be reckoned is represented by millions of spindles, which, with their auxiliary engines, are revolving day by day. The land on which they stand, has been quadrupled in value. Within no other similar space is there a greater development of the system of railways, which spread over it like a close net-work of iron, and it is covered with a conglomerated mass of towns and villages, so large and so closely set together, that in many instances their longer streets meet each other, and populous places, said to be seven miles asunder, are really connected by continuous rows of gas lights.

"Many great and active minds have been at work to produce this unprecedented result, but to one more than to all the others collectively it is due. It was the mind of Samuel Crompton, which, under Providence, vivified this crowded area, and now fills it with a vitality not the less that its action is unseen and unacknowledged. We have sought carefully but fruitlessly for some apology, but we can suggest no excuse for the unmeasured ingratitude of the people of Great Britain, in their neglect of the person and memory of that man (we state it advisedly) who had been the means of diffusing more material good over the surface of this globe than any other human or uninspired being that dwelt upon it."

We can assure our readers that in the perusal of this small volume, they will find both instruction and entertainment, with

a very great deal of information on the progress and extension of the cotton manufactory in Lancashire, to whom we earnestly recommend it.

THE SCOTTISH CONTROVERSY.*

THE Bishop of St. Andrews has done good service to the church, by the publication of an excellent tract on the "Scottish Communion Office," which has recently been made the subject of so much senseless obloquy, and so much ignorant disputation. The publication of this tract, as well as of his charge to his clergy of the united diocese, was rendered necessary by the unhappy controversy on the subject of the Eucharist, which was commenced by Archdeacon Denison, and continued by the Bishop of Brechin and Mr. Cheyne. In this tract the history of the office is given from its last revision in the year 1764. The arrangement of the office only was altered. Bishop Wordsworth gives its history and principles; and he also shows its advantages. He says it follows far more closely the model of the ancient liturgies, than the English office. It exhibits far more clearly, the first great feature of the Institution, viz., the act of sacrifice; and it secures moreover, the second great feature, viz., the act of consecration, in a manner far more solemn, and more satisfactory, because more in accordance with the known practice of the primitive churches; and "it does in fact afford a stronger protest and safeguard against the false doctrine and corrupt practice of the church of Rome, both by the order of its arrangement, and because it brings out the true doctrine and the pure practice of the Institution more perfectly." To this noble attestation of its worth, by the Bishop of St. Andrews, may be added that of a writer in the Quarterly Review, as cited by the Bishop:—"Let no *pedantic* love of uniformity, none of that inclination to *domineer*, which, manifestly we are to reckon one of our besetting sins, urge upon the Scottish Bishops the surrender of this most beautiful and affecting service."

In the English office, the oblation, or the offering up of the

* A plain tract on the Scottish Communion Office. A charge delivered to the clergy of the united diocese of St. Andrews, Dunkeld and Dunblane. Edinburgh, GRANT & SON; London, RIVINGTONS.

sacrifice, is done by manual rites alone : whereas in the Scottish office, the oblation is made by prayer as well as by manual rites ; and, therefore, it is more full and complete than the English office. In the Scottish office, there is also a prayer to invoke the descent of the Holy Ghost to make the symbols, that which Christ made them at their institution ; that is, "the instruments of conveying Himself to the spirit of the receiver." The bishop says, "our blessed Lord instituted this sacrifice to be both a sacrifice and a communion ; and if He intended the institution to bear this two-fold character, it is plainly our duty to retain both parts of this character in our administration of the sacrament."

The charge was delivered on September 13th last, at the annual Synod of the United Diocese. It contains words of admonition ; and a severe rebuke to some of his clergy who have well deserved a more severe castigation than they have received for their undutiful and disrespectful conduct towards their bishop. Since the breaking out of this semi-popish heresy, a spirit of insubordination has been exhibited by the Scottish clergy towards their chief pastors, which would be disgraceful to laymen, but which is doubly so in those who are appointed to teach submission to our "spiritual pastors and masters ; and to order ourselves lowly and reverently to all our betters." This evil spirit which has been sent upon some of them, has spread into other dioceses under a system of propagandism, which has been adopted by the men who are in a state of quasi schism and antagonism not only to the Bishop of Aberdeen, but to the whole episcopal college. Perhaps the episcopal order in Scotland never experienced such disrespectful, even insolent conduct and language, as they have received from several of their presbyters. Bystanders can clearly see that much of the ill feeling that has exhibited itself in the Northern diocese, has arisen out of the election to that bishoprick ; and if as a presbyter, so much disturbance could have been introduced into the church, how much more might have been created had episcopal power been wielded by the party who failed in his election ? but who doubtless maintains that he is doing good service to the church. Perhaps indirectly he is. To the malcontents in his own diocese Bishop Wordsworth administers a severe rebuke, but especially for their having encouraged women and children to sign a protest against the solemn decision of their court of last resort ; for St. Paul says, "I suffer not a woman to teach" in the church, and this protesting was in a manner to invert the

order of things, and to teach their chief teachers who are their spiritual fathers.

The manner of Christ's presence in the Eucharist, is a mystery which has not been communicated to men ; but which perhaps is beyond the reach of our finite understandings : and any attempt to be wise beyond that which is written must partake of the sin of the Capernaïtes when they, in unbelief, demanded "how can this man give us his flesh to eat?" and of the Romish transubstantiation. In our March number we took the liberty of summing up what we thought was the decision of the Episcopal Synod in Mr. Cheynes case on the doctrine of the Lord's Supper, and we shall repeat it ; leaving our statement open to competent authority.

"That the bread and the wine in the Lord's Supper, after they have been consecrated, still remain bread and wine ; they are not destroyed, but sanctified ; that they are changed in their qualities by consecration, but not in their substance ; that they become the sacramental, but *not* the natural or corporal body and blood of our Lord ; that in a different manner they are both bread and wine, and the body and blood of our Lord at the same time ; that by natural properties they are bread and wine ; but that they are the body and blood of Christ in mystery and signification ; that they are bread and wine to our bodily senses, but the body and blood of Christ to our understanding and faith, and in power and effect."

We sincerely hope, that the unruly wills and affections of these gentlemen will be overruled to the good of that church and nation ; and that the perusal of the arguments on both sides, may lead their presbyterian brethren to reflect on their own self excommunicated position ; for they possess *neither* priest, nor altar, nor sacrifice ; let them make a new heart, and a new spirit ; for why will they die wanderers from the house of Israel ?

W. C. P.

THE EFFECTS OF MUSIC ON ANIMALS.

A captain of a French regiment being imprisoned for having spoken too freely of Louvois the minister, begged permission of the governor to send for his lute to enliven his confinement. After playing four days, he was greatly astonished to see the mice come out of their holes, and the spiders descend from their webs, and form a circle around him, as if to listen with

more attention. At first he was so struck with the sight that he dropped his lute, when the whole of his auditory instantly retired quietly into their lodgings. On his resuming the instrument, the spiders and mice again crept forth and listened; and every day they increased in numbers; till at last they amounted to upwards of a hundred. As the presence of such gentry was not at all times equally agreeable, the officer procured a cat from one of the gaolers, which he shut up in a cage when he desired to see company, but let him loose when he chose to be alone; thus converting the passion of his mute associates for music, into a pleasant sort of comedy.

Sir John Hawkins says, "I long doubted the truth of this story; but it was confirmed to me by Mr. P., an attendant of the duchess of V., a man of merit and probity, who himself played upon several instruments with the utmost excellence. He told me that being at —— he went up into the chamber to refresh himself until supper-time, where he had not played half an hour, before he saw several spiders descend from the ceiling, which came and ranged themselves about the table to hear him play; at which he was greatly surprised, but did not interrupt them, being willing to see the end of so singular an occurrence. They remained on the table till some one came to tell him that supper was ready; when, having ceased to play, the spiders mounted to their webs. As he would not suffer them to be removed, he often entertained himself with their curocity."

A still more incontestable proof of the power of music over animals was furnished by a gentlemen in the East India Company's service, who, in a letter from Patna, dated 1788, says, "A wandering Faquir called at my house, who had a beautiful large snake in a basket, which he made to rise up and dance to the tune on a pipe on which he played. My outhouses and farm-yard were much infested with snakes that destroyed my poultry, and even my cattle; one of my servants therefore, asked the Faquir if he could pipe these snakes out of their holes and catch them. He answered in the affirmative: he was immediately conducted to the place where a snake had been last seen. In a short time after he began to play on his pipe, a snake came dancing towards him, and he was caught. He tried again in another place, and he had not continued five minutes, when an immensely large Coune Capelle, one of the most venomous kind of serpents, popped his head out of a hole. When the man saw it, he approached nearer, and piped more

vehemently, until the snake was more than half out and ready to dart at him ; he then piped with only one hand and advanced the other under the snake as it was raising itself up to make a spring. When the snake did spring, he dexterously seized it by the tail, and held it fast till my servants killed it. In the space of an hour, the Faquir caught five very venomous snakes close about my house.

THE CHRISTIAN PRIESTHOOD ASSERTED.

The apostle commanded the Corinthian women to be veiled or covered in divine service ; and if for the same reason the convocation would or dainit now, after his example and their excellent practice, I think they would do well. I once saw the greatest queen of Europe (suppose Queen Anne) quit all the state in which she came to church, at the church door, and there pull her hoods over her face, which she put up again when she came out ; and if our clergy in convocation should forbid men and women not to go to church in the same dresses as they go to balls and plays, all serious Christians would obey with joy, and our churches would then look more like the houses, and our congregations would then appear so venerable in the eyes of our adversaries, that instead of reproaching them with too much cause, they would be forced to report that God was in them and among them of a truth.—*Hickes' Preface.*

CHRISTIANITY.

WHENCE shall the poet derive sublimities whereon to found his mightier mind-creations, but from the vast, supernal verities which outstretch backward and beyond finity ! Is an ideal theme sought which shall combine every apposite element of perfectness ? Imagination upsoaring, pauses on bewildered wing—conception sinks, faint and outwearied—intellect struggles her wildering way along the grand achievements of the Eternal, and all at length alight and repose on the “ great mystery.” The harp, erewhile hanged in despair on the willow, hath thrillingly vibrated and discoursed seraphic music, when strung and attuned to minstrelsy, evoked at the shrine of Christianity ; and the peerless production of the “ blind bard ” was an oblation consecrated on the altar of human redemption.

Notices of Books.

HISTORICAL TALES. J. H. & J. PARKER.

V. *Wild Scenes among the Celts.*

VI. *The Lazarhouse of Neros.*

VII. *The Rivals.*

These are continuations of a series of tales on church matters which we have already noticed. They are written in a concise style; and are intended, indeed, well calculated to convey information to those who are not acquainted with ancient church history.

V. This volume contains two tales; the first of which is taken from Irish history, and finishes with the account of the erection of the chapel which was discovered in the sands at Perran-zabuloe, now called St. Piran's, with some account of that Saint. The story itself is the rivalry in love of two brothers who were Irish chieftains; the younger of whom murders the other, through the guilty intrigues of the heroine of the story. She dies in giving birth to her first child; and she makes some revelations on her death-bed, that showed that she had instigated the murder. Shossag resigned the Crown to his Cousin, and ventured to cross the Channel in a wicker boat, was wrecked on the coast of Cornwall, and saved from death by St. Piran, who converted him to Christianity.

The second tale is the Fugitive, and the scene is laid in the Hebrides and Iona. St. Columba, the great Evangelizer of the Scottish Church, is the principal character in the piece; and a very interesting story is constructed on him and a wild Highland Chief whom he converts.

VI. *THE LAZARHOUSE OF LEROS* is a tale of the Eastern Church in the seventeenth century. It exhibits the Turks in not the most amiable light. The Greek Patriarch was the victim of the Jesuits, those modern Pharisees who compass sea and land to make a proselyte, and when he is made, they make him twofold more the child of hell than themselves; after having been deposed and banished, he was subjected to the bowstring and thrown into the sea. But there is a very pretty tale connected with the Lazarhouse itself, which has lover's vows, maternal affliction, romance and self-devotion to recommend it.

VII. *THE RIVALS* is a tale of the Anglo-Saxon Church; and it details the arival and success of Augustine the Monk, through a romantic story of a heathen nobleman and a Christian lady at the court of Bertha, Queen of Ethelbert, the King of Kent. Kenulf the hero underwent a multitude of adventures; and made a number of escapes from being murdered by his rival, another Pagan Saxon thane named Alcred, but who was himself murdered by mistake. Kenulf is of course converted to Christianity, and their profession of it was not the cold indifferent thing which characterises too much modern Christianity—either ultra high or ultra low church. These tales are very interesting and they exhibit the different states of the Church in different countries corresponding with the knowledge and advancement of the different periods at which the tales are laid.

THE
CHURCH WARDER,
And Domestic Magazine.

No. CLXII. DECEMBER, 1859. Vol. XIII.

A BRIEF HISTORICAL OUTLINE OF THE
CHURCH OF SCOTLAND.

(Continued from p. 326.)

SINCE the failure of their rebellion, the Presbyterians had not resorted much to the fields; but they took a lesson in persecution from their teachers, the Jesuits; and it became necessary, in the year 1680, to issue an order of Council for the protection of the established clergy, in the dioceses of Glasgow and Galloway. The Act of Council among other things said: "Considering the insolences committed against the orthodox clergy in Galloway, in defrauding them in their stipends, and by indirect methods taken to force them to leave that shire, by tradesmen and others there refusing to work for them; ordain the Sheriff to give sentences against such, and upon complaint upon such as refuse to work for them, that he fine them, and call for soldiers to execute his sentences."

This confederacy was founded on the Popish doctrine and practice of non-intercourse with heretics, as it is foretold by

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St. John, "That no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name," (Rev. xiii. 17); or had taken the covenant, a system which the prophet calls "wisdom;" but the suppression of which the Presbyterians called persecution and their "sufferings."

The Duke of Lauderdale now resigned the seals, which were given, to the Earl of Moray. Charles emancipated himself from the tyrannical thralldom of Lord Shaftesbury, the whigs, and republicans; dissolved the English parliament; and sent down the Duke of York to Scotland as his high commissioner.

Since the dismissal of the whigs, there was less vacillation in the royal councils; the laws were more steadily and temperately administered; the Presbyterians now became quiet and peaceable; and even Wodrow himself admits that since the execution of Cargill, "there was not one that preached at field-meetings, neither were there many sermons in houses; yea, some Presbyterian ministers, now deprived of all other opportunities, did at some times even communicate with the episcopal clergy to manifest their holding communion with them in those things which they held in common with other Protestant churches." After an abeyance of nine years, a parliament met on the 28th of July, 1681. In his letter, the king asserted his firm determination to maintain the established episcopal church; and directed parliament to take effectual means for the suppression of seditious and rebellious courses, and of those extravagant doctrines "which are a scandal to Christianity, and tend to the subversion of all public and private interests." This parliament recognized the right of succession to the crown of Scotland in the Duke of York; but the Presbyterian party strongly opposed his succession, which is extraordinary, when it stands in their confession of faith, which is declared to be every man's *own*

faith: "That infidelity, or difference in religion, doth not make void the magistrate's just and legal authority."

On the 31st of August, 1681, the Test was enacted which Wodrow justly calls a "self-contradictory oath," that operated against the established church, whose confession was the Apostles' Creed; against the Presbyterians, who adhered to the Westminster Confession of faith; and against the Papists, who clove to the Tredentine Creed: neither of these parties could swear to maintain Knox's Confession, which was now obsolete to them all alike. The Presbyterians fiercely denounced this Test, because it engaged them to acknowledge the king's supremacy, to renounce their covenants, and to abstain from levying war against the king. The bishops and clergy refused to take the Test; for by virtue of the powers with which it invested the sovereign, he might legally dispose of the external government of the church, according to his own pleasure, either to Presbytery or to Popery, which last, indeed, was its *real* design. The bishops drew up and published protests against it; many of the clergy were deprived for refusing to take it, and some of them voluntarily resigned, rather than take an oath that contained so many and such great inconsistencies, that forced them to commit such perjury, and, moreover, to give such a decided acknowledgment and consent to the "Assertory Act." The Christian courage of the established clergy, however, was not exhibited by an armed resistance to the law, nor in preaching the people into sedition and mutiny; but in meekly and patiently preparing themselves to suffer persecution and the vengeance of the privy council. Their Christian fortitude extorted the approbation even of their enemies; and the privy council became alarmed at this act of Popish aggression, when they saw the firm determination of the clergy to suffer the legal penalties rather

than to betray the church's inherent rights, that had been so flagrantly invaded by the Duke of York and the Popish party. Without waiting for the king's authority, the council issued an Act on the 3rd of November, wherein they renounced all pretences to the intrinsic powers of the church; but left entirely to her all the ecclesiastical power, authority, and jurisdiction which was exercised by the church for the first three centuries; which, being the whole that could be asked, the breach was healed, and the deprived clergy were restored.

On the 24th of November, Shaftesbury was indicted at the Old Bailey for high treason; but the grand jury, being packed by whig sheriffs, ignored the bill. Shaftesbury was in close correspondence and league with the leading covenanters in Scotland; hence his principles, and hence the origin of the party and of the name of the whigs; and part of his indictment was, that he "intended to reduce this ancient monarchy into a republic."

Although this explanation had in some measure drawn out the Erastian teeth of the Test Act of 1682, yet it was still a source of great trouble to the clergy. Many churches were rendered by its operation vacant, and about twenty of the clergy had fled to England to avoid it; where, Burnet says, "they were well employed and well provided for." The Presbyterians objected to the Test, because it contained a renunciation of their covenant, and bound them not to attempt the extirpation of the established episcopal church, which, says Hetherington, implied the "abandonment of every Presbyterian principle." Accordingly, an armed body of them entered Lanark, burnt the Test Act, and the Act recognizing the Duke of York's right of succession, and posted their proclamation against the king as a tyrant and persecutor, &c. In retaliation

the council fined the burgh of Lanark, and burnt all their covenants and seditious proclamations by the hangman.

One of the many difficulties with which the church in Scotland had to contend, was the numerous arbitrary acts which they were compelled as clergymen to perform, which often put them at constructive enmity with their parishioners. One of these, in the year 1682, was to report to the bishops the names of those that were irregular in their attendance at church; and then the bishops were alike obliged to report these names to the privy council, which appointed the sheriffs to summon non-attendants, and to require them to sign a bond to promise regular attendance.

The firmness and moral intrepidity of the bishops preserved the whole kingdom from the infliction of the Test, and their opposition saved the Presbyterians also from its pressure; for they had the same conscientious objections to it as the Episcopalians had. In short, the Test was a cunningly-contrived plot of the Jesuits, for the eventual establishment of Popery on the accession of James to the throne.

Field-preaching had nearly subsided; but one Renwick had not only revived them this year, 1684, but he had issued a declaration in the name of his sect, in which he excommunicated the king, and disowned his authority; denounced informers, witnesses, judges, juries, constables, and every one who were or might belong to the government or courts of law, that had any hand in bringing covenanters to justice; which excommunication exposed every one, as the law then stood, to the knife of the assassin. Their treasonable declaration was affixed during the night to the market crosses of several royal burghs. Many of the clergy were obliged to seek shelter in other places, and several murders were perpetrated by the fanatics.

The declaration was declared by the Court of Session to be

high treason, and the council made an act to meet it, more tyrannical and atrocious than anything they had ever enacted: "Whosoever shall own the said most execrable and treasonable declaration, or the assassinations therein mentioned, and the principles therein specified; or whosoever shall refuse to disown the same, in so far as it declares war against his sacred majesty, and asserts that it is lawful to kill such as serve in church, state, army and country, shall be tried and executed to the death." No one in the Presbyterian district was allowed to travel without a pass.

In 1685, the episcopal clergy in the southern counties were kept in constant terror of their lives, several of them were murdered, and others were obliged to fly to towns and distant places for protection. All these murders and distractions were the result of the principles of the covenant; and they caused the adoption of retaliatory measures, which they and their historians considered martyrdom and unprovoked persecution. "If," says the author of the work which we have been abridging, "the Jesuits could feel either shame or compunction, the fruit produced by their instrument, the Covenant, would move them to both; but in this covenant which murdered both souls and bodies, they thought they were doing service to Him whose attribute is Love. Whereas their works, but especially the covenant, are chiefly calculated to advance the kingdom of him who was both a liar and a murderer from the beginning of time."

The clergy in the southern counties lived in perpetual fear of their lives, and many of them resigned their cures and removed out of the country; but Mr. Peter Pearson, incumbent of Carsphairn, in Galloway, being of a more intrepid character, was murdered at midnight on his own threshold, having provoked the whigs by saying he was not afraid of

them ; he taught the orthodox doctrines of the church, which were fiercely denounced by the Calvinistical whigs as Popery and Arminianism ; and this is called by Wodrow an “unwarrantable provocation.” Therefore, there was a combination among his neighbouring whigs, to compel him by murder to desist from preaching sound doctrine, which they called persecution. In approbation of this and other murders, Wodrow says, “several of his brethren, about the time of the society’s declaration, had the caution to retire for a little, but he (Pearson) would needs brave it out ; in his narrower sphere, he came the nearest to the primate who met with the same fate.” Such is Presbyterian principles ! The council ordered the whole parish to be prosecuted for the murder of their minister.

On Monday, the 2nd of February, 1685, King Charles was seized with an apoplectic fit, and he died on Friday, the 6th, at Whitehall, in the 55th year of his age, and the 37th of his reign, about twenty-five years after his restoration. Few princes have descended to the grave more generally lamented than Charles II. was, except by the whigs ; Eachard says, “Sure it is that since the murder of his father, there never was a deeper sorrow, nor more tears shed in England, than appeared upon the first news of the death of this beloved monarch.” It is alleged that he completed his apostacy of long standing, by being received into the Popish communion on his death bed, when he was no longer capable of knowing his right hand from his left ; but of this there is not one word in a description of his last illness and death, by the Bishop of Ely’s chaplain, who was present during the whole scene. It says, “The Bishop of Bath and Wells (Kenn) watching on Wednesday night, as Bishop Turner had done the night before, there appearing then some danger, began to discourse

to him as a divine, and thereupon he did continue the speaker for the rest to the last; the other bishops giving their assistance, both by prayers and otherwise, as they saw occasion, with very good ejaculations and short speeches, till his speech quite left him, and afterwards, by lifting up his hand, expressing his attention to the prayers, he made a very glorious Christian exit, after as lasting and as strong an agony of death almost as ere was known."

It was communicated to Charles, that it was said of him, "That he never said a foolish thing; but never did a wise one." But the merry monarch readily accounted for this severe but unjust censure by saying, that "nothing could be more reasonable than that, for his discourse was his own, whereas his actions were his ministers'." He had an amiable manner and a popular address; he was neither proud nor vain; but he was both affable and well-bred. "His professions were plausible, and his whole behaviour engaging, so that he won upon the hearts, even when he lost the good opinions, of his subjects; and he often balanced their judgments by their personal inclinations. And upon the whole it appeared to many [to be] cruel and even iniquitous to remark so rigorously, the [political] failings of a prince who discovered so much facility in correcting his [own] errors, and so much lenity in pardoning the offences committed against himself."

THE WRECK OF THE ROYAL CHARTER.

ON Saturday last, We, says the Editor of the *Liverpool Mercury* of yesterday, paid a second visit to Moelfra by way of Bangor. From an early hour on that morning till late in the day, High-street presented an unusually busy aspect, but of a melancholy character—very, different to

the joyous scene witnessed in the same place a fortnight ago, on the occasion of Her Majesty's visit to Penrhyn Castle. A complete gloom was spread over every countenance, and each arrival by railway added to the crowds who had come from different parts of the country, all bent upon one sad, sad errand—to search for some beloved relative or friend amongst the bodies that had been cast ashore from the ill-fated vessel. Cabs, phaetons, and vehicles of every description were in great demand, and such a throng of people on the road to Moelfra was probably never before seen.

The vehicles on the road contained young and old, rich and poor; and amongst the groups were many an aged father and mother, who were bowed down with grief at the loss of their sons and daughters. About half-past ten o'clock we reached the parish church of Llanallgo, which is a small edifice; we found it to be a scene of "mourning, lamentation and woe." Thirty bodies were lying stretched in the aisles. Columns might be written of the sorrowful and sorrowing scenes witnessed amongst relatives and friends in that little obscure church.

Just as we alighted at the church, a car drove up, containing an old grey-haired man, over whom seventy winters must have passed. He was accompanied by his son, a man of about forty years of age. The aged parent was a native of the principality, and had that morning travelled a long distance, to see if he could recognise among the dead the remains of a beloved son, who had come from Australia as a passenger. He was assisted up the churchyard, and on entering the sacred edifice the sight completely overpowered him; and his exclamations moved to tears many even of those who were mourning the loss of their own friends; and expressions of sympathy for the old man were heard all around. An eager, hasty glance told the bereaved parent that the body of his darling son was not there, and the father and his remaining son mingled their tears and sighs together.

Next we came in contact with an elderly man, whose appearance indicated that he was a clergyman. This was the Rev. H. V. Hodge, of Middleton, Warwickshire, who had come to see if the bodies of his brother, the Rev.

Charles Hodge, and his family, had been recovered. The latter gentleman was the clergyman who assembled a number of the passengers around him just before the breaking up of the vessel, and conducted the prayer meeting in the saloon. He was fifty-five years of age, and for the benefit of his lady's health had been in New Zealand two years. At the time of the catastrophe, he held the living at Clareborough, Nottinghamshire. The reverend gentleman has left in this country four surviving children; but four other children were hurried into eternity along with their parents immediately after that solemn, final prayer meeting in the cabin of the ship. None of the bodies of this family have been yet cast up.

Anxiously viewing the bodies in the church, were observed a man and a woman, both advanced in life. The woman was crying bitterly, whilst her husband appeared to be more resigned. Upon being spoken to, they said they were looking for the body of their son, John Playe, twenty-two years of age, who was bed-room steward on board the unfortunate vessel. They reside at 64, Luther-street, Everton, and, although in poor circumstances, had come all the way from Liverpool to look after their only son. The cries of the poor woman were truly heart-rending, and it was with difficulty she could relate her tale of woe. Whilst the poor woman was giving vent to her grief, the sorrowing father bore his loss with a little more resignation. He stated that he had been once a steward on board the Marco Polo, and that his lost son had been with him five voyages.

Mrs. Cowie, wife of the second mate, Andrew Cowie, arrived in Liverpool from Girvan, Ayrshire, on Wednesday morning last, expecting that her husband was in port all safe. The news of the loss of the vessel came upon her like a thunder-clap. She, too, was amongst the sorrowers, accompanied by her brother-in-law, James Cowie, a seaman belonging to Her Majesty's ship Hastings. Anxious inquiries were also made for the body of William Bean, the third mate, and formerly chief mate of the ship Eagle. Bean, it was said, was last seen standing on the forecastle, giving orders for the landing of the female passengers. He was heard to remonstrate with some of the riggers for

trying to reach the shore by means of the hawser before the passengers, and whilst doing so, he was swept into the sea and drowned.

Amongst the crowd in the church was one of the survivors, Samuel Edward Gapper, a second-class passenger, who was surrounded by persons eagerly inquiring after the fate of relatives and friends. Mr. Gapper, who appeared to be a very intelligent man, afforded every information in his power; but as a dozen questions were put to him by the same number of persons at one time, it was utterly impossible to give his answers in a consecutive form. He said that he left England in 1841, and had been fourteen years in New Zealand, where he had purchased a farm. He had £500 with him, which he intended to expend in agricultural machinery. He was cast upon the shore naked and penniless. His description of the fearful scene on board, both before and after the breaking up of the ship, was nearly similar to that given by the other survivors. All on board, he said, were convinced of the imminent danger they were in, but for some time they were buoyed up with the idea that the vessel had gone ashore upon a sandy beach. This belief was strongly impressed upon the passengers by the officers, and particularly by the captain, who repeatedly entered the saloon, and told the horror-stricken persons who crowded about him to make themselves easy. "I knew Mr. Jenkins," continued Mr. Gapper, in answer to eager questions; "he was a saloon passenger, a tall gentleman, nearly six feet high, who was accompanied by his wife and four children. I knew Mrs. Fenwick. I knew Mr. and Mrs. Master, and the Misses Davies very well; they were very fond of dancing. I knew the Rev. Mr. Hodge; I saw him at the last prayer meeting. I attended it. The passengers were told to go fore and aft, as the vessel was likely to break up. The officers told us we should be safe, but soon after the vessel broke up, and I believe most of the passengers were killed and buried under the sides of the ship." Mr. Gapper also stated that the ship would do nothing; "in fact," said he, "she was driven ashore like a log of wood." He added, "I intended to go back in three months, but now I cannot, as I am so unnerved; my brain is all of a whirl."

John O'Brien, one of the surviving seamen, who was saved by the hawser, was also present, and recognized the body of "the joiner, who lent an axe to cut down the mast." The poor fellow seemed quite oppressed with grief. The number of bodies in Llanallgo Church was thirty, and in the church of Penrhos-llgwy, about two miles distant, there were four. Of these, fourteen had been identified up to Saturday evening.

From Llanallgo Church to Moelfra is a distance of about two miles. The village is one of the humblest that can be described; and the inhabitants consist chiefly of fishermen. At the head of the village there is a small public-house, which was filled to overflowing with weary and sorrowful travellers. A little beyond Moelfra lies Dulas Bay, the scene of the dreadful disaster. The coast is barren in the extreme. Immense rugged rocks gradually rise up from the sea to a great height; and in looking at the spot where the unfortunate vessel stranded, it seems a miracle that a single soul escaped to tell the fearful tale of suffering and woe endured by the passengers and crew, before they were finally engulfed in their watery tomb. Had the ship struck in Red Wharf Bay, which has a sandy bottom, the probabilities are, that most of those on board would have been saved. At high water, only a few spars are now seen of what was once one of the finest iron vessels that sailed out of Liverpool. When the tide is at its lowest ebb, the stem and stern, as well as one division of the water-tight compartment, are to be seen, and it was stated that on Saturday morning several bodies were seen jammed under the iron-work, but that they could not be reached. The whole coast presents a fearful spectacle of the havoc committed by the hurricane. Fragments of broken timber are strewn in every direction; indeed, so complete and astonishing has been the work of demolition, that the immense masts and spars of the vessel are shattered to pieces, whilst heaps of wood, reduced to the size of matches, fill up every gap. Strong iron bars have been broken into pieces, and the lead piping has been twisted into all imaginable shapes. Piles of sails and ropes line the coast, under the protection of the coast-guard, who have erected a hut in which to shelter themselves. A few policemen

are also in attendance to protect the property washed up. Captain Potts and Captain Bolton, agents for Lloyd's, speak highly of the natives, who, they state, have rendered every assistance in their power, and done much to alleviate the sufferings of the survivors. Mr. Russell also speaks in eulogistic terms of the people.

A MIRACULOUS ESCAPE.

The following is the narrative of the escape of James Dean from the wreck of the unfortunate vessel. Dean is an Englishman, his residence previous to his departure for Australia being but a mile or two from Wigan. After having been married near a twelvemonth, he, three years ago, left England for Melbourne, there to follow his trade of a smith. During his stay, he paid a visit to the gold diggings, and having been rather fortunate in his labours, he was returning in the Royal Charter to endeavour to induce his wife to proceed with him to the land he had left. She knew the name of the vessel by which her husband purposed rejoining her; but as she lives a short distance from Wigan, she luckily did not learn of the wreck till its heart-rending details were related by Dean himself, who reached her at noon on Friday.

He says, he was in bed in a birth with four other passengers when the ship struck; and he was aroused by one of his fellows exclaiming, "I think we're lost." He arose and dressed himself, and after a few minutes' prayer ascended to the deck, where he had not been more than a very brief period when the vessel parted in the centre, like the snapping of a tobacco-stump. The people on board stood petrified, as it were, at the catastrophe, seemingly unable to make the slightest struggle for their lives, whilst their terror was increased by the awful scenes presented, as unfortunate creatures fell and were crushed to atoms between the chasm separating the two sides of the ship; but he never for a moment lost his presence of mind. With distracting incidents of all kinds around him, he watched for a few moments the actions of those who were endeavouring to reach the land. He saw that most of those in the water struggled towards the large pieces of the wreck; and he saw also that most of those who trusted to these heavy

portions of the vessel were crushed to death, and the bodies dreadfully mutilated against the rocks by the great weight of the materials. Noticing these things with a self-possession and accuracy truly astonishing, when the surrounding confusion is remembered, he came to the conclusion not to adopt this plan, but to try to reach the shore by the assistance of some lighter piece of the wreck. Though totally unable to swim, he jumped overboard, and first seized a box he saw floating near him. Almost at the very moment he grasped this, a head was thrust under his arm and a second claimant appeared. Dean saw it would not support both of them, so as soon as possible he left the box for another piece of wood, and with this he was thrown upon the shore. He left his support, and tried to gain a position of security; but ere he could do so, a wave overpowered him and carried him back to the sea, where he became entangled in the floating remnants of the vessel; and it was only with the greatest difficulty that he extricated himself. When he had succeeded in this, he was again thrown on shore, and again, though now almost exhausted, he used every exertion to reach the land. While momentarily expecting the arrival of another wave, a rope was thrown to him, and by it he was finally drawn out of danger, without experiencing any injuries or bruises other than of a very trifling description. He soon recovered strength, and was able to leave for Wigan on Friday morning.

He was bringing home a considerable sum of money in a cheque on an English bank, and before his voyage he had taken the precaution to enclose this in a waterproof belt, which he kept around his waist. This cheque is therefore saved, and his only losses are his clothes and a small sum of money which was with them. Few of the passengers have so miraculously and so completely escaped.

Dean has been obliged to leave the neighbourhood of Wigan, where he had become quite an attraction, crowds flocking to his residence to question and cross-question him.

ENGLAND AND ROME.

(Concluded from page 344.)

CHAPTER XIX.

THE ROMISH ADDITIONS TO THE CREED.

Art. 24 of the Creed of Pope Pius IV.

ART. 24.—*All other things also delivered, defined, and declared by the sacred Canons, and œcumenical Councils, and particularly by the Holy Synod of Trent, I undoubtedly receive and profess; and at the same time all things contrary and any heresies soever condemned by the Church, and rejected and anathematized, I in like manner condemn, reject, and anathematize.*

This true Catholic faith, out of which no one can be saved, which at present I readily profess and truly hold, I promise, vow, and swear that I will most steadfastly retain, and confess the same, entire and undefiled (with God's help), to the last breath of life.

THERE are several other points of difference between the Churches of England and Rome, which are not touched upon in the Creed of Pope Pius, but concerning which we have enactments in the decrees of the Council of Trent. Of these we will briefly allude to but three: I. the language in which divine service is celebrated; II. solitary masses; and, III. the celibacy of the clergy.

I.—The Language in which Divine Service is celebrated.

Upon this point, we must refer for the doctrine of Rome to Canon ix. of Session xxii., held September 17, 1562; and for that of England, to Art. xxiv.

ROME.

SESSION XXII., CAN. IX.—“If any one shall say that the rite of the Roman Church, whereby a part of the Canon and the words of consecration are pronounced in a softened tone, is to be condemned; or, that the Mass ought only to be celebrated in the vulgar tongue; . . . let him be anathema.”

ENGLAND.

ART. XXIV.—“It is a thing plainly repugnant to the Word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.”

A.—*The teaching of the Word of God.*

“God is a Spirit; and they that worship Him must worship Him in spirit and in truth.” John iv. 24.

“Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? . . .

“If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. . . .

“If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

“What is it, then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

“Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

“For thou verily givest thanks well, but the other is not edified.

“I thank my God, I speak with tongues more than ye all:

“Yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue. . . .

“Let all things be done unto edifying.” 1 Cor. xiv. 9, 11, 14—19, 26.

B.—*The testimony of the Primitive Church.*

Justin Martyr, A.D. 140.—“On the day called Sunday, there is an assembly of those who live in the cities and in the country; and they read the commentaries of the Apostles or the writings of the prophets, as there is time. Then, when the reader has done, the president makes an oration, and ex-

horts and admonishes us to imitate the excellencies of which we have heard. Then we all rise with one consent and send forth prayers."

Tertullian, A.D. 200.—"We go together to the assembly and congregation, that, as it were, banded together, we may pray and surround God with our supplications."

Origen, A.D. 230.—"The Greeks in the Greek tongue, and the Romans in the Roman tongue, and in like manner every one in his own tongue, prays to and praises God according to his power; and the Lord of all tongues hears them praying in all their several tongues."

Cyprian, A.D. 248.—"When we stand up to pray, my dearly-beloved brethren, we ought to watch and attend to the prayers with all our heart. Every carnal and worldly thought should depart; nor should the mind think of anything but that alone for which it prays. Therefore also the priest before prayer, by a preface, prepares the minds of the brethren by saying, "Lift up your hearts;" that while the people answer, "We lift them up unto the Lord," they may be admonished that they should think of nothing else but the Lord. Our breast should be closed against the adversary, and open to God only, nor should it allow the enemy of God to approach at the time of prayer. For he frequently steals upon us and gets admission, and, deceiving us by subtilty, draws away our prayers from God, so that we have one thing in our hearts, and another in our voices; whereas we should pray to the Lord with sincerity of intention, not only with the sound of the voice, but with the mind and spirit."

As we know, the two prevailing languages of the world in early Christian times were the Latin and the Greek, the latter being the language of the greater part of the East, the former of the West. The very fact of so many liturgies and fragments of liturgies being extant in these two languages, is evidence sufficient to show that it was not the custom in the Primitive Church to celebrate divine service in a language "not understood of the people."

II.—*Solitary Masses.*

From Session xxii. of the Council of Trent, held September 17, 1562, we transcribe the following enactments, side-by-side with which we print our own 31st Article, as also a portion of the Rubric at the end of the Communion Service :—

ROME.

SESSION XXII., DECREE, C. VI.—
"On the Mass, wherein the Priest alone communicates.—The sacred and holy synod would wish indeed that, at each Mass, the faithful who are present should communicate, not only in spiritual desire, but also by the sacramental participation of the Eucharist, that thereby a more abundant fruit of this most holy sacrifice might be derived unto them; but nevertheless, if this be not always done, it doth not therefore condemn, as private and unlawful, but approves of, and therefore commends, those masses in which the priest alone communicates sacramentally; since those masses ought to be also considered as truly common; partly because in them the people communicate spiritually; partly, also, because they are celebrated by a public minister of the Church, not for himself only, but for all the faithful, who appertain to the body of Christ."

CANON VIII.—"If any one shall say that masses, in which the priest alone communicates sacramentally, are unlawful, and therefore to be abrogated; let him be anathema."

ENGLAND.

ART. XXXI.—"The offering of Christ once made is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

From the Rubric at the end of the Communion Service—
 "There shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the priest, according to his discretion. . . .

"There shall be no Communion, except four (or three at the least) communicate with the priest. . . .

"If the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his own house, then he must give timely notice to the curate, signifying also how many there are to communicate with him, which shall be three, or two at the least. . . .

"In contagious times of sickness and disease, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him."

A.—With regard to the teaching of the WORD OF GOD it is almost needless to say that there is not the slightest foundation contained therein for the custom of *Solitary Masses*. As the learned Bingham says, "it is in direct opposition to the institution of Christ."

B.—And with regard to the testimony of the Primitive Church, it is plain that the Holy Sacrament was always con-

sidered to be literally a "communion" for the general participation of all; nor is it possible to find an instance from ancient times of its ever being celebrated otherwise. So true is this, that the celebrated Cardinal Bellarmine is compelled to confess that "there is no express testimony to be found among the ancients that sacrifice was ever offered without the communion of some one or more beside the priest."

The custom began gradually to arise in the ninth century; and in A.D. 890, the Council of Nantes gave strict order that "no Presbyter should presume to celebrate Mass by himself alone;" and decreed that such a practice was "a dangerous superstition, by all means to be exterminated."

III.—*The Celibacy of the Clergy.*

Session xxiv. of the Council of Trent was held November 11, 1563; we subjoin the 9th of the canons passed on that occasion. To show the sense of our own Church upon this subject, we print Art. xxxii. :—

ROME.

CANON IX.—"If any one shall say that clerks in holy orders, or regulars who have solemnly professed chastity, are able to contract marriage, and that, being contracted, it is valid, notwithstanding the law of the Church, or the vow, ... let him be anathema."

ENGLAND.

ART. XXXII.—"*Of the Marriage of Priests.*—Bishops, Priests, and Deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

A.—*The teaching of the WORD OF GOD.*

"Marriage is honourable in all." Heb. xiii. 4.

"Have we not power to lead about a sister, a wife, [or as the original may be rendered, a sister (Christian), who shall be our wife], as well as other Apostles, and as the brethren of the Lord, and Cephas?" 1 Cor. ix. 5.

"A bishop must be blameless, the husband of one wife." 1 Tim. iii. 2.

"Let the deacons be the husbands of one wife, ruling their children and their own houses well." iii. 12.

"When Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever." Matt. viii. 14.

"We went into the house of Philip the evangelist, which was one of the seven; and abode with him.

"And the same man had four daughters, virgins, which did prophesy." Acts. xxi. 8,

["I intreat thee also, true yoke fellow," &c. Phil. iv. 3. These words have been taken by many ancient writers to refer to St. Paul's wife, as will be seen from several of the passages cited below.]

B.—The testimony of the Primitive Church.

The Epistle to the Philadelphians by the Pseudo-Ignatius (Ignatius suffered martyrdom about A.D. 107). The author, speaking of "the saints who had been joined in wedlock," says, "I pray that I may be found worthy by God to follow their footsteps into His kingdom, as Abraham, and Isaac, and Jacob, Joseph, and Isaiah, and the rest of the Prophets; Peter and Paul, and the rest of the Apostles, who were united in marriage.

Polycarp, A.D. 108.—"I am exceedingly troubled for Valens, who was sometime ordained presbyter among you. . . . I am, brethren, greatly troubled for him and for his wife. The Lord give them true repentance."

Tertullian, A.D. 200, a presbyter, was married, and wrote two books to his wife.

Clemens Alexandrinus, A.D., 204, is thus quoted by Eusebius: "Nicolaus (Nicolas, Acts vi. 5), one of those deacons who with Stephen were appointed by the Apostles to minister unto the poor having a beautiful wife. . . ."

And again: "Peter and Philip had children; Philip also gave his daughters in marriage to husbands; and Paul does not demur in a certain epistle to mention his own wife, whom he did not take about with him, in order to expedite his ministry the better."

And once more: "They relate that the blessed Peter, seeing his own wife led away to execution, was delighted on account of her calling and return to her country, and that he cried to her in a consolatory and encouraging voice, addressing her by name: 'Oh thou, remember the Lord.'" "Such," remarks Eusebius, "was the marriage of these blessed ones, and such was their perfect affection towards their dearest friends."

Origen, A.D. 230.—"Paul speaks concerning his wife,

writing to the Philippians, 'I intreat thee also, true yoke fellow.'"

Eusebius, A.D. 315, speaks of "the Apostle Philip and his daughters;" and quotes the following passage concerning them from Polycrates, bishop of Ephesus, towards the latter part of the second century: "In Asia great lights have fallen asleep, who shall rise again in the day of the Lord's appearing, in which He will come with glory from heaven, and will raise up all the saints; Philip, one of the twelve Apostles, who sleeps in Hierapolis, and his two aged virgin daughters. Another of his daughters, who lived in the Holy Spirit, rests at Ephesus."

Again, the same author: "There were yet living (that is, in the reign of Domitian) of the family of our Lord, the grandchildren of Judas, called the "brother of our Lord" according to the flesh."

Ambrose, A.D. 374.—"All the Apostles, except John and Paul, had wives."

The first Pope who forbade the marriage of the clergy was, we believe, Siricius, who died A.D. 399; though the celibacy of those in holy orders was not completely established until the time of Gregory VII., that is, about the end of the eleventh century; and "even then," says Bishop Tomline, "it was loudly complained of by many writers."

In the first ages of Christianity there were several sects of heretics who condemned marriage as a state inconsistent with the purity required of Christians. It was very early suggested that the married clergy should leave their wives, a proposal which was most severely condemned by the authors of the Apostolic Constitutions (canon 51). At the Council of Nice the same motion was made, and was strongly opposed by "Paphnutius the divine," and consequently lost.

Our task is now done. We have been more than two years about it; for circumstances have occurred which have now and then prevented us from writing our article, and it is therefore twenty-six months since the first of our nineteen chapters appeared. We have endeavoured to carry out literally the plan with which we started, and to content ourselves as far as possible with a simple statement in each case of the views of the two Churches of England and Rome, and a few quotations, first from Holy Scripture, and then from the

writings of the Primitive Church, bearing upon the subject in question. We believe that we have not in all quarters succeeded in giving satisfaction—to some, because we were supposed to be severe—to others, because we were supposed not to be severe enough. We are not, however, disappointed; our object was *truth*, not reasoning, *facts*, not vituperation. We have wished simply to set before our readers the plain state of the points at issue, and we are quite willing to leave the decision to their unbiassed judgment.

On April 18th, 1857, was incorporated, under the Joint Stock Companies' Act, the "*Catholic* (by which is of course meant *ROMAN Catholic*) *publishing and bookselling Company, limited.*" Its object, as set forth in its prospectus, was "to advance (Roman) Catholic literature to the greatest possible extent." Of the present condition of this Company we know nothing. But of the feeling of Roman Catholics with regard to it at the time, we may, to a certain extent, judge from the following extract from the *Weekly Register and Catholic Standard*, printed with the prospectus of the company:—

"The Protestant public will stir heaven and earth to obstruct, and, if possible, destroy this Company. It knows well that if once the Catholic religion catches the general ear, its occupation is gone. A system of glaring and palpable inconsistencies, propagated at first by false representations, supported by systematic perversion of history and misrepresentation of facts, the creature of prejudice and falsehood—it dares not confront either historic truth or reason. Its one and essential policy is to keep the public mind ignorant and uninquiring."

Now it is precisely upon the grounds of history and fact that we have met them. We appeal to any ingenuous mind, and fearlessly await the verdict.——

But it is time to drop the *we*, and to speak in the first person.

Dear Reader, you are, I will presume, and if so, you may well be thankful that you are, a member of that pure branch of the Holy Catholic Church which is called "*The Church of England.*" I have made it my endeavour to set before you the proofs of what I consider to be her possession of primitive truth on points upon which the Church of Rome differs from her. We do not, as she does, venture to

hurl *anathemas* against those who will not subscribe to our Articles of Faith;* but plainly and simply invite them to study the pages of Sacred Writ for themselves, and to look to the first and purest ages of Christianity for an interpretation of those parts which they may find hard to understand. *Vincentius Lirinensis*, A.D. 434, has the following

* It is true that, for instance, in Article xviii. the Church of England does appear to pronounce an *anathema* against those who disagree with the doctrine contained in that Article. But what is the Article? "They also are to be accursed (orig. *anathematized*—the same word which is used by the Council of Trent and the Creed of Pope Pius IV.), that presume to say, That every man, shall be saved by the Law or Sect which he professeth; so that he be diligent to frame his life according to that Law and the Light of Nature; for Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." I must beg the reader to notice well the words, "*saved by the law; that is, by virtue of it: saved in the law or sect* would import something quite different. We know that none is within the covenant of grace but the true Christian; all that are saved, are saved through Christ (Acts iv. 12), through His merits, not *by the law or sect which they profess*: and this is the only point of which the Article treats.

There are others rather to whom we must yield the palm of emulating the Papists in uncharitable condemnation of their fellow-men. The *Journals* of Mr. Whitefield and Mr. Wesley, and the *Farther Appeal* of the latter, will show not only this but many other points of resemblance also between their followers and the disciples of Rome. (A few hours spent in the perusal of Bishop Lavington's *Enthusiasm of Methodists and Papists Compared* would be by no means lost.)

How men, who style themselves Christians, and pride themselves on being called by that holy name, can bring themselves so freely to deal out damnation to their fellow-creatures, I always have been and still am at a loss to understand; and I have pleasure in quoting the more charitable sentiments of a prelate of our own Church, the then Bishop of St. David's, in a speech delivered in the House of Lords, May 31, 1791: "My Lords, I believe—your Lordships all believe---that there is no other name under heaven by which men can be saved but the name of Jesus Christ. Nevertheless, my Lords, I should be very unwilling to assert my Lords—I would refuse to swear—that it is matter of my belief that such men as Socrates, Plato, Tully, Seneca, and Marcus Antoninus, who were, every one of them, idolaters, are now suffering in the place of torment, and are doomed to suffer there to all eternity. My Lords, upon this point I concur in the sentiments of a great ornament of the Roman Church, who might have been an ornament to the purest Church in the most enlightened times: 'where now is the soul of Marcus Tullius, it is not, perhaps, within the province of human judgment to pronounce; but certainly they who hope that it is enjoying the blessing of peace above, will not find me giving my voice against them.'"

passage: "Inquiring often with great desire and attention of very many excellent, holy, and learned men, how and by what means I might assuredly, and as it were by some general and ordinary way, discern the true Catholic faith from false and wicked heresy; to this question I had usually this answer of them all—that whether I or any other desired to find out the fraud of heretics, daily springing up, and to escape their snares, and willingly would continue in a sound faith, himself safe and sound, he ought two manner of ways by God's assistance to defend and preserve his faith; that is, *first by the authority of the law of God; secondly, by the tradition of the Catholic Church.* Again, within the Catholic Church itself we are greatly to consider that we hold that which hath been believed *everywhere always, and of all men*; for that is truly and properly *Catholic* (as the very force and nature of the word doth declare) which comprehendeth all things in general after an universal manner; and that shall we do, if we follow *universality, antiquity, consent.*" It is *by the authority of the law of God* in the first place, and *secondly by the tradition of the Catholic Church* in the earliest and purest ages that I have tried in this series of Articles to test the doctrines of the Churches of England and Rome; and if I have by God's blessing been permitted to succeed in confirming your faith in any one point, in making anything clear which was not so before, or in strengthening your attachment to our beloved Church, I shall indeed feel that I have not written in vain. In the words of *Archbishop Secker*, "Never think yourself to be safe in any other way than that of first inquiring carefully what your duty is, and then keeping closely to the practice of it. Be assured it is safe to worship God through Jesus Christ, and let all other worship alone; safe to receive the Holy Communion as our Lord Himself gave it, to pray in a language you understand, and make that holy Word which was *written for your learning* the foundation and rule of your faith, your practice, and your hopes. Fear not but you are safe in doing thus, whether *Romanists* be safe in doing otherwise or not. God grant they may; but God forbid that any of us should try!"

HERMANN CHARLES HEILBRONN, B.A.,

Curate of Christ Church, Bloomsbury.

THE SONG OF BIRDS.

IN a wild state birds do not commonly sing above ten weeks in the year ; and it is the male birds alone that sing. Buffon, and some other naturalists, ascribe their singing to their desire of pleasing their mates, during the period of incubation ; but however agreeable to the fancy this theory may be, no reason can be suggested why such an instinct, if such does exist, should not be common to the whole feathered tribe ; and yet by far the greater part of birds do not sing at all. Neither among those who do sing, is the exercise of their vocal powers confined to periods of joy alone. Thus the nightingale

“ ————— sings
 Her sorrows thro' the night ; and on the bough,
 Sole sitting, still at every dying fall
 Takes up again her lamentable strain
 Of winding woe ; till wide around, the woods
 Sigh to her song, and with her wail resound.”

THOMPSON.

To the human mind, it seems as if few things were more calculated to silence the voice of song than the loss of liberty ; yet the most vocal of birds appear to be little affected by it. An experienced catcher of nightingales assured Mr. Daines Barrington, that he has known these birds on the instant they were caught begin to jerk, which is an expression used to denote the short bursts of singing when they contend with each other, and he showed one which had only been a few hours in a cage, and yet was in a full roar of song. Nor has even the prospect of death itself the power to subdue their vocal propensity. A bird which was on the point of perishing by a fire in the house where it was caged, kept on singing till it was rescued ; and another, which was starved to death, burst into an ecstasy of song just before it expired.

The continuance of the singing power in birds, when confined in a cage, is still more conclusive against the supposition of its arising from attention to their mates. It can be no inducement of this sort which makes them sing nearly the whole year round, even during the inclemency of winter. Mr. Barrington ascribes it to their having plenty of food, and to the emulation inspired by the warblings of other birds confined in the same house, or stationed within hearing.

Most people that have not attended to the notes of birds

suppose that those of every species sing exactly the same notes and passages ; but although there is a general resemblance, many material variations may be discovered by a skilful ear ; thus the London bird-catchers prefer the song of the Kentish gold-finches and that of the Essex chaffinches, and the Surrey nightingales, to those of Middlesex. Those differences in the song of birds of the same species cannot, perhaps, be compared to anything more apposite than the varieties of provincial dialects.

The nightingale seems to have been almost universally fixed upon as the most capital of singing birds, one reason for which may be, that it sings in the night ; hence Shakespeare says ;—

“ The nightingale, if she should sing by day,
When every goose is cackling, would be thought
No better a musician than the wren.”

But independently of this adventitious recommendation, the nightingale may, on other grounds, boldly challenge a superiority to all other birds. In the first place, it is infinitely more mellow in its tone than any other bird, while at the same time, by a proper exertion of its musical powers, it can be excessively brilliant. Mr. Barrington had one that when it sang its whole song round, displayed sixteen different beginnings and closes ; while the intermediate notes were commonly altered in their succession with such judgment, as to produce a most pleasing variety. Most of the other singing birds have not above four or five changes. It is not, however, in tone and variety alone that the nightingale excels ; for, says that gentleman, “ it sings (if I may so express myself) with superior taste and judgment. I have commonly observed that my nightingale began softly, like the ancient orators, reserving its breath to swell certain notes, which by this means had a most astonishing effect, and which eludes all verbal description. I have, indeed, taken down certain passages which may be reduced to our musical intervals ; but though by these means one may form an idea of some of the notes used, yet it is impossible to give their comparative durations, in point of musical time, upon which the whole effect must depend. I once procured a very capital player on the flute to execute the notes which Kircher has engraved in his *Musurgia*, as being used by the nightingale ; when from want of not being able to settle their comparative duration, it was almost im-

possible to observe any traces of the nightingale's song." The last point of superiority in the nightingale which deserves notice is the length to which it can prolong its notes. Mr. Barrington has observed his bird continue its song for not less than twenty seconds at a time ; and whenever respiration became necessary, it was taken, he assures us, with as much judgment as by an opera singer.

The bird which in all respects approaches nearest to the excellence of the nightingale is the skylark, which would, perhaps, be more on an equality with it, did not it partake so much of the nature of the American mocking-bird. Even after it has become perfect in its parent note, the skylark will catch the note of any other bird which hangs near it. For this reason bird-fanciers often place the skylark next one which has not been long caught, in order, as they term it, to keep the caged skylark *honest*.

Almost all travellers agree that the harmony of the groves of Europe is superior to that of the other parts of the globe. In noticing this superiority in European birds, the poet of the seasons regards it as a sort of compensation for their great inferiority in point of gaudy plumage ; and the canary, which ranks so high among our caged birds, forms no exception to this remark. Few persons that keep canary birds are perhaps aware that they sing chiefly either the tit-lark or the nightingale notes ; although their plumage is of a foreign clime, yet their music is altogether European. When they are imported directly from the Canary Islands, they seldom have any song at all ; nor until they have had the advantage of a Tyrolese education, have they the least chance of rising into estimation as singers. It is not, however, by importation that the breed is now kept up, for most of those canary birds which are brought over into England from the continent, have been educated by parents whose progenitors were instructed by nightingales. The traffic in these birds makes a small article of commerce ; and the chief place for breeding them is Inspruck and its environs, whence they are sent to every part of Europe. In Mr. Barrington's time there were four Tyrolese who generally brought over to England sixteen hundred every year, and although they carried them a thousand miles on their backs, and paid a duty of twenty pounds on the whole number ; yet they made a handsome profit by selling them at five shillings a piece.

THE MORAL SHECHINAH.

(Concluded from p. 299.)

FROM what has been said, I hope it is plain that the best way for men to set forth the blessed nature of God, and the conformity of their spirits unto His, is to be just and charitable in all their dealings with all sorts of men. When their actions are conformed to this rule, they show what God is, and how like they are unto Him; and when they are not, as their religion is but show, pretence, and hypocrisy, and all loathsome to Almighty God as Atheism or profaneness itself. Thus, in the first of Isaiah, to which I refer you, the prophet lets the people of Israel know that without justice and judgment and charity, their Sabbaths, and assemblies, and sacrifices, and offerings, and prayers, were vain and loathsome unto Him; that He hated them, and was weary of them, and could not delight therein. Nay, from observing these two general laws of justice and charity, whereof the one keeps us off from doing any injury or harm, and the other obliges us to do all the good we can to other men, results all the happiness of human societies, and all the good that men mutually receive from one another in every relation of the world.

This makes princes as gods upon earth, and subjects as obedient and dutiful unto them, as the angels are unto God, not only for wrath but for conscience sake. It makes husbands love their wives as Christ loved His church, and wives to submit themselves unto their own husbands, as it is fit in the Lord. It keeps parents from provoking their children, and it obliges children to obey their parents in all things, because it is well-pleasing unto the Lord. It makes masters so behave themselves to their servants as to let them know that they have a Master in heaven: and servants to account their masters worthy of all honour, and to obey them, not with eye-service as men-pleasers, but in singleness of heart, fearing God, and doing whatsoever they do, heartily as unto the Lord.

It makes bishops and ministers look to themselves and unto the flocks over which the chief Shepherd hath made them overseers, and their flocks to obey them that have the rule over them in the Lord; because they watch for their souls. In a word, justice and charity which spring from one root,

and which the Scriptures call by the name of righteousness, in all special relations exert themselves in special effects; and might they govern the world, they would quickly turn it into paradise, and make all human societies, kingdoms, churches, cities, colleges, companies, counties and families so many *Penuels* where the Lord might be seen.

III. And so I proceed to the third sort of human actions which concern our duty towards ourselves; and they tend to the glory of God, and making Him to shine in our conversations when they are kept within the divine bounds of moderation or sobriety, which are to be observed in the government of the body and soul. The government of the body consists, on one hand, in keeping of it from the excessive desire and use of pleasure, and on the other, from the excessive aversion and abhorrence of pain.

Under pleasure, we may reduce all things that are very pleasant or delightful to the bodily appetite; as meats, in which our moderation is called *temperance*; or in drinks, where it is more especially called *sobriety*; or in carnal pleasures, where it is called chastity; or in riches and honours, which we may call contempt of the world.

And under pain we may reduce all things that are very ungrateful and grievous unto it; in braving of which our moderation is called fortitude, patience, and constancy, and it contains the Christian duty of taking up the Cross.

And as for the government of the soul, there is one rule which sobriety prescribes to her also, and that is not to think more highly of herself than she ought to think; but to think soberly, as the apostle speaks; and this is humility, or lowliness of mind.

Now, according to this comprehensive scheme, set before your eyes a man who limits all his actions of this kind; within the bounds of moderation and sobriety; and then tell me whether they do not make it appear that that man is *Theophoros* and *Christophoros*, as the holy martyr Ignatius called himself; one in whom Christ is formed; one that bears God about in his soul; the temple of His residence, even the living tabernacle of the Gospel-Shechinah, which is the Holy Ghost; for, saith the apostle; "Know you not that you are the temple of God, and that His spirit dwelleth in you?" Yes, the Spirit of God resides in such men; and every temperate, sober, chaste

and humble person hath so much of His likeness and appearance upon him ; and shows so much of His divine nature in all his actions, that usually his presence strikes an awe into dissolute sinners, and makes them uneasy in the midst of their several employments ; unless they chance to be such as the apostle saith “ deny God in their works, being abominable, disobedient and reprobate unto every good work.”

It is the great dishonour and misfortune of this age to abound with men of all ranks and denominations, who are past the common sense of God and religion ; and who are as the apostle saith, “ alienated from the life of God, because of the blindness of their hearts ; and who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” Men who have nothing but the habits and figures of their bodies to distinguish them from beasts, being utterly devoid of reason, that divine principle which Cicero saith is common to God and man. There is nothing of God which appears in these men and their actions ; but they show themselves to be of their father the Devil ; they are conformed unto his image, him will they glorify, and his works will they do.

Having now explained the true and genuine sense of God's glory ; and having, in the second place, made a division of human actions into their several kinds ; and shown under each kind how they are to be directed to God's glory, I now come to bring the application of all this to our meeting and feasting together, that we may not fall short of the apostle's rule, who tells us “ that whether we eat or drink, or whatsoever we do, we must do all to the glory of God.”

These county meetings, as they are in the general designed, so they may in an especial manner be directed unto this great end, as they are excellent means of endearing countymen together, and of begetting brotherly love and kindness among them to one another ; but most especially as they give the richer sort an opportunity of providing for the poor.

The customary manner in which we meet, doth declare this to be the principal end of this sort of meetings ; for, first we come together in the church, that we may worship the Fountain of love and beneficence, and hear some profitable exhortation to imitate His charity ; and then we meet to eat and to drink, together in a joyful and festival manner of His good

es; that having our bodies refreshed, and our spirits
uted in the sober use of them, we should be better dis-
to this good work. But if, after all this show and
ation, we give nothing, or grudgingly, and not according
power, we shall moralize the birth of the mountain, and
oint the expectations both of God and man.

elieve there are no such provincial *agapai* or feasts of
in the capital city of any other nation in the world;
perhaps, the honour of the English to be the first
s of such beneficent and charitable institutions; but,
his must needs be said on the other hand, that if they
other countries in this or any other sort of Christian
fidence and liberality it is but their duty to do so; because,
England be not the richest country, yet the English
e richest people in the world.

as the learned Chancellor Fortescue wrote long ago, it
happiness of the English to live in a realm where the
or despotic is under the limitation of the civil power;
here the king cannot change the laws without the con-
f his subjects, nor charge them with impositions against
wills; because he governeth his people, not only by regal,
lso by political power.

is gives us a securer property than any other people,
s us masters of our purses and estates; and if by the
lar blessing of such a government we heap up riches
the subjects of any other foreign country, it is but
nable that we should find out some peculiar ways of ex-
ing our gratitude unto God.

is obligation is common to us with all our fellow-subjects;
esides this, we have particular reasons why we should be
nd plentiful in our contributions to our poor countymen,
r county, as the curious observe, is the epitome of Eng-
for whatsoever is excellent in the whole land being to be
l in proportion there. Besides this, God hath been
ed to make it the birth-place and nursery of many great
and special instruments of His glory, as of Constantine,
rst Christian emperor, whom all writers who assert Britain
ve been the place of his birth, must now acknowledge to
been born at York. I shall not name any more, because
fitter to talk over the long catalogue of our worthies at
able than in the pulpit; and also because it cannot be
without seeming to flatter some very eminent and worthy

persons of all ranks and professions who I ought to suppose are here present.

Therefore, in acknowledgment of all the blessings and honours which God hath bestowed upon our country, and to oblige Him to keep it as He did the Holy Land, which it equals in greatness, under the wings of His special protection, let us now be ample benefactors to the poor thereof.

We cannot do anything that will redound more to the credit of our county and religion, or more manifest the presence of God among us in this solemnity, than by doing for our indigent countrymen, as we should expect, our conditions being changed, that they should do for us. If we do so, we shall fully answer the end of this festival meeting, and lay up for ourselves a good foundation against the time to come; but if we do otherwise, not giving at all, or not giving to them according as God hath given unto us, we shall, to say no worse, fall shamefully short of the apostle's rule, who tells us, "That whether we eat or drink, or whatsoever we do, we must do all to the glory of God.'" To whom, Father, Son, and Holy Ghost, be ascribed, as is most due, all honour, praise, and glory, now and evermore. Amen.

THE EUCHARISTIC CONTROVERSY.

THIS unhappy controversy, which has divided the church in Scotland into two hostile parties, has been already noticed in previous numbers, to which we beg to refer. Mr. Cheyne appealed to the Episcopal Synod, which in that church is the court of last resort, from the sentence of the Bishop of Aberdeen, pronounced at an adjourned diocesan Synod on the 5th of August, 1858. The episcopal Synod confirmed the sentence; but the Bishop of Brechin protested against the decision of the majority of the Court. Mr. Cheyne continued to teach and officiate in the church of St. John, in Aberdeen, in his assumed character of a deacon; and for this and other acts of contumacy, his bishop deposed him from the office of a priest in the church of Scotland; against this sentence Mr. Cheyne again appealed. The Bishop of Aberdeen also gave notice of his motion to expunge

the Bishop of Brechin's protest, from the minutes of the last Episcopal Synod.

The Synod met in St. Andrew's Hall, Edinburgh, Oct. 6th, for the purpose of hearing the appeal of the Rev. Patrick Cheyne against the judgment of the Bishop of Aberdeen, deposing him from the office of priest, as also other appeals. Mr. Cheyne's appeal was taken up: the decision on the relevancy was reserved; but the appeal on the merits was read, after which the Synod adjourned till Friday forenoon.

The other appeals to be disposed of were the Bishop of Aberdeen *v.* the Bishop of Brechin, for contempt of his brethren on the Episcopal bench. The Bishop of Brechin *v.* the Bishop of Aberdeen, for invasion in his diocese, by confirming without his permission. The appeal of the Rev. Wm. Henderson, of St. Mary's, Arbroath, against the Bishop of Brechin confirming in his church while opponent to the College of Bishops, and asking for a substitute. The appeal of Dean Smith, of St. Margaret's, Forgue, against the Bishop of Moray, for depriving him of office *sine culpa*.

There were present the Bishop of Edinburgh and *Primus Scotiae Episcopus* in the chair; the Bishops of Argyle, Brechin, Moray, St. Andrews, Aberdeen, and Glasgow.

The first business was—

THE PROTEST OF THE BISHOP OF BRECHIN IN THE CASE OF MR. CHEYNE.

The Bishop of Aberdeen rose to propose the motion of which he had given notice. He said the motion referred to the protest entered by the Bishop of Brechin against the decision of the Supreme Court of this Church. According to the canons of the Church they promised to render due obedience to them, and "to show in all things an earnest desire to promote the peace, unity and order of that part of the flock of Christ in which they should be authorized to exercise their ministry." There was a particular form which they were called upon to subscribe, to the following effect:—"I will not appeal from any sentence to a superior Court, but will acquiesce in the decision of the ecclesiastical authorities in all questions belonging to their spiritual jurisdiction." It appeared to him, that the protest of the Bishop

of Brechin was inconsistent with that acquiescence which they were obliged to give to the decisions of this Church. He concluded by proposing his motion, which was as follows :—“(1.) That expressions of formal disapproval of the solemn decisions of the Supreme Court of this Church on the part of any individual bishop or clergyman, under the name of ‘protests,’ are inconsistent with the ‘acquiescence in the decisions of the ecclesiastical authorities, in all questions falling under their spiritual jurisdiction’ prescribed by canon, and indispensable to public order. (2.) That the recent ‘protest’ against the decision of the highest ecclesiastical authority in this Church, tendered to this Supreme Court of Appeal by the Bishop of Brechin, and his more recent language, *ex cathedra*, concerning that decision—‘*fieri non debuit*’—are of that character. (3.) That, therefore, the Bishop of Brechin be solemnly enjoined by the Episcopal Synod, ‘his proper judge,’ to withdraw the said protest.”

The Bishop of Moray proposed an amendment, to the effect that “the Synod, having become aware that such a protest on the part of the minority as that tendered by the Bishop of Brechin is without precedent; and, believing that the continuance of the formal protest of the Bishop of Brechin on the minutes of this Court, might hereafter prove injurious by constituting such a precedent, directs that the clerk of the College do erase the said protest from the minutes of this Court.”

The Bishop of Aberdeen said he had no wish to press his motion; his sole object was to remove the precedent, and so long as that was done, he did not wish to have it supposed that he was desirous of having a censure upon the Bishop of Brechin.

The motion of the Bishop of Aberdeen was accordingly withdrawn, and the amendment of the Bishop of Moray became a substantive motion.

The Bishop of Brechin argued that a dissent, or protest, was the only resource of a minority; and he quoted authorities to show, that such protests were usual in judicial and ecclesiastical procedure. In conclusion, he reminded the bench, that under shelter of that very protest, he had been able to give practical acquiescence and submission to the sentence.

It lay with the majority to deal with the protest, they having command of the records; whether it remained on them must be to him a matter of secondary importance. It was historically true that it had been tendered, and nothing which could now be done could affect that fact.

The bishops then gave their opinions *seriatim*, concurring in the motion, which was accordingly adopted.

The Synod next took up the motion of the Bishop of Brechin, as to the conduct of the Bishop of Aberdeen, in confirming certain persons belonging to the Bishop of Brechin's diocese.

The Bishop of Brechin said: "Brethren, in bringing forward my appeal, I wish, *in limine*, to assure my right reverend brother and the bishops in general, that I have no personal feeling in the matter whatever. Unless I were persuaded that it is necessary for the good of the Church, to call your attention to this matter, I would gladly have passed the subject over in silence. The facts of the case are these:—I appointed a confirmation to be held in St. Andrew's Chapel, Fasque, on the 24th of October, 1858; on arriving there I found only two candidates in waiting, and was informed by the incumbent, that Sir Thomas Gladstone had withdrawn his domestic servants from the confirmation, on the plea of his difference with me on doctrinal grounds; and that the Bishop of Aberdeen had agreed to hold a special confirmation at St. Andrew's, Aberdeen, for the behoof of Sir Thomas's servants. On this I remonstrated by letter with the Bishop of Aberdeen.

"The bishops will see from this, that the case is not one of a bishop confirming persons brought to him in the ordinary course from another diocese, and regularly presented to him according to the rubric and canon, by one of his own clergy. On the contrary, it is the case of a bishop deliberately granting confirmation to persons who declare themselves insubordinate to the authority of their own bishop. If such an act is allowed to pass without some animadversion, it appears to me that a fatal blow will be struck at the discipline of the Church. This is a case of a bishop wilfully making arrangements with a layman of another diocese, for confirming persons under the influence of that layman, upon no other ground, than that that layman will not recog-

nise the lawful authority of his own bishop. It is believed that no such case is known either in this country or in England. It is unnecessary for me to point out what will inevitably follow, if such a proceeding as that of the Bishop of Aberdeen be now even tacitly sanctioned. Every bishop will, of course, assume the same liberty in regard to confirming candidates from another diocese; nor is it improbable that other episcopal functions may come to be performed in the same uncanonical way."

The Bishop of Aberdeen said, the case was pretty much as the Bishop of Brechin had stated it. He did not justify himself; because he held that he had committed no canonical offence. The only canon which referred to the subject was that which stated, that 'no clergyman should interfere with the diocese of another.' He did not interfere. A layman, using the liberty he was entitled to, came to him wishing him to confirm certain members of his own household, and he exercised the liberty which he had as a bishop, and agreed to confirm them. Sir Thomas Gladstone's reasons were, that he did not wish these young persons, in any way, to receive instruction concerning the sacraments from the Bishop of Brechin, or to be brought to confirmation by him. He, of course, grounded his opinions of the Bishop of Brechin upon the charge which he had published, and which startled Sir Thomas as well as many others; and as there was no canonical hindrance, he thought he was entitled to exercise his Christian liberty. Cases occurred every day in towns, of persons residing in one diocese obtaining confirmation from the bishop of another diocese. He thought it would be a very dangerous experiment for them to say decidedly, that no layman should avail himself of that liberty, which was not restricted by the canons. In what he had done, he did not mean any wrong.

The Bishop of Brechin; I am quite satisfied of that. This was merely an amicable appeal.

The Bishop of Aberdeen thought that what he had done was an easy way of getting over a difficulty. If he had done wrong, he would not repeat it; and if a rule was laid down against what he had done, he could only say that he would endeavour to conform to it.

The Bishop of Glasgow thought, that when the Bishop

of Aberdeen was applied to by Sir Thomas Gladstone, his proper course would have been to have communicated with the Bishop of Brechin, to ascertain how far his confirming would meet with his approval.

The Bishop of Brechin; I would have agreed to it, of course.

The Bishop of St Andrews said, it seemed to be a very nice point, whether or not the liberty of the laity was to be confined beyond what the canon specified in matters of this kind, where there were particular circumstances which, in the opinion of the layman, justified the course which he took. But when extraordinary things were done on one side, it was needful that extraordinary things should be done on the other.

The Bishop of Edinburgh said, it appeared to him that the Bishop of Aberdeen was wrong, in not communicating at once with the Bishop of Brechin, which might have been at least a step towards the prevention of that motion.

The Bishop of Aberdeen denied that he did interfere.

The Bishop of Edinburgh; I think you did.

The Bishop of Aberdeen; Then all I can say is, that if I did so, I will not do so again.

The Synod next took up two appeals of the Rev. Patrick Cheyne, against the judgments of the Bishop of Aberdeen, the one on the relevancy, pronounced on the 3rd of May last, and the other on the merits and sentence, pronounced on the 26th and 27th of May.

Mr. Cheyne read his reasons of appeal against the sentence on the relevancy first, which consisted of a recapitulation of the objections stated before the inferior Court, relating mainly to the accusation against him being inaccurate in its designation of the accused, and in certain of its averments.

The Synod retired for a few minutes to consider the reasons of appeal, and on returning,

The Bishop of Edinburgh said, that it appeared to the bishops—and they were advised by their legal assessors—that the arguments used against the judgment upon the relevancy, were so very closely connected with the questions which would arise upon the merits, that it would be ex-

he, in the beginning of the year 1858, printed and published the sermons complained of in the said presentment, in which he brought forward erroneous doctrines in highly provocative language, and promulgated them to the world, not merely as those held by himself, but also as those of the Church itself, thereby implicating all who belong to our communion; and he thus deliberately brought on himself the presentment of April, 1858, which formed the first step towards the termination of his ministerial functions. It is evidently owing to the same line of policy, that the proceedings in the present case have their rise. From the correspondence produced between the bishop on the one part, and the appellant and his curate, Mr. Hutchins, on the other, it will be seen that, after the judgment of the Episcopal Synod, in December, 1858, it was arranged, with Mr. Cheyne's entire concurrence, that all official communications with the bishop, during the time of his suspension, in regard to his congregation, should be made through his curate—the immediate cause of this arrangement, being the case of a young man in Mr. Cheyne's congregation, represented as being very desirous to be confirmed as soon as may be, and which the bishop agreed to do at any time, on Mr. Hutchins' certificate of the young man's fitness; yet, in five weeks thereafter, and without anything having occurred to call for a change of procedure, Mr. Cheyne refused to allow his curate to grant such a certificate, and insisted, in an overbearing manner, that his own certificate should be received and acted on; intimating that, in case of refusal, he would direct his curate to receive the young man to the Holy Communion without being confirmed; thus perilling the sacred interests of the young members of his flock, and officiously and unnecessarily, forcing on the bishop's attention his irregular proceedings, so as to compel him to take judicial notice of them. He also, in the same officious and unnecessary way, specially brought under the bishop's notice, that he had been catechising in his clerical capacity, and that he meant to do so again. The urgency of requiring confirmation in the above case was represented to be, that the young man "is a student at College, and will leave town at the close of the session on Friday next; but it transpired in the course of the trial, that the young

man was only going the short distance of Inverury, which is in the diocese of Aberdeen, and where a confirmation was soon to be held ; so that the whole affair has very much the appearance of an attempt to bring about a collision with the bishop. With the same intention, probably, the letter by Mr. Cheyne to his congregation, complained of in the present case, was not confined to those to whom it professes to be addressed, but was printed and published to the world ; as he knew from the publicity thus given to it, that it could not escape the bishop's notice, and from the outrageous character of its contents, that the latter could not avoid calling the appellant to account for it. After such repeated and direct special notices of the appellant's irregular proceedings, coupled with public rumours of his openly violating the sentence of suspension by ministering in St. John's, the bishop was reluctantly compelled to institute the present proceedings. He bore as much and as long as he could, and he would have been guilty of a dereliction of duty if he had remained longer passive. The sentence is of the appellant's own seeking ; and it merely carries into effect the way in which he wished to be released from his duties, or at least the way in which his retirement was to be signalized. It is the only one prescribed by our canons for the offences of which the appellant was found guilty ; (and hence it is satisfactory to know, that it does not impose that hardship in this case, which it would in the case of one who was desirous to remain in his charge, and was depending on the income arising from it.

Having thus shown that the present proceedings were forced on the bishop by the appellant himself, the bishop will now refer to the terms in which the accusation is framed. Under this head, the bishop stated, that the object in framing the accusation was to give to the accused all the information which he could reasonably require regarding the charges to be brought against him. There was, he maintained, no good ground for complaint as to the shortness of time allowed for defence, as there was an interval of eighteen days between the citation and the appearance. As to the charge of unfairness in the method of proceedings brought by him against Mr. Cheyne, he said, that from the slightest tincture of personal animosity, it was equally his duty at every step of the process

to keep, as he trusted he had kept, his mind absolutely free. But he could not surrender to the dean, nor to any one else, what the Church had made the bishops' responsibility, and the bishops' alone. To direct the proceedings in the manner most conducive to truth and justice, he was alike entitled and bound; and he asked whether it was pretended for one moment, that he wanted to get at anything but the facts, which it appeared to have been the aim on the other side to withdraw from his official cognisance, in obedience to a policy of evasion, little suited to the mutual relations of those engaged in the ministry of Christ's Church? With reference to the statement that the bishop wished to extort evidence from the appellant himself, he held that it had always been a first principle of polity in the Christian Church, that the ordinary of a diocese was entitled to be informed of all ministerial acts done within his jurisdiction.

Noticing next the comments of Mr. Cheyne on the evidence, the bishop said, that the appellant had on this head received no wrong, as the sentence rested neither on an unfavourable construction of the appellant's silence, nor on the testimony objected to; but simply and solely on the appellant's admissions, documentary as regarded ministerial acts, and oral as regarded the authorship of his published letter.

The bishop next referred to the argument of Mr. Cheyne, that, although suspended from the office of presbyter, he was entitled to exercise the office of deacon, and maintained that to suspend the appellant from the office of a presbyter, was to suspend him in the only character in which he was entitled to discharge ministerial functions in the congregation of St. John's, as he had never had a licence to serve as a deacon in the diocese of Aberdeen. As presbyter, he had been instituted, as presbyter he had been suspended; his presbyterate, his pastorate, and his ecclesiastical personality, were all one and the same thing. That this view was common to the whole Anglican Church, was proved by the fact, that the appellant and his legal adviser had been able to furnish no example of a deprived or suspended presbyter either claiming or allowed to act, in his former character of deacon. In the Scottish canons of 1743, the doctrines of modified suspension of a presbyter was distinctly ignored; it being laid down

that no deposed presbyter or deacon should presume to perform any part of the sacred office.

After noticing some further matters of detail in the appellant's reasons, the bishop concluded as follows:—In reference to this whole case, it has been attempted to cast discredit upon the bishop; to question his motives; to impugn his fairness; and to accuse him of tyranny and perversion of justice. The bishop denies these imputations, and leaves his conduct throughout to a candid and impartial review of facts. Personally, he would have shrunk from all the trouble and annoyance which it has caused, not only to himself, but also to the appellant. Officially, he felt himself bound to proceed as he has done; and the appellant must blame himself for all that has transpired. The bishop would beg the attention of this venerable Court, to the words which he used before pronouncing his final sentence—words which he calls God to witness, were uttered from the very bottom of his heart:—"Reverend Sir, it is my duty again to remind you of the ecclesiastical offences which you have committed; and, before God, I wish that even yet, by some acknowledgment, you would save me from putting the canon in force against you. I cannot but remember, at a moment like this, the bar before which you and I will hereafter have to stand; and the consciousness of my many faults makes me shrink from pronouncing judgment on you; and I am ready to receive the slightest expression of regret, as I hope to receive mercy for myself from God, the Judge of all." Were these the words of a harsh or truculent judge, desirous to inflict a severe punishment? Did these words deserve the answer which they deliberately received the day after from the appellant, or the terms in which the bishop's conduct was criticised by him in his letter to his clerical friends? Right rev. brethren, to prove to you that these words were real, even after all that has passed, I now repeat them; and if the appellant will submit to my authority as bishop, and will own the suspension, I will relieve this Court from further deliberation, by cancelling the sentence which I have felt it my duty to pronounce against him. If not, I must call upon you, by dismissing this appeal, to maintain the Episcopal office in the diocese of Aberdeen, and order and obedience throughout our Church.

At the request of the Court, the Bishop of Aberdeen read the correspondence between himself, Mr. Cheyne and his curate Mr. Hutchins, in reference to the confirmation of a young man belonging to the congregation of St. John's, after the suspension of Mr. Cheyne.

The Bishop of Edinburgh said he had an engagement at Glenalmond, and must now leave the Court; but he was unwilling to disqualify himself from giving judgment, as that would have the appearance of cowardice on his part. He would, therefore, ask the assessor whether it was absolutely necessary that he should hear Mr. Cheyne's reply, or whether it would be sufficient that he should read it?

Mr. Pyper, the assessor, thought the Bishop should be present during the delivery of Mr. Cheyne's reply; but, after some conversation, Mr. Cheyne agreed that if the Court would allow him to send in a written or printed reply to each of the bishops, he would hold that as equivalent to being heard in reply.

The Synod then agreed to meet on Wednesday, 9th November next, at eleven o'clock, to give judgment in the case of Mr. Cheyne, and also in the case of Dean Smith.

APPEAL OF DEAN SMITH.

The Synod took up the appeal of the Very Rev. James Smith against the revocation by the Bishop of Moray and Ross, of his appointment as dean of that diocese.

Dean Smith maintained, that the revocation was absolutely illegal and void; that it proceeded in virtue of the episcopal prerogative alone; and that the appellant was therefore entitled to have it set aside *de plano*. The question for decision simply was, whether a bishop had power to revoke the appointment of a dean summarily, and without a cause duly and canonically proved at a formal trial before the Diocesan Synod. He contended, first, that their whole ecclesiastical system was opposed to mere temporary appointment, unless where the law and practice of the Church so ruled; and that the fact that there was no express provision to the contrary in the case of the dean, led to the inference that he held office for life, or, in any event, that he did so during the episcopate of the

bishop by whom he had been appointed. Secondly, he argued that, by the 36th canon, the dean was so protected that, while he might be privately admonished by the bishop for a fault in matters of small importance, in cases of a grave or scandalous nature he could be punished only after formal trial before the bishop in Diocesan Synod, and with a right of appeal to the College of Bishops. And, thirdly, he maintained, that reason and expediency pointed out, in the absence of express provision to the contrary, that the office of dean should not be held *durante bene placito* of the bishop. If the principle, against which the appellant now contended, received the sanction of their Lordships, not only would the office of dean become an office which no priest who had a due regard to the rights of his order would consent to hold; but the government of the Church itself, would be changed from its present mixed and limited system, into an episcopal despotism.

The Bishop of Moray, in reply, stated the circumstances of the meeting of clergymen at Laurence-kirk, and the tacit declinature of Dean Smith to inform him (the bishop), as to whether he had really attached his signature to the resolutions passed at that meeting. as brought out in the correspondence. In one of his letters, the bishop said he could "conceive of nothing more subversive of the order and discipline of the Church, than the course which the dean had pursued in connection with these resolutions; and said he regarded them as advertising his contempt, not only for his own bishop individually, but for the judicial sentence of the highest court of the Church, to whose sentence he had more than once promised to pay due and canonical obedience, by holding it to be final and conclusive." In conclusion, the bishop argued, "that the dean was a personal officer of the bishop, and a diocesan officer for certain specified purposes, and under certain specified conditions. He admitted that the dean was clearly not removable at the *mere caprice* of the bishop; and that when such an act was done, it must be for conduct which might justify him, not only in his own eyes, but in those of the Church. He had removed the dean from no mere caprice; but because he had, by signing these resolutions, and sanctioning their publication, been a depraver of the authority and discipline of the Church."

Dean Smith asked for time to consider the address of the Bishop of Moray before replying, which was granted.

PRESENTMENT AGAINST THE BISHOP OF BRECHIN.

The Bishop of Glasgow read the presentment, which was at the instance of the Rev. William Henderson, incumbent of St. Mary's, Arbroath, and Patrick Wilson and David Smith, vestrymen thereof, and set forth that, in virtue of the 36th canon of the Church, they humbly and dutifully presented to the Episcopal College, in Synod assembled, for trial and judgment, the Right Rev. Father in God, Alexander Penrose Forbes, D.C.L., bishop and ordinary of the Diocese of Brechin, whom they charged and accused of holding, maintaining and teaching, in a charge delivered to the clergy of the said diocese, on the 5th August, 1857, and since published by his authority, doctrines contrary and repugnant to, unsanctioned by, and subversive of, the articles of religion; and, by consequence, contrary and repugnant also to the Word of God, and to certain parts of the formularies for public worship, used at the Episcopal Church in Scotland, contained in the Book of Common Prayer, and to the Scotch Communion Office. In particular, it was charged, that the said bishop taught and maintained, contrary to the 31st Article, what he denominated the teaching of the ancient doctors—"that the Eucharistic sacrifice is the same substantially with that of the cross," and pronounces that "no words of man can strengthen the tremendous and absolute identity of the two sacrifices," or "of the one sacrifice in its two aspects;" and also argues that, as "Christ is the propitiation for our sins," "if the body of our Lord be in any sense in the Eucharist, it must plead," and "be precious in the eyes of the Father," and "act according to its own law," and "effect its end"—namely, the propitiation for our sins—whereby the doctrines of the oneness of the oblation of Christ finished on the cross, of the perfect propitiation which he there once made, and of the holy Eucharist being a "memorial" or "commemoration" of his death and sacrifice on the cross, as asserted in the 31st Article, and taught in the said Communion Office, are contradicted and

depraved. Second, that the bishop maintained in the said charge, "that supreme adoration is due to the body and blood of Christ, mysteriously present in the gifts;" and that "the worship is due, not to the gifts, but to Christ in the gifts," whereby he contradicts and depraves the 28th Article, and the Declaration of the Book of Common Prayer, and also the Catechism; maintaining, in opposition to the said Catechism, that the body and blood of Christ are not only so signified by the outward part of the Sacrament, as to be verily and indeed taken and received by the faithful but so signified as to be verily and indeed present or contained within the sign, or, as he expresses it, "present in the gifts," or contained within the outward sign, they are there to be adored. Third, that in the said charge he teaches, that "it is enough to believe," in regard to the use of the Lord's Supper, "in some sense the wicked do receive Christ indeed to their condemnation and loss," which sense is rendered more apparent by what he says as to the 29th Article, that the *res sacramenti* is received by the wicked, by which *res sacramenti* he refers to the body and blood of Christ *as defined by himself*; affirming thereby that Christ is verily and indeed taken and received, by such as are void of a lively faith, and so contradicting the doctrine of the 28th Article, which says, that "the means, whereby the body and blood of Christ is received and eaten, is faith;" and also the doctrine of the 29th Article, "that the wicked are in no wise partakers of Christ." The presentment went on to recite several other passages, in the said charge as tending to deprave the integrity of the Church, and undo the confidence of the faithful in her formularies and declarations; and concluded by formally presenting for judgment in the matters herein charged against him, and craving sentence accordingly.

The Bishop of Brechin said: "That presentment concerns myself so nearly, that I feel that I shall best consult the dignity of my episcopal office, by withdrawing from your deliberations regarding it. You will thus be enabled to express your opinions upon it without reserve, while I shall preserve to myself every fair and legitimate ground of defence, competent to me in the circumstances, which I

need not remind you, right rev. brethren, are altogether unprecedented."

At the close of his address the Bishop of Brechin retired from the Court; and, after private deliberation, the Synod agreed that it was reasonable to accede to the request of Mr. Henderson, and allow the withdrawal of his memorial.

After an hour's adjournment,

The Bishop of Edinburgh said, that the Synod had agreed to the following deliverance in regard to the presentment lodged against the Bishop of Brechin:—"The Synod appoints the respondent, the Bishop of Brechin, to lodge answers to the presentment with the clerk of court, on or before the 7th day of January next; that a copy thereof be communicated immediately thereafter to the presenters, and direct parties to attend an adjourned meeting of the Synod, to be held on the 7th day of February thereafter, that they may then be heard in the cause."

The Bishop of Brechin said: I would only wish to state that I have asked for six months.

The Bishop of St. Andrews said, they were bound to take into consideration the position and feeling of the Church during the interval. They had now been kept in a state of suspense upon this question for nearly two years, and he should have hoped that the Bishop of Brechin, having published his charge twice or three times, would have felt that it was no hardship whatever to get three months to meet the presenters. Of course they must express their regret that he was not satisfied.

The Bishop of Brechin said, he had a very heavy parochial charge, and he did not think he should be ready before the time he first asked; but he was satisfied with making that statement.

The Bishop of Moray said, the strong feeling of the Synod was, that if they delayed six months it would be too near Easter.

The Rev. Patrick Cheyne having declined to acknowledge his error, his appeal was dismissed; and the sentence of the Bishop of Aberdeen was affirmed.

THE MESSIAH.*

THE Messiah. This excellent work is dedicated to that most worthy and laborious minister the Vicar of S. Pancras and Rural Dean, to whose untiring energy and zealous endeavours Mr Galloway bears grateful evidence ; and rightly so, for no man ever did so much good in the parish of S. Pancras as the Rev. Thomas Dale. He laid the foundation of a new district church in that parish every year during his incumbency ; he induced his congregation to offer largely of their substance for the maintenance of God's worship and the relief of the poor ; he established and served three *free* places of worship for the poor of his congregation ; he established, in effect, weekly communions alternately at nine morning, at eleven forenoon, and at seven in the evening, the last being for the accommodation of domestic servants and working-men with their wives and families, which was well attended by the class for whose benefit it was instituted ; but who are, by the usual arrangements every where completely excluded from partaking with the altar.

Mr. Galloway has done his work well, with [the faithful intention of meeting and of removing the doubts and of converting the unbelieving from that subtle infidelity which he has found frequently to prevail among professing Christians, as well as for aiding the devout meditations of the faithful.

The Hebrew word Messiah bears the same meaning as the Greek word Christ : they are both our blessed Lord's official names, or titles, and mean THE ANOINTED. His personal name, Jesus, means a Saviour, or Deliverer, denoting the mission of mercy with which He stooped to be charged. Without any merit of his own, man was made a little lower than the angels, and upright in the image of God ; but "through envy of the devil came death into the

* The Messiah (Rivington's) Theologically and Practically contemplated in His Person, Work, and Kingdom, by the Rev. William Brown Galloway, Incumbent of S. Mark's, Regent's Park, S. Pancras.

world;" and the whole race of mankind, which was contained in Adam and Eve, was involved in their ruin, and so became liable to instant death. The penalty of this *original sin* was the forfeiture of that high and holy state of innocence, and their universal liability to death. But in the whole creation there was none found who could make atonement, nor bring God and man again into communion, nor to pay the debt due to the infinite justice of God. But in pronouncing man's doom, God remembered mercy. He declared to Adam the first words of the Gospel, which he afterwards repeated to faithful Abraham; and gave the first spring of the hope of a Saviour in God the Son, whose own arm should bring salvation to man and crush the head of his Satanical enemy.

This gracious promise became a tradition through all the tribes of the earth: hence one of our Lord's titles is "*the Desire of all the nations of the earth.*" But this Desire became intensified in all faithful women, especially after the promise became entailed in the family of Jacob. To be childless among women was looked upon as a "reproach among men;" hence the mourning of Jephtha's daughter, and the vehement desire of Sarah, Rebekah, and Rachel to have children, that they might become the honoured mother of the promised Redeemer, who was alike the "Desire of all nations;" but in a peculiar and mysterious sense, "*The Desire of women.*"

Many traditions and some prophecies floating down the stream of time among the Gentiles caused a general expectation of the promised Messiah. The prophecy of Balaam drew the Eastern magi to Jerusalem, where, in a solemn Synod of the Jewish church, at the period of His birth, it was computed that He would come within fifty years of that date. Micah prophesied (v. 2) that from among the thousands of Judah "shall He come forth unto me that is to be the Ruler in Israel;" which no doubt caused the tradition among the Romans, that the Fates had decreed that the governor of the world should come out of Judea.

Mr. Galloway demonstrates the Being of our supreme eternal God, on whom all visible things depend for existence: in which Unity of Essence there is a Trinity of

Persons. As this Trinity of Persons in the Unity of Essence is, and is declared to be, a mystery, so sceptical and superficial people deride the doctrine because it cannot be explained to their finite understandings. But there are many mysteries in nature that man, with all his understanding, cannot comprehend. There is a trinity of spirit, soul and body in the unity of one man; there is a trinity of the faculties of understanding, memory, and will in this unity of the same man; and there is a trinity of fire, light, and heat in the same lamp; yet they are all mysteries which no man disputes, although their composition cannot be thoroughly comprehended.

Mr. Galloway takes a rapid view of the whole life, ministry, passion, death, and burial of Christ; of His mighty resurrection and His glorious ascension; and of the kingdom over which the Messiah has been anointed as the Prophet, the Priest, and the King. He proceeds next to "The mystery of the kingdom of God," which, he says, "is the key of the mysteries of Providence and Grace;" the Gospel of the kingdom; the general prospect of Christ's coming again in glory; and the resurrection of the dead.

God the son having now paid the penalty, and suffered death instead of guilty man, the second Adam instead of the first; having satisfied the justice of God the Father, He became the justifier of fallen man. Christ undertook and performed the ransom of all men, for God had laid help on One that was mighty to save, even the Holy One of Israel, and one chosen out of the people (Ps. lxxxix. 19). Thus mercy and truth met together; righteousness and peace kissed each other; and the Holy One of Israel, made of a woman who sprang from the earth, made complete satisfaction to the justice of God by His own oblation of Himself instead of sinful man, once offered for the sins of the whole world. God looked down from heaven and saw that this perfect work was "very good;" He became propitious to mankind, and thus the second Adam restored to fallen man that supernatural grace now, and the promise of future glory hereafter, which had been forfeited for himself and his posterity by the first Adam. We have been, therefore, accepted in the Beloved Son of His love,

with whom He is ever well pleased, who, as both the priest and the sacrifice of propitiation and atonement for the sins of *the whole world*, redeemed the whole race from first to last: "for as in Adam *all die*, *EVEN* so in Christ shall *ALL* be made alive."

We beg to recommend "The Messiah" to the study of our readers as an eminently useful book.

THE MOON A DESERT.

The observations made by Lord Rosse with his great new telescope are interesting. His lordship assures us that every object on the surface of the moon one hundred feet in height is now distinctly visible, and under favourable circumstances even objects sixty feet in height. Rocks and stones innumerable are seen, but no architecture—no building, although such a single structure as Somerset House, for instance, ought to be distinctly visible, far less a street, village, or town. Not a vestige of green fields or water appears, although even a small reservoir, or a not very large flower-pot, would be recognisable, all seems desolate. There is something awful in such a desert solitude.

Notices of Books.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND (Batty). This is a new and neat edition of the Articles in English and Latin, price only sixpence; and interleaved copies may be had for eightpence. Both the Latin and the English copies are of equal authority; and we beg leave to remark to Mr. Ryle, and others of his mind, that the words *regeneration* and *baptism* are used interchangeably; that in the Ninth Article the word *renatis*, which certainly means born again, is rendered *baptized* in the English version; and in the previous part of the Article *renatis* is translated *regenerated*. This, as well as the other Articles, are strictly in harmony with the baptismal service, and the other parts of the blessed Liturgy; so that if the three clergymen of Tooley-street succeed (which God of His mercy forbid) in what they call reforming the Prayer Book, they will require to expunge the whole service, and reduce the Church of England to the blasphemy of extempore prayer. Messrs. Batty, Brothers, are well deserving of public support for their zeal in the defence and support of the Church of England and of catholic truth.

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THE PRESENT AND FUTURE STATE OF MAN.*

ALEXANDER POPE informs us, that "the proper study of mankind is man" himself; nevertheless many men entirely neglect this useful study, until it is forced upon them by dearly-bought experience. To assist "Lay and non-graduate students in theology, who either may not have obtained an academical education, or who may intend hereafter to become candidates for the office of deacon, without aspiring to a higher grade in the church," Mr. Lockhart Ross has published an elaborate work on "Man; considered in relation to a present and future state of being." Much more attention is now given to the study of theology than was formerly bestowed on that subject; and efforts have been made to ordain men to the office of the diaconate, without their being expected to purchase to themselves "a good degree." Duly ordained deacons would be preferable to Scripture-readers, which are now allowed to assume a part of the deacon's office, although these lay officials have turned out better substitutes than we at one time anticipated.

* MAN; considered in relation to a Present and Future State of Being, by Rev. J. L. Ross. London: J. F. Hope.

Mr. Ross's book may with great advantage be placed in the hands of that useful and laborious body of men, who, from prudential motives, are not suffered to teach, but only to read the Scriptures to the poor and ignorant; yet the order of deacons, when it is revived, might be entrusted with the duty of teaching when opportunities occurred, as well as of simply reading the Scriptures. "It is hoped," says Mr. Ross, "that when the office of deacon is revived, as a practically working order in the church, instead of forming merely, as at present, a preliminary step to the priesthood, that a manual comprising a short system of logic, of ancient and modern ethics, together with a sketch of some of the more important branches of dogmatic and practical theology, and the external evidences of Christianity, may prove of service to the future clergy, as likewise to lay members of the church."

"But," says Mr. Ross, "the general design of this volume is to draw the attention of all . . . to the immense importance of a divine revelation, and to an universal and practical interest in the grand subject of that revelation, the God-MAN as the regenerator of man. He is the Light and the Life of the world. He is the messenger whom the ancient moralists earnestly longed for, and imperfectly perceived; the heaven-descended infallible Teacher of truth, and restorer of man's moral constitution." In conformity with this design, the work is divided into five books, and these again into chapters. The first book contains, in nine chapters, "the physical, intellectual and moral conformation of man;" the second book shows the "Necessity for a divine revelation;" book third is on the subject of "the incarnation of our Lord Jesus Christ;" the fourth on "the regeneration of man;" and the fifth book is on "objections against the divine administration considered: and the royal law of the mediatorial kingdom."

We are informed in Holy Scripture, that "God made of one blood all nations that dwell upon the earth." He also created man to be immortal; but the wages or punishment of sin is death. Adam was created in innocence and grace, and endowed with supernatural powers and gifts, which made him perfect. Paradise was to him a type of heaven, into which he should have been translated without

tasting death, after a period of probation, had he continued in that state of obedience in which he had been created. This right, so to speak, of translation was not bestowed from any merit in Adam; but was conferred on him by the free grace and covenant of God, on the condition of his continuing in obedience to the divine command; but in consequence of Adam's breach of the covenant, the reward was forfeited, and the promise made void both to him and to his posterity. The penalty of death was incurred, in conformity with the threat, "in the day that thou eatest thereof thou shalt surely die;" this threat clearly implies a covenant of everlasting life if our first parents had been obedient. As *death* came by the first Adam, so the *resurrection* to eternal life came by the second Man, who *restored* to us the Image or the Spirit of God, which our first parents had lost for themselves and for their posterity.

But new life is infused into us, and the divine image is restored to us by our baptism of water and of the Spirit; because our Lord assures us, that except we be born again of water and of the Spirit, we cannot enter into the kingdom of heaven; and, moreover, unless we eat the flesh of the Son of Man, and drink His blood, in the Lord's Supper, we can have no spiritual life in us. He dwells in us, by his Spirit, in the sacramental eating and drinking; and we dwell in Him by being members of His church through "the washing of regeneration and renewing of the Holy Ghost."

"The history of the world," says Mr. Ross, "in all ages, conveys this important truth, that the noblest work of God has become the most disordered and worst. Such is the representation which meets us in looking over the annals of man, in every period and quarter of the world, from the most ancient to the present time; and, as we have endeavoured to show, this unaccountable perversion of man's moral and intellectual nature, and the evident unhingement of his rational system, was regarded with the utmost astonishment and concern by the thoughtful moralists of former times." Our author then compares the description of human depravity given by heathen moralists, with the statements of the same which are to be found in Scripture.

Under the head of the incarnation of our Lord, the divine

unity and plurality of persons ; the divine attributes and perfections inherent in Christ ; and the design of his incarnation are briefly and well treated, so as to convey a great amount of solid information to the description of readers for whose benefit the work is intended. In treating of the divine nature and office of the Holy Spirit, Mr. Ross establishes His personality and divine nature, as the agent by whom the benefits of Christ's atonement are communicated to man. He then condenses into a few pages the Scripture proofs of the personality and offices of the Holy Spirit. This is a mystery which perhaps even the angels desire to look into ; but although the doctrine of the Trinity be a mystery which our finite understanding cannot comprehend, yet it is most firmly to be believed as a fundamental article of religion. "This mystery, therefore," our author says, "though incomprehensible by our mental faculties, is still a subject of faith, and must be firmly believed and resolutely maintained . . . We shall not therefore attempt to solve this divine mystery, but merely affirm it to be a necessary subject of the Christian belief and required for salvation. Secret things belong unto the Lord our God ; but those things which are revealed belong unto us and to our children."

"The design of the gospel," he adds, "has consequently been to communicate a true knowledge of man's moral condition, which it professes to relieve, by enabling us to repress the virulence of the disorder and to restrain it within bounds. For this purpose, doctrines and precepts have been plentifully revealed, communicating a knowledge of the divine Deliverer and of the sanctifying Spirit ; and holy motives have been provided ; and promises and encouragements have been made known ; and spiritual grace and consolations have been offered ; and a remedy for our moral defections has been intimated in the gospel, that man might lay hold of the hope set before him, and repent and believe divine revelation, and apply its wholesome remedies to his soul, and employ his time of probation, in destroying the works of the devil, and acquiring greater attainments in holiness and newness of life ; and thus by the influence of the Holy Ghost, 'with fear and trembling' might 'work out his own salvation,' and be conformed, as far as may be, in character

and life to the God-man, his Deliverer, and be admitted hereafter into the kingdom of God."

This is a useful book, and very suitable to be put into the hands of Scripture readers and teachers of the national schools, to instruct them in the first principles of theology; for no man, by the mere light of nature, or by the most exact acquaintance with the other sciences, could know that there is a God in the unity of whose Essence there are three Persons; or who could discover any idea whatever of the christian religion. Mr. Ross's book, however, will be a very good text-book for their instruction in these particulars, and we beg to recommend it to the attention of our readers.

FAIR HELEN OF KIRKCONNEL LEE.

BY STEWART LEWIS.

THE following ballad was first published at Dumfries, about the commencement of the present century. At that time it excited a very general and lively interest among the inhabitants of Annandale; to whom the traditionary story, and the local scenery where the melancholy event took place, were well known. The present copy is taken from the fifth edition, which was published in the year 1818, in order to perpetuate the remembrance of this very interesting and tragical event.

The scene lies in the vicinity of Spring Kell, but which previously had been called Kirkconnel, the seat of Sir John Heron Maxwell, Bart.; and the story on which the ballad is founded, is taken from the statistical account of the parish of Kirkpatrick-Fleeming, Dumfriesshire, from which it appears, that the fair Helen was a daughter of the "family of Kirkconnel," which formerly possessed the most extensive estates in the South of Scotland; but of which the Spring Kell property forms at present only a small portion.

The fair Helen was courted by two young gentlemen, whose names were Fleeming and Bell; the former of whom was the heir of an estate in her neighbourhood, which was most probably the same that has since been called Mossknow; the latter was the proprietor of the lands of Blackwood House, which were also situate in the neighbourhood.

Bell appears to have been of a gloomy and impetuous character; finding his addresses slighted, and observing Helen's partiality for Fleeming, he vowed to be revenged upon his rival when he should next discover him in her company. An opportunity unfortunately soon occurred for the execution of his purpose.

One evening, whilst the lovers were taking their favourite walk on the romantic banks of the Kirtle, they were discovered by Bell from the opposite bank, who had concealed himself among the bushes to watch their motions. Helen was the first to perceive him. Suspecting his bloody purpose, she rushed to her lover's bosom to screen him from the danger. In consequence she received the fatal shot that was intended for her lover's heart. She instantly sank, and expired in Fleeming's arms, who immediately revenged her death by slaying her murderer; but, inconsolable for the loss of all that was dear to him on earth, he went abroad.

The image of her he loved, however, accompanied him wherever he went; and finding that neither time nor absence could efface from his mind the remembrance of the melancholy scene of Helen's murder, he returned to his native country, stretched himself on the tomb of his beloved, and expired. He was buried by her side. Upon the tombstone in the burial-ground of Kirkconnel there are engraved a sword and cross, with *Hic jacit, ADAM FLEEMING*.

Several circumstances led the author to consider that this tragical event happened in the latter end of Queen Mary's reign, or in the beginning of that of her son James VI. There was in the year 1818 an old ballad extant, extremely brief, which it is supposed was written by Adam Fleeming, which gives a lively description of his own agonized feelings. With that exception, and a few

beautiful elegiac stanzas on the same subject by Dr. John Leyden, the author has reason to believe that he has been the first to turn the whole story into rhyme.

'Mongst all the maids in Annandale,
That bloomed in beauty's pride ;
The matchless Helen far excelled,
Sweet flower of Kirtle side.

Her cheeks were ruddy as the dye
That paints the orient morn ;
Her eye outshone the glittering dew
That decks the blossomed thorn.

Her breath was like the scented breeze
Blown from Arabia's grove ;
Her every gesture grace bespoke,
And dignity and love.

Her neck surpassed the Sculptor's art,
Like Parian marble fair ;
As ravens' pinions, glossy black,
In ringlets flowed her hair.

In vain did envy, fiend of hell,
Essay a fault to find ;
For virtue, sense, and truth sincere,
Illum'd the maiden's mind.

The trump of Fame had spread her praise,
And numbers flocked to see
The beauteous, budding, blushing rose,
Of fair Kirkconnel Lee.

Each wealthy swain on Annan's banks,
And Kirtle's verdant vale,
Had tried to win fair Helen's heart,
With many a love-sick tale.

But all their efforts fruitless proved ;
Their love-sick tales were vain ;
For yet her bosom ne'er had throbbed
With love's heart-thrilling pain.

Stern Bell, the chief of Blackwood House,
Whose castle stood hard by,
Had long beheld this lovely maid
With wistful amorous eye.

His lands were large, his wealth was great,
His name for valour famed ;
But yet his deeds betrayed a soul
Where pride and fury flamed.

This cruel tyrannising chief,
Was hated far and near ;
His actions oft, from Helen's eye
Had forced the pitying tear.

One day he found her in her bower,
And told his well-feigned tale ;
But cold contempt chilled all his hopes,
Nor could his arts prevail.

Nor was it strange that cold contempt
Should meet his proffered love ;
For hearts so different ne'er possessed
The hawk and harmless dove.

The haughty chief stalked off in rage,
And muttering swore, ere morn
His injured love should be revenged,
Nor treated thus with scorn.

With fiend-like care himself he hid
Amidst a neighbouring grove,
Where well he knew, each summer eve,
Fair Helen used to rove.

He saw her at her wonted hour,
Trip o'er the flowery field—
Swift from the thicket sprung the chief,
His heart with vengeance steel'd.

“Yield scornful maid! yield to my love!
For lonely is the hour;
Nor mortal man, nor heaven nor hell
Shall free thee from my power.”

With savage hand he siezed the fair,
On lawless deed designed;
But let the virtuous ne'er despair,
For heaven's to virtue kind.

Young Fleeming, heir to Fleeming Hall,
Had hunting been that day,
And, as kind heaven had so ordain'd
He homeward passed that way.

A braver youth, with brighter parts,
Had Scotia never seen;
His face was like Adonis fair,
Like Mars his martial mien.

Endowed with each exterior grace
That beauty can impart,
While honour bright and truth unstained,
Possessed his manly breast.

Oft with the Southern border bands
His courage had been tried;
And oft his glittering sword with blood
Of Scotia's foes been dyed.

Long had he loved this charming fair,
But love he ne'er confessed;
To all unknown the latent flame
Lay burning in his breast.

By nameless arts he oft had tried
Fair Helen's heart to move ;
He sighed and looked, and faltering spoke,
But never spoke of love.

Each well-known scene he now surveys,
Round sweet Kirkconnel Lee,
In hopes the charmer of his soul,
Fair Helen he might see.

When lo ! a voice assails his ear—
The voice of female grief ;
His keen-edged sword young Fleeming drew
And flew to her relief.

" Haste ! turn thee, villain," cried the youth,
" Thy worthless life defend ;
No more with angel innocence,
In coward strife contend."

Roused at the sound, the furious chief
His sword that instant drew,
And reared its point, designed to pierce
Young Fleeming's body through.

With skilful hand the daring youth
The weapon turned aside,
And quickly with his rival's blood
His gleaming steel was dyed.

" Curs'd be thy hand," cried frantic Bell,
" And curs'd this ill-timed wound,"
He said ; and staggering backward, fell
Extended on the ground.

And next the frightened fainting maid,
Demanded Fleeming's care ;
He siezed her arm, and homeward led
The lovely trembling fair.

A messenger to Blackwood House
He sent without delay,
To tell what had befall'n their chief,
And where he, bleeding lay.

Soon as the tumult did subside
In Helen's grateful breast,
In accents mild as vernal breeze
She thanked her generous guest.

"No thanks I ask, dear maid," he cried,
"No thanks are due to me ;—
For ever sacred be the hour
I came to succour thee.

"For, oh ! fair Helen, deign to hear
A secret yet unknown ;
From that blest hour I saw thy face
I've loved but thee alone.

"My heart a willing victim fell
Before love's sacred shrine ;
For who could see and not admire
Those matchless charms of thine ?

"Then dearest maid, if in thy breast
One spark of pity be,
O ! give it to a hapless youth
Who dies for love of thee !"

A virgin blush of crimson hue
Suffused fair Helen's cheek ;
Her heart, her eye, confessed a flame,
Her tongue refused to speak.

His modest worth and high desert,
Well knew the conscious maid,
She gave him hopes that future days
Would see his love repaid.

Low in a vale by Kirtle's stream
An ancient churchyard stands,
Where solemn silence sits enthroned,
And sacred awe commands.

Oft in this lone sequestered vale
These youthful lovers strayed
To breathe their tender tales of love
Beneath the verdant shade.

Meanwhile the chief of Blackwood House
Recovering from his smart,
To Kirtle hies with rancorous spite,
And vengeance in his heart.

By spies he learnt the time and place
Where met the lovely pair ;
And hell-born malice prompts the fiend
To lurk in ambush there.

Not long beneath the embowering shade
The bloody miscreant lay ;
For Phœbus from the western main,
Shot forth his piercing ray ;

Now evening's cooling breeze succeeds
The day's fierce scorching beam,
When Helen and her lover meet
By Kirtle's winding stream.

Oh ! had that eve less lovely been,
Or heav'n that meeting spared,
A hapless pair to sorrow doomed
A different lot had shared.

Unconscious of impending fate
They held their wonted way,
While Bell his murderous tube prepared
And marked his destined prey.

"To hell, begone!" the demon cried—
His voice fair Helen heard;
She saw him take his deadly aim,
And sprung her love to guard.

The ball designed for Fleeming's heart
Pierced deep her snowy breast;—
"A long adieu, dear youth!" she said
And sunk to endless rest.

So have I seen a blooming flower,
Scorched by the solar ray,
Contract its leaves and droop its head,
And withering die away.

The noise that base retreating Bell,
Amongst the bushes made,
Aroused the youth—who on the grass
Her lifeless body laid.

He crossed the stream, o'ertook the foe
And drew his gleaming brand;
The villain fell a lifeless corpse,
Beneath the vengeful hand.

Soon as the murdered much-loved fair
In silent grave was laid;
And every funeral honour given
The dear lamented maid.

The woe-worn Fleeming bade adieu
To friends and Scotia's shore,
Since her dear presence whom he loved
He could enjoy no more.

Through foreign lands, and climes remote,
Long roamed the hopeless swain;
Who home returned, that peace to seek
Abroad he sought in vain.

He hied him to the sacred spot
Where lay his Helen dear ;
And long bedewed the green grass turf
With many a briny tear.

" I come, dear sainted shade !" he cried,
" I come to meet with thee ;
With joy I yield my parting breath
For her who died for me.

" Soon shall we meet, no more to part,
In climes of bliss !" he cried,
Then on his much loved Helen's tomb
He laid him down and died.

G. S. FABER ON OUR NATIONAL APOSTACY.

ELEVEN [thirty one] years have now elapsed since, in the pride of our high political speculations, regardless of the merciful admonitions of Holy Writ, "Come out of her my people," we formed an immediate union with popery, and affectionately engrafted it upon the stock of our protestant constitution.

At that fatal era [1829] I published a series of letters, which were practically ineffectual.

In honest conviction of the soundness of my own views on the subject, I, then and there, expressed my deep apprehension, that if, after all God's mercies to us, and all our long-familiar knowledge of Scriptural Christianity, we should recklessly amalgamate ourselves with an apostacy abhorred of heaven and doomed to swift and utter destruction, we must expect that henceforth the hand of the Lord would be upon our country for evil.

But now, distinctly from this *broad* view of the question, there would, in *our particular case*, be a special and terrific aggravation of the national sin ; for what greater and more daring insult could be offered to Almighty God . . . than

that a body of legislators should first solemnly declare, upon oath, their full and conscientious belief that *popery is idolatry*, and should then deliberately proceed to form a *most intimate union with this identical sworn idolatry*, in order that henceforth it might sit in the high places of the realm, and concurrently make laws for a pure church, and receive all patronage, countenance, and encouragement.

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How *now* shines the once glorious sun of Britain ?

Under the insulting hoof of the very superstition which we have delighted to exalt and to cherish, we are trodden down as the mire of the earth ; so that, in the strict way of cause and effect, our *national sin* is made our *national punishment and degradation*. Like apostate Israel of old, the Lord is beginning to cut us short in our extremities. In our foreign relations we experience the truth of God's declaration : "Them that honour me I will honour ; and they that despise me shall be lightly esteemed." At home, what is the prospect that is opening upon us ? [in 1840 : and what now, in 1860 ?] Infidelity in its worst form of conjoined Atheism and sensuality ; lust, hard by hate, stalks openly through the land, and is unblushingly presented to youthful and female royalty itself. Anarchy rears its front in bold defiance of law, and professes a full purpose of universal conflagration and pillage and confiscation. Popery, warmed into renovated life, and blythely triumphant in its persecuting progress through the western portion of our empire, loftily demands and invariably obtains whatever its hierarchy deem most serviceable to its no longer concealed ultimate purposes ; and its very resuscitation has been urged, in an imposing strain of pulpit eloquence, as an argument for its divinity.

An ingenious modern writer (Dr. Croly) has curiously shown, from the naked facts of history, that since the time of the Reformation, whenever England faithfully espoused and fostered the protestant cause, the manifest blessing of God was upon her, and she was always prosperous and triumphant ; but that, whenever she drew back from her appointed duty, and acted for the advancement of the popish cause, the anger of God seemed evidently to be kindled against her, and she was invariably sunk and debased and degraded. From this remarkable providential arrangement, he argues, that, in these

latter days, England is intentionally made to hold much the same office and position as Israel did of old ; and, consequently, that the history of the one may thus be viewed as a sort of key to the history of the other.

Whatever justice there may be in this *conclusion*, the *mere facts*, on which his opinion is built, are *indisputable*. Let the design of Providence be what it may, this extraordinary series of alternations which mark the course of faithful or unfaithful Israel, stands, past all contradiction, recorded in history. . . .

Speaking of the year 1829—"The bill of that calamitous year," says Dr. Croly, "replaced the Roman Catholic in the parliament, from which he had been expelled a century before by the united necessities of religion, freedom, and public safety. The whole experience of our protestant history had pronounced that **EVIL MUST FOLLOW. AND IT HAS FOLLOWED.** From that hour all has been change. British legislation has lost its stability. England has lost alike her preëminence abroad and her confidence at home. Every great institution of the state has tottered. The church in Ireland, bound hand and foot, has been flung into the furnace, and is disappearing from the eye. The Church of England is haughtily threatened with her share of the fiery trial. Every remonstrance of the nation is insolently answered, by pointing to rebellion ready to seize its arms in Ireland. The separation of the empire is held forth as an habitual menace. Democracy is openly proclaimed as a principle of the state. Popery is triumphantly predicted as the universal religion. To guide and embody all, *a new shape of power* has started up in the legislature ; a new element at once of control and confusion ; a central *faction*, which has *both sides* at its mercy ; holding the country in *contempt*, whilst it *fixes its heel* on a Cabinet trembling for existence ; possessing all the influence of office without its responsibility, and engrossing unlimited patronage for the purpose of *unlimited domination*. **YET THESE MAY BE BUT THE BEGINNING OF SORROWS.**"

[This was written in 1838.] The portentous events which have since occurred are fresh in all our memories. . . .

The perplexity of our false position I perfectly feel ; but its perplexity does not render it the more secure. In the unflattering language of Holy Writ, "We have been backsliders in heart ; and though poor, we are filled with our own ways." Perplexing, however, as may be the position in which

we have gratuitously and *thanklessly* placed ourselves, on Scriptural grounds, I am painfully constrained to believe that nothing, *save a retracing of our steps*, can save us in that rapidly approaching day of God's judicial controversy, which the universal voice of prophecy harmoniously announces, and which (as it is strongly expressed in one of the sacred oracles) "shall be a time of trouble, such as never was since there was a nation even to that same time." We are now unhappily in such a situation that, whatever line of action be adopted, whether we persevere in our course, or whether we rescind our dangerous amalgamation with what our legislators swore to be idolatry, either ultimate misery and trouble, or immediate rebellion and blood-shed will be the punishment of our national apostacy in the fatal year 1829. . . . If we rescind what we have done, the miseries of a civil war stare us in the face, associated with bitter reproaches of our folly for adventuring upon so rash a deed : if we retain it we link our national destiny . . . with the Scripturally *doomed city of destruction*.

Under such circumstances, whither can the unpolitical Christian resort, but to the footstool of a still merciful and still gracious GOD, with whom vengeance is *strange work* ? Prayer, unceasing prayer, must be the weapon of his warfare. We know that the effectual fervent prayer of a righteous man availeth much ; and we humbly trust that, in this our Zion, we have many righteous men, though the *best* of them be subject to like passions as ourselves. Never is the Christian soldier more powerful than when upon his knees. Let this attitude on this behalf be assumed morning and night by every devout Anglican Catholic, and the Lord peradventure may still be entreated. "He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return, and leave a blessing behind him ? Let the priests, the ministers of the Lord, weep between the porch and the altar ; and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen (the false prophet, the man of sin, the lawless man) should rule over them ; wherefore should they say among the people, Where is their God ? Then will the Lord be jealous for His land, and pity His people."—*Christ's Disc. at Capernaum*, pp. 234, 243.

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A MERCANTILE MARRIAGE.

A MERCHANT, who was originally from Liverpool, having acquired a great fortune in one of the West India Islands, after holding a bed of justice with himself, arrived at the conclusion, that he could not be happy in the enjoyment of his wealth, unless he could share it with a woman of merit; and being unacquainted with any one who came up to his ideas of worth, he resolved to write to his correspondent at Liverpool, in whose discretion he could trust. He was unacquainted with every other style of writing except that to which he was accustomed in his business: he treated this love affair as he did his other orders; so, after giving instructions respecting a cargo of goods, he finished his orders with the following:—

“Item. Seeing that I have taken a resolution to marry, and that I do not find a suitable match for me here, do not fail to send by next ship bound hither, a young woman of the qualifications and form following:—As for a portion, I demand none. Let her be of an honest family, between twenty and twenty-five years of age; of a middle stature, and well proportioned; her face agreeable; her temper mild; her character blameless; her health good; and her constitution strong enough to bear the change of climate, that there may be no occasion to look out for a second through lack of the first, soon after she comes to hand, which must be provided against as much as possible, considering the great distance and the dangers of the seas. If she arrives here, conditioned as aforesaid, with the present letter endorsed by you, or at least an attested copy thereof, that there may be no mistake or imposition, I hereby bind and oblige myself to satisfy the said letter by marrying the bearer at fifteen days’ sight. In witness whereof I subscribe,” &c.

The correspondent read over and over this odd article, which put the future spouse on the same footing with the bales of goods which he was to send to his friend. After admiring the prudent exactness of the West Indian, and his laconic style in enumerating the qualifications which he

insisted on, he endeavoured to serve him to his mind. After many inquiries, he judged he had found a lady suitable for his purpose in a young person of a respectable family, but of no fortune; of good humour, and a polite education; well-shaped, and more than tolerably handsome.

He made the proposal to her which his friend had directed; and the young gentlewoman accepted it, because she had no subsistence but from a cross old aunt, who gave her a great deal of uneasiness. A ship, destined for the island, was then fitting out at Liverpool; the lady, together with the bales of goods, were placed on board her, being well supplied with every necessary; but particularly with the certificate, prepared in due form, and endorsed per order, by the correspondent, whose humour was so far gratified, that the lady was included in the invoice; the last article of which ran thus:—

“Item. A young gentlewoman of twenty-five years of age, of the quality and shape, and conditioned, as per order, as appears by the affidavits and certificates she has to produce.”

The writings which were thought necessary for so exact a man as her future husband were, an extract from the parish register; a certificate of her character, signed by the curate; an attestation of her neighbours, setting forth that she had for the space of three years lived with an old aunt, who was intolerably peevish, and had not, during all that time, given her said aunt the least occasion of complaint; and, lastly, the goodness of her constitution was certified, after the consultation, by four physicians.

Before the lady's departure, the Liverpool correspondent sent several letters of advice by other ships to his friend, whereby he informed him that, *per such a ship*, he should send a young woman, of such an age, character, and condition, &c.; in a word, such as he had desired to marry.

The letters of advice, the bales of goods and the gentlewoman, came all safe to port; and the West Indian, who happened to be one of the foremost on the quay at the lady's landing, was charmed to see a handsome person who having heard him called by his name, told him—“Sir, I

have a bill of exchange upon you ; and you know it is not usual for people to carry a great deal of money about them in such a long voyage as I have now made, I, therefore, beg the favour that you will be pleased to pay it : " at the same time showing him his correspondent's letter, on the back of which was written—"The bearer of this is the spouse you ordered me to send you." "Ah, madam," said the West Indian, "I never yet suffered my bills to be protested ; and be assured this shall not be the first. I shall reckon myself the most fortunate of all men, if you allow me to discharge it." "Yes, Sir," replied the lady, "and the more willingly, since I am apprised of your character. We had several persons of honour on board, who knew you very well, and who, during the passage, answered all the questions I asked them concerning you in so advantageous a manner, that it has raised in me a perfect esteem for you."

In a few days after the first interview their nuptials followed, which were very magnificent ; and the newly-married couple were very well satisfied with their union, which was made by a bill of exchange, and which turned out to be a very happy one.

S. PAUL'S PROPHECY OF THE MAN OF SIN AND THE APOSTACY OF THE LATTER TIMES.

*(An Extract from the late Rev. G. S. Faber's "Sacred Calendar,"
Vol. I., p. 79.)*

THOUGH S. Paul was not commissioned to enter upon the field of prophecy with a copiousness equal either to that of Daniel or to that of S. John, yet he has left behind him two remarkable and connected predictions which stand so closely allied to the visions of those two prophets, that they must not be passed over in silence.

The first of these predictions relates to a character whom the apostle denominates **THE MAN OF SIN**, and whom he describes as being revealed *subsequent* to the coming of a great apostacy. The second sets forth the nature and peculiarities of that apostacy, to which, in the first, he had simply alluded.

We are assured, on inspired authority, that no prophecy of Scripture is to be interpreted after an independent or insulated manner; the whole of the Sacred Oracles forming a single compact and naturally-connected body. This circumstance is, in fact, the necessary result of their having all equally proceeded from God. Daniel, or Paul, or John, may be severally the *vehicles* of prophetic communication; but their writings are not their own in the same sense that the writings of an uninspired author are *his own* production: "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). The true author, in the proper sense of the word *author*, to whom the whole code of prophecy must be ascribed, is the SPIRIT of JEHOVAH; while the several human agents by whom His communications have been delivered to the world are to be viewed only in the light of amanuensis to whom He dictates. Their own special words they may be allowed truly to select; but the matter which they propound in these words is not their own.

On this principle, and from the very reason of the thing, we may be sure that the two predictions of S. Paul stand connected with the predictions of Daniel and S. John. The predictions of these two last writers relate either to the whole, or to the latter part, of the "seven times of the Gentiles." The predictions of S. Paul evidently relate also to the latter part of the same great period. Such being the case, both the Man of Sin, and the Apostacy out of which he springs, are to be sought for within the limits of the sacred calendar of prophecy, or within the limits of the measure of the metallic image [of Nebuchadnezzar]. We may be morally sure that the Man of Sin will be found in the prophecies of Daniel and S. John, though possibly he may be disguised by a symbol, or designated by some other appellative. Hence the predictions of S. Paul are not only *intrinsically* important; but they are important likewise, as throwing additional light on the predictions of Daniel and S. John.

I. The prophecy relative to the Man of Sin is addressed to the Thessalonians, who, apparently from an erroneous statement in a spurious letter, purporting to have been composed by the apostle himself, had imagined that the day of Christ was at hand. This he assures them is a mistake; and he grounds his assurance upon the prophetic circumstance, that

the figurative coming of Christ at the latter three times and a half, could not occur until there had first been a remarkable apostacy ; and until a character, denominated **THE MAN OF SIN**, had been revealed :—

“ Now, I beseech you, brethren, in regard to the coming of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means. For that day shall not come, except there come **THE APOSTACY** first, and **THE MAN OF SIN** be revealed, the son of perdition, he that opposeth and exalteth himself above every one, called a god, or an imperial object of civil worship ; so that he sits as a god in the very temple of God, shewing himself that he is a god. Remember ye not that while I was with you, I told you these things ? And now ye know **WHAT WITHHOLDETH**, in order that he might be revealed in his own appointed time. For the mystery of lawlessness both already work ; only that there is **ONE WHICH WITHHOLDETH** until he be removed from the midst. And then shall **THAT LAWLESS** one be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the manifestation of His coming, whose coming is according to the energy of Satan, with all power and signs and lying wonders in them that perish : because they receive not the love of the truth, that they might be saved. And for this cause God shall send upon them the energy of error, so that they shall believe *the* lie : that in order they might all be judged, who believe not the truth ; but have pleasure in unrighteousness.”

Expositors of all ages and denominations, papists and all, have rightly agreed, that the character styled by S. Paul **THE MAN OF SIN**, is evidently the same as the character described by Daniel, under the symbol of a **LITTLE HORN** springing from the fourth, or Roman, wild beast. There is exactly the same unanimity in identifying the Man of Sin with the two-horned beast, and the False Prophet, and the Mystic Harlot of the Apocalypse. Let commentators of different communions differ as they may, in regard to *specific historical applications*, they all follow the ancient fathers in the *abstract principle* of identifying the prophetic symbols or persons. Long before the rise of any dispute between the papists and the protestants as to the right *application* of those symbols or persons, the early fathers, who, by common consent, certainly flourished before the revelation of the extraordinary power foretold by Daniel and Paul and John, distinctly saw, and constantly maintained, that the Man of Sin was the same as the little persecuting horn of the Roman beast ; and that the little per-

secuting horn of the Roman beast was the *same* as the False Prophet, and the Mystic Harlot, and the second Beast of the Apocalypse. And so just, in the *abstract*, was their proposed sorting and harmonizing of the several predictions which relate to the *single* power thus *variously* described, that both papists and protestants, widely as they differ in point of *specific application*, have unanimously agreed to build upon the principle of *identification* laid down with so much wisdom and propriety by the ancient fathers.

This universal identification, therefore, is a prophetic axiom: the point only in which the papists and protestants differ, is respecting the *proper application* of the single character which they fully agree to be thus variously described; but they rear very different superstructures upon this foundation.

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S. Paul is very careful in specifying the precise time when the Man of Sin is to be revealed. Something, it appears, was in existence at the period when the apostle wrote, which so operated as to prevent the revelation of the Man of Sin; but when this impediment should be taken away from the midst, then that lawless one should stand forth openly displayed to the whole world, as one who had acquired a lawless universal authority.

S. Paul does not specifically tell us what the impediment was; but it is clear that he had orally told the Thessalonians, though he did not choose to commit the matter to *writing*; consequently they knew what the impediment, or withholding power, was. We find an almost unanimous persuasion among the fathers, that the impediment thus darkly alluded to in the written prophecy, was the Roman Empire; and the reason which they give why the apostle did not venture to commit it to paper is, lest any such open declaration, that the Eternal Empire was destined to fall, and by its overthrow to make room for the Man of Sin, should, by a jealous government, be construed into an act of treasonable disaffection.

The fathers imagined that the Man of Sin was not to be revealed until immediately before the end of the world; and the papists have adopted their notion. But, according to Daniel, the Little Horn, or Man of Sin, is revealed before the removal of the Empire; and so far is the Little Horn from

being revealed *after* the removal of the Empire, that the Little Horn and the Empire are both destroyed together at the same time. Therefore, the Roman Empire cannot be the impediment which *prevents* the revelation of the Man of Sin. Whatever the impediment may be, the language of S. Paul, so far as chronology is concerned, is perfectly clear and expressive. He says: "Ye know *what withholdeth*, in order that the Man of Sin might be revealed in his own appointed time. For the mystery of lawlessness doth already work, only that there is *one which withholdeth* until he be removed from the midst; and THEN shall that LAWLESS ONE be revealed."

Let the impediment be what it may, the removal is plainly laid down as the signal for the revelation of the Man of Sin: *immediately* after the removal of the impediment, the Man of Sin is revealed. This was so clearly seen by the early fathers, that, with the primitive Church, they fervently prayed for the continuance of that Empire, on the express ground that its removal would be immediately followed by the manifestation of a violent tyrannical power which would afflict the whole world with infinite calamities.

But the Empire is not yet removed: it now lives under the mixed government of the imperial head, formerly residing in its eastern division, and of those ten Horns, or Gothic monarchies, which sprang up in its western division, which received their power, *not* by the removal of, *but in conjunction with*, the Wild Beast.

It is more than probable that S. Paul told the Thessalonians, *not* that the Roman Empire *itself* was the impediment; but that it was THE COERCING POWER, OR LAW, *of the Roman Empire*, for he speaks of the impediment both in the neuter and in the masculine form. Hence, when he reminds them, in his written epistle, of what he had told them by word of mouth, he commits to paper only the first member of the phrase which he had orally employed. "Now, ye know *the coercing power*." The Thessalonians, who were in the secret, would readily supply, "*of the Roman Empire*." And, again, "There is *the coercing*, until it be removed from the midst:" by those who had orally conversed with the apostle, the suppressed member of the phrase, "*Law of the Roman Empire*," would be readily supplied.

What, then, S. Paul did tell the Thessalonians was this—that a tyrannical and irreligious power, which he denominates

"*the Man of Sin*," and "*the Lawless One*," should assuredly be revealed in its own appointed time, AFTER there had been a great apostacy from the primitive faith ; but before the arrival of the day of Christ, which they erroneously deemed to be close at hand ; that the COERCING POWER of *the Roman Empire* effectually prevented the revelation of this oppressive tyranny ; but that when *the coercing law of the Roman Empire* should be removed from the midst, then the Man of Sin, no longer restrained by the strong arm of law, but then acquiring his predicted character of THE LAWLESS ONE, by setting himself up above all law, and by having the laws given into his hand, should be openly revealed.

Daniel has taught the Church, that the Roman Empire itself will not fall until the close of the latter three times and a half. The coercing power, or law, of the Empire, was removed when the times, and the laws, and the saints, were unanimously given into the hand of the Little Roman Horn, or the Pope, by the ten Gothic kings, who divided the western Roman Empire, unanimously agreeing to give their power and strength to the Beast and to his harlot Rider. To ascertain the precise year in which the Lawless One was revealed, we must trace the gradual removal of the impediment, until it was entirely taken out of the way, for then he is *immediately* revealed. This tracing of the gradual removal of the impediment must be deferred till another opportunity.

(To be continued.)

THE BRITISH OPIUM TRADE.

The Edinburgh Anti-Opium Committee, believing that there are few subjects of so great importance regarding which the public mind is so little informed, as the Opium Trade and Revenue, respectfully submit the following Statement of the leading facts regarding them to the serious consideration of their countrymen : —

1. An immense importation of opium—prepared expressly for the purpose of gratifying a vicious taste by smoking it—is annually made into China from ports in British India. This importation has increased forty-fold since the beginning of the century, or from 2,000 to 80,000 chests. The demand for this article has been created by shipments originally made by

the East India Company in 1735, and since 1800, chiefly by British merchants, who have succeeded in extending it, by experimental importations, from time to time, into new parts of the coast—at first of a losing character, but profitable in the end, by creating a taste for the new vice. Opium now forms the great bulk of the returns for Chinese tea and silk, amounting, as it does, to £8,000,000, while the export of all British produce and manufactures to China averages little more than £2,000,000.

2. The use of this opium, so prepared, is productive of the most ruinous consequences to the population where it is consumed. These consequences are carefully to be distinguished from those which result from the abuse of alcoholic beverages—melancholy as the latter are—the former being, in the long run, the rule, not the exception, and the result of the use, not the abuse, of the indulgence. “The usual demoralising influences of the opium trade” are thus not merely incidental to it, but, in the language of the Report of the Select Committee of the House of Commons, “are incontestable, and inseparable from its existence.”

3. According to the most unexceptionable testimony of merchants, travellers, physicians, government servants, missionaries, and Chinese statesmen, the vice, the misery, and even the destruction, of life, resulting from this indulgence, it is almost impossible to estimate. “The moderate use” of opium as it is prepared for the Chinese, which some suppose to be so harmless, tends to the practice of sensuality in its grossest forms. “Moderation” leads, with fearful certainty and speed, to “excess;” and excess to every crime of which its victim is capable, until his career is ended in a premature grave. The numbers thus cut off are variously estimated; but although it is only along the sea-board that the practice prevails greatly as yet, the lowest calculation exhibits an amount of mortality which it is fearful to contemplate.

4. Public sentiment in China is strongly opposed to this trade. On this account it is one of the greatest obstacles in the way of Christian missions. Our countrymen there are known only as vendors of opium—the curse of China—or as preachers of Christianity. The Imperial Government set itself against the trade for more than 60 years, and declared it contraband. It was, however, utterly unable to contend with the heavily armed vessels in which the opium is carried, but in 1839,

after repeated warnings to the English residents (the last being addressed to them individually) to send away their opium then in Chinese waters, a special commissioner from Peking caused the owners to be confined within their own dwellings until they surrendered the entire quantity, amounting to 20,283 chests. He then destroyed the whole, valued at between one and two millions sterling, and took such measures as rendered it almost impossible to dispose of a chest along the coast.

5. The British Government thereupon declared war against China; and after the slaughter of nearly 40,000 of its subjects, dictated a treaty by which the Chinese were compelled to pay more than £4,000,000 for the opium destroyed, and for the expenses of the war, and also to give up the island of Hong-Kong on their coast. The English merchants had previously signed a pledge to discontinue the trade, and the British Government entered into a Supplementary Treaty, by which they bound themselves to discountenance all smuggling for the future.

6. Instead of these engagements being kept, the merchants (with, it is said, two exceptions) immediately resumed the trade. After a time, the British Government also allowed the island ceded to them for the purpose "of careening and refitting ships, and keeping stores there for that purpose," to be used for warehousing the contraband opium; and the annual import into China has risen since that war from less than 40,000 to 80,000 chests.

7. During the continuance of peace, the British Government importuned the Chinese Emperor to legalise the opium trade, but always without success. He refused again and again, alleging that "nothing should induce him to derive a revenue from the vice and misery of his people;" but a second war having broken out, they have now dictated a new treaty, by which their former obligation to discourage smuggling is abrogated, and the Chinese have been forced to legalise the trade, with every prospect of its indefinite extension among their vast population of 400,000,000—more than a third of the human race. The great rise which immediately took place in the price of opium in Calcutta shews what ground there is for this apprehension.

8. By far the greater part of the opium imported into China is prepared by the British Government in India, expressly with that view. It is manufactured according to samples obtained

from China of that preparation of the drug most in demand among the infatuated victims of the demoralising indulgence before described. It has all along been packed according to Chinese weights, even during the subsistence of the treaty binding this country to discourage smuggling into China, and it is disposed of by public sale now in the name of her Majesty, the profits arising from it forming a large part of the Indian Revenue.

9. Within the presidency of Bengal the Government exercise a strict monopoly in the growth of the poppy. This is enforced by regulations often made instrumental of great oppression in the hands of the corrupt native officials. The money requisite for the cultivation is advanced by Government, and an ever-increasing extent of the richest land is annually devoted to that purpose, at the cost of the proportionally diminished growth of the useful products of the soil of India, such as sugar, indigo, &c. Thus, notwithstanding the remonstrances of some of the ablest of the chairmen, directors, and members of the service, the East India Company have extended the cultivation to districts where it was before unknown, and have derived an additional revenue from farming out the home sale of this article—while they themselves, in their own "Memorandum of Improvements in their Administration" (presented to Parliament, 1858), call the consumption of opium "a hurtful indulgence, from which India itself has hitherto been comparatively free."

10. According to the testimony of competent and unprejudiced witnesses, the demoralization which is proved to be inseparable from the trade in China, attends the cultivation in India. A Government officer in that department declares that "one opium cultivator demoralises a village;" another, that in Assam, where the cultivation is free, "it is depopulating the country, and degrading one of the finest races" of that peninsula "into one of the most abject and depraved."

11. In the North-Western Provinces, and in Scinde, the culture of the poppy is prohibited: in the presidencies of Madras and Bombay it is virtually so—and (as in the case of the prohibition of the growth of tobacco in the United Kingdom) this prohibition is easily enforced, the plant being extremely conspicuous, and requiring to be four months on the ground.

12. The remainder of the opium shipped from India to China is the produce of native independent States, but it can be shipped only from British ports—where the British Government

have no difficulty in levying any amount of transit duty they choose to impose, there being no other route by which it can pass.

From these two facts last mentioned, it is evident that whenever the Legislature wills it, the culture and manufacture of Opium in India can be effectually brought to an end.

That this would at first entail a serious loss to the Indian revenue, is admitted ; but the Committee believe that, by wisely developing the great resources of India ; by employing the large capital which Government has now embarked in the manufacture of opium in works of public utility, yielding a good return ; and by an improved system of taxation, reaching the more wealthy classes—the loss would be only temporary, and the new sources of revenue prove much more secure than the precarious and dishonourable opium manufacture.

In name of the Committee,

G. D. CULLEN, *Chairman*,
D. DAVIDSON, *Vice-Chairman*.
DAVID M'LAREN, *Hon. Sec.*

Edinburgh, 1859.

AN INGENIOUS STRATAGEM.

THE following ingenious stratagem was successfully played off at Paris a short time previous to the grand revolution. The last time that the beautiful but unfortunate Marie Antoinette visited a theatre in Paris, before the revolution, there sat opposite to her in a box alone, the wife of a financier, whose chief merit consisted in a heavy purse, and an ostentatious display of eastern magnificence. The lady affected to make a parade of a costly pair of bracelets which, as the queen now and then cast her eyes upon her, she fondly supposed had attracted her majesty's admiration. She was hugging herself in fond imaginations, which exceedingly flattered her vanity, and excited her hopes of an introduction at court, when a person, dressed in the Queen's livery, entered her box.

"Madam" said he, "you may have perceived how attentively the Queen has surveyed those magnificent bracelets, which, though so precious and costly, they still receive greater lustre from the dazzling beauty of the arm which bears them. I am commissioned by her Majesty to request that you will

entrust me with one of them, that her Majesty may have a nearer view of those unparalleled jewels. Transported by the royal condescension, and melted by the adroitly flattering compliment, she did not hesitate a moment, but delivered her valuable bracelet to the royal commissioner.

Alas! she soon repented her blind confidence; and heard nothing more of her bracelet till the next morning, when an Exempt of the police begged to be admitted, who chid her politely for trusting so valuable a trinket in the hands of a stranger; but, Madame, added he, the rogue is in custody, and here is a letter from the Lieutenant of Police, which will explain the whole. The letter was indeed signed De Crone: it contained a request that the lady would repair at twelve o'clock to the police-office; and in the meantime requested that the other bracelet might be delivered to the bearer, that it might be compared with the first, so that there might be sufficient proof to entitle him to convict the sharper.

So much attention from the chief magistrate filled the lady with gratitude, which she expressed in the liveliest terms, bestowing the greatest praise on the vigilance of the police, which in no country was so active as in Paris. In short, after ordering up a cup of chocolate for the exempt, she put the other bracelet into his hand. They parted, but it was for ever: the pretended exempt proving neither more nor less than the worthy confederate of the Queen's bold messenger.

Notices of Books.

THE CONSTITUTIONAL PRESS MAGAZINE for December, 1859, (Saunders, Ottley, and Co.,) is a capital number. The author of "Redcliffe" continues the story of "Hopes and Fears; or, Scenes from the Life of a Spinster." Sam Slick gives another "Misdirected Letter," replete with Yankee slang and wit; Dr. Mansel's "Bampton Lectures" receive a large share of attention, and German rationalism is very deservedly severely handled in the review of his book. There is a pleasant little interlude, founded on the incident that received the name of the Waterloo-Bridge murder; "Sir E. B. Lytton and his Literary Styles" occupy more time and space than they deserve. The next article is a chapter noticing books, under the appropriate title of "Readables and Unreadables," in which the author pours out both sweet water and bitter from the same fountain. "The Sin of Schism" is an excellent article, and will steady the minds of wavering wanderers from the Anglican fold. "The Liverpool Manifesto" is altogether political of the right sort, and noting the steady and satisfactory

advance of Conservative principles throughout the empire. Lord Canning is let more softly down for his Indian administration than he deserves. These are the contents of the number; and the subjects are entertaining and instructive. There are besides, their *Noctes Ambrosianæ*, in which they show up friend Bright; and it surprises us that the whig attorney-general has not made his acquaintance, after all the treasonable trash which the Broad-brim has spouted in the ears of men whom he tries to persuade, to think themselves the greatest victims of tyranny in Europe. But they have more sense than to be misled by his revolutionary jargon; and, in point of fact, they now laugh at him and his reveres. One of the collocutors says—"All who love England—all whose first wish is the safety and glory of the Commonwealth—must look on such a political incendiary as Mr. Bright with absolute abhorrence;" and another replies—"Want of success maddens him. His brothers-in-law have lent a moral to his *selfish* creed. It is really remarkable to see the great constitutional reaction coming upon public opinion, with the power and majesty of a flowing tide. The minutest details attest it; Conservatives are entering the Town Councils all through the country, and introducing there, the rudiments of grammar and the principles of the constitution. All the new periodicals, even if they are only penny ones, are conservative, because progressive in tone."

THE PASTORAL OF THE ROMAN CATHOLIC ARCHBISHOPS AND BISHOPS OF IRELAND, Dissected in Seven Letters to Dr. M'Hale, by Rev. Edward Nangle, A.B., Rector of Screen (Wertheim and Co., London). These truly named "Dissecting" Letters first appeared in a supplement to the "Achill Herald," an Irish monthly periodical. Perhaps Dr. Cullen never received so just and so complete a dissection since he was first suffered to spout treason and to defy the law in Ireland. The scalping-knife is used with the utmost politeness of expression and manner, and the Letters are done up in a neat tract of forty-eight pages of small type, with a cover, the price of which is only sixpence. We would strongly recommend our readers to procure it from their booksellers or news-agents, as a sure antidote against the fascinations and deceptions of the Irish papal pastoral, which, by the way, is prefixed to the Dissection. In conclusion, the dissector says:—"The good Lord deliver the souls of my deluded countrymen from the blind guides who thus blaspheme the love and saving power of Jesus, by instituting a contrast which make Him who is 'God over all,' inferior to one of his own creatures. My heart's desire and prayer to God for you, and all my Roman Catholic countrymen, is, that you may receive wisdom from on high to loathe and forsake your manifold errors and superstitions, and to return to the faith which was once delivered to the Saints. That you and your brother prelates, and all who are fascinated by the harlot church of Rome, may know the grace of our Lord Jesus Christ—the gift of the Father's love—and the purifying, elevating, and consoling communion of the Holy Ghost—the earnest of that fulness of joy to be realized hereafter in Christ's eternal kingdom—is the sincere prayer of, &c.; Edward Nangle."

HEARTINESS IN PUBLIC WORSHIP (Wertheim) is a most excellent tract by a "London Churchwarden." There is no price mentioned; but it must be a small one, as there are only sixteen pages of 16mo. It ought to be circulated by the bushel among lukewarm, careless and indifferent worshippers in the house of God. We hope its advice will be followed by all such as go to church with the intention of worshipping their Creator in the beauty of holiness, and in the form of sound words, which the purest church on earth has provided for conveying their requests boldly, yet humbly, to the throne of grace.

THE POWER OF GOD AND THE WISDOM OF GOD (J. H. and J. Parker), a sermon preached in St. Katharine's Church, Regent's Park, on Palm-Sunday, 1859, by H. W. Burrows, B.D. It was delivered for the purpose of raising part of a fund for the erection of a building "something more of the nature of a Ragged School," than the Free School which they have had in operation for several years. He has with great force and truth urged his hearers to consider, that in contributing to this fund, whether or not they "have an opportunity for making known Christ to others, as the 'power of God and the wisdom of God.'"

A CHARGE delivered by the Venerable James Randall, Archdeacon of Berks (J. H. and J. Parker). This able Charge, like many others, was drawn out by the signs of the times which portended evil; but which, by the blessing of God, have been overruled for the advantage of His church in this kingdom. The Tooley Street combination, with Lord Ebury at their head, have been bravely met by the clergy of all theological and political opinions, who have shown them, that they will not part so easily with their birthright. This assault by a few discontented calvinistic clergy, aided, abetted, controled, and directed by political dissenters unmindful of their privileges, ungrateful papists and Satanical Jesuits, have banded themselves together "to break off, one after another, the bands of union between the church and the state, till they shall have done away altogether with any public and national profession of religion. That is their intention. They make no secret of it. Their leaders have given full notice that such is their purpose. They talk with bitter irony of enfranchising the church from state control. What they mean is to destroy the public character of the church; and for the sake of doing that, they are ready to unchristianize the state, and thereby to despoil it of that which is the crown of its glory and the firmest pillar of its strength, for in the fear of God is the honour of the nation, and in His honour is its defence. Let us never give up the public acknowledgement of this truth; nor suffer religion to be represented as a thing in which the state has no concern." The union of church and state is not intended to make the former political, but the latter religious: for a state to be without a church establishment, as in the United States, is like a man, or a family, living without God in the world.

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THE LATTER TIMES.

WE showed in our last number, that the coercing law, or power, of the Roman empire, and not that empire itself, was the impediment which prevented the revelation of the Man of Sin, or the False Prophet, or the Lawless Man, as the pope in conjunction with his hierarchy, are variously denominated by St. Paul. The Roman empire is not yet removed; although it is on its last legs, like the False Prophet himself. The removal of such an impediment could not be accomplished all at once; but only by the slow, but sure, hand of time. But the Lawless One was revealed at the commencement of the latter three times and a half, when the impediment was completely removed: hence these two events happen exactly at the same time.

At the same time, in another prophecy, S. Paul assures us, that the Lawless Man, i. e. the pope, who is to be at the appointed time revealed, will be at the head of an apostacy of which, in his epistle to Timothy, he gives us a very full and particular account. As translated by Faber, it is—
“Now the Spirit speaketh expressly, that in the latter times certain persons shall apostatize from the faith, giving heed to seducing spirits, and to doctrines concerning

demons, through the hypocrisy of liars, who have their own consciences seared with a hot iron ; forbidding to marry ; with an abstinence from meats which God hath created to be received with thanksgiving by the faithful, and by those who have known the truth." (Tim. iv. 1—3.)

This is, doubtless, the Apostacy to which he alluded in his epistle to the Thessalonians, relative to the Man of Sin ; for there is a studied similarity of language and expression which links the two together. This remarkable apostacy does not consist of an avowed renunciation of Christianity ; but being in its essence the profane adoption of the worship of saints and angels, combined with which is the prohibition of marriage to the clergy, and the superstitious abstinence from certain meats, which have been given for regular food.

A very eminent branch of paganism, was the worship of dead men who were elevated to the rank of hero-gods, whom the Greeks called *demons*, and who were the objects of popular worship. S. Paul predicts, that, during the latter times, a portion of the church of Christ would be seduced into a remarkable apostacy, which, in nature and substance, would be the same as the old pagan demonolatriy of the Gentiles. The objects worshipped would be different ; but the principle, or essence, of their worship would be the same. Long before the rise of popery, Epiphanius, one of the fathers who lived in the earlier half of the fourth century, applies S. Paul's prophecy to the Collyriddian heretics, who first introduced the worship of the blessed Virgin. "In them," he says, "is fulfilled that Scripture : Certain persons shall apostatize from sound doctrine, attending to fables and doctrines of demons ; for, saith the apostle, they shall worship the dead, as also they were worshiped in Israel." I may add the words of Gibbon, who, if he was anything, was himself a papist :—"The Christians of the seventh century had insensibly relapsed into a semblance of paganism. Their public and private vows were addressed to the relics and images that disgraced the temples of the East."

Our readers will carefully bear in mind that the apostacy commenced by individuals ; and it is not to be taken into account, until it has acquired a dominant head on the

revelation of the Lawless One, the Man of Sin, or the False Prophet. At that time the apostacy is completed, or, as Daniel says, the apostates came to the full. (Dan. viii. 23.)

If the date of the latter 1260 years be ascertained, it will be a key to the whole chronological arrangement of the larger period of the seven Times of the Gentiles. This date must be accompanied by the three following chronological notes:—1. The giving of the times and the laws and the saints of the Most High into the hands, or the power, of the Western Little Horn, or the Roman Pontiff. 2. The revelation of the Lawless One, who is the authoritative head of the apostacy; 3. And the consecutive rise of the Eastern Little Horn, or the apostacy of Mahomet.

Daniel furnishes the real key to the date of the commencement of the latter 1260 years in his vision of the Four Beasts, or the four great empires of Babylon, Persia, Greece, and Rome; and the time of 1260 years is the period during which the saints of God are to be given over to the tyranny of the Little Roman Horn, or the Pope. S. Paul informs us, that there is a time appointed for the revelation of the Little Horn (2 Thess. ii. 13). Hence his revelation is not a vague indefinite point; but a period clearly and distinctly marked out in prophecy. This test is checked by another. Daniel predicts, that immediately after the completion of the great apostacy in the west, a remarkable Eastern Little Horn should spring up behind the dominions of the old Macedonian empire, which should tyrannize over all the stars, or the bishops and clergy of the Eastern church, as a punishment due to that apostacy from the faith which should occur throughout the whole of the Roman empire. The Eastern Little Horn, or Mahomedanism, was to spring up immediately after the revelation of the False Prophet, or the Little Roman Horn.

The first, or chronological note, or test, by which we are to ascertain the commencement of the 1260 years, or the exact rise of the papacy, is the giving of the times and the laws and the saints of the Most High into the hand of the Western Little Horn. The prophet Daniel represents the Little Horn of the Roman Wild Beast as springing up

among, and dictating to, or tyrannizing over the Ten Kingdoms into which the Western Roman empire was divided by the Gothic invaders. The Eastern empire was given up to the tyranny of the Macedonian Little Horn, or Mahomedanism. And, therefore, neither an Eastern nor a Western Roman emperor could give the pope any supremacy over the ten Gothic princes who had conquered the Western empire.

The Ten Kings are the agents that deliver the times, the laws, and the saints into the hands of the pope, or the Western Little Horn, according to Daniel's prophecy; and it is confirmed by that of S. John, who says :—"The Ten Horns which thou sawest are the Ten Kings which have received no kingdom; but in one hour they receive power as kings allied [or conjunctively] with the Wild Beast. These have one mind, and shall give their power and strength unto the Wild Beast. These shall make war with the Lamb. . . . For God hath put in their hearts to fulfill His will; and to agree and to give their kingdom unto the Beast, until the words of God shall be fulfilled. And the woman which thou sawest, is that Great City which reignest over the kings of the earth." (Rev. xvii. 12—18.)

History will now inform us, at what time the Ten Gothic Horns concurred in acknowledging the spiritual supremacy of the pope, or the Little Roman Horn; for that was the time when the pope acquired his power, by having the seasons, the laws, and the saints, that is, the *souls of men* (Rev. xviii. 13), delivered into his mercilessly tyrannical hand. That can only be when the existing representatives of all the Ten Horns were first unanimously brought into communion with the pope, as their spiritual head and supreme ecclesiastical governor. The ten conquering Gothic Kingdoms were all originally pagans, and their submission to Rome was gradual; for they soon embraced Christianity, and recognized the pope as their spiritual chief; and, the last of all, (which completed the delivery,) in the year 604, the Saxon Horn of the Kingdom of Kent was converted by Augustine, in subjection to Gregory, bishop of Rome.

From this statement, from which the preceding narrative

has been condensed, Mr. Faber says :—" It appears that the universal submission of the existing representatives of the Ten Western Horns to the spiritual supremacy of the Roman bishop, was completed in the year 604. Hence, if the statement be correct, I see not how we can avoid the conclusion, that the year 604 is *the true date* of the latter three times and a half; for in that year the Ten King's, *for the first time*, had *one mind*, and gave their power and strength and kingdom unto the Wild Beast, until the word of God should be fulfilled. In that year, therefore, the times (or seasons), and the laws, and the saints of the Most High were given into the hand of the Little Horn, or the Pope, until a time and two times and the dividing of a time."

We have seen reason to believe that the coercing power or law, of the Roman empire was the impediment which prevented the developement of the Roman pontiff; and S. Paul teaches us to expect, that on its removal the Man of Sin would be revealed in his character of the Lawless One, or the Power superior to all law. Had the empire and its ten Gothic conquerors remained pagans, the papal domination could never have been raised; but, in a mode which the omniscient Spirit of God could alone have foreseen, the universal reception of Christianity throughout the Roman empire, became incidentally the instrument of revealing the Lawless One, alias the Pope.

After struggling through an ocean of blood, the Emperor Constantine embraced Christianity, and established it throughout his empire; but, at the same time, he ominously changed his capital to Constantinople. This removal gave the Roman bishop room for expansion; and the ample immunities and privileges with which the Roman bishops were endowed by succeeding emperors, were the gradual withdrawal of the impediment that "*letted.*"

The impediment still partially remained, for between the years 406 and 568 a great political revolution had taken place; and ten Gothic nations had subjugated the Western empire. As they continued some time in paganism, and afterwards in Arianism, they still exercised a coercing power within the empire, which was not entirely removed till the year 604, when the whole Ten Horns became

Christian, and recognized the pope as their spiritual head. Then, and not before, they unanimously, or with one mind, gave their power and strength to the Beast, alias the papal power. (Rev xvii. 13.) In this year, too, it became, says Machiavel, the official language of the papal empire, that, "the pope being God's vicar, could not be subject to the judgment of men." The pope was now placed above all law within the sphere of his allotted spiritual monarchy; he, therefore, became the powerful and authoritative Head of the now completed apostacy. What the prophets foretold, Pope Gregory, by a sort of fatal instinct, deliberately and systematically claimed; and, through the demand of *an universal superiority to all law*, whether ecclesiastical or secular, he unblushingly exhibited himself as the predicted *Lawless One*.

These two tests, or notes, are checked by a third one, namely, the immediately consecutive rise of the Eastern Little Horn, or the Mahomedan apostacy and imposture.

When the apostacy shall be come to the full, says the prophet Daniel (viii. 9-12, 23), which we have now seen that it has done, there shall come forth a Little Horn which shall wax exceeding great towards the South, and towards the East, and towards the pleasant land, or Palestine; and it cast down some of the host of heaven, and of the stars, *i. e.* the bishops and clergy, to the ground, and it magnified itself against the Prince of the host, that is Christ. We have seen reason to believe, that the apostacy "came to the full" in the year 604, when, according to prophecy, the king of fierce countenance should stand up in the East, shortly afterwards, which accordingly he did, for in the year 608 Mahomet began to teach at Mecca "the dark sentences" of the Koran, which he propagated by the sword, in the precise line marked out for him by the prophet.

The chronological order, therefore, says our author, of the three notes which plainly compel us to reckon the latter three times and a half from the year 604 is as follows:—

In the year 604, the times, and the laws, and the saints were, for the first time, unanimously given into the hand of the papacy, or the Western Little Horn, by the

representatives of those Ten Kings, among whom it is described as reigning, and who are said to give with one mind, i. e. unanimously, their power and strength and kingdom to the Beast and his Harlot rider.

In the same year, 604, the coercing impediment having been thus removed, the Man of Sin was revealed as the Lawless One, in consequence of the times and the laws and the saints having been given into his hand; and the demonolatrous apostacy was completed by its acquisition of an uncontrolled Head.

And, consecutively, the apostates being now come to the full, the Eastern Little Horn of the He Goat, or Mahomet, the King of fierce countenance, forthwith stood up and began to act in the year 608.

The year 604 is characterized by every note marked out in prophecy; but no earlier year can be produced which is thus triply characterized; nor yet any later year which falls out subsequent to the rise of Mahomedism. Therefore, Mr. Faber concludes, that unless the whole of his discussion, of which the preceding is a condensation, rests upon a false principle, the year 604 is the true date of the latter three times and a half.

Therefore, the year 604 being found to be the precise date of the commencement of the 1260 years of papal tyranny, we thereby ascertain the precise commencement of the Seven Times of the Gentiles, or the year in which Nebuchadnezzar was born, who was the Golden Head of the Image which was a typical representation of the whole Roman empire, from its commencement at Babylon to its conclusion at the carnage of Armageddon, in the year 1864; and this must have been the year before Christ 657. In that year, 657, commences the times of the Gentiles, or the four empires, which constitute the grand sacred calendar of prophecy—Babylon, Persia, Greece, and Rome.

W. C. P.

(To be continued.)

A SOLDIER'S DEATH BED.*

A TRUE STORY OF LUCKNOW.

IN the station of —, in the upper provinces of India, I was one morning visiting, (says the young lady who relates this touching narrative,) the hospital as usual. As I entered, I was told by one of the men that a young man, of the — regiment, was anxious to speak to me. In the inner ward, I found, lying on the chaepoy, in a corner, a new face; and, walking up to him, said—"I am told you wish to see me: I do not recollect having seen you before." "No," he said, "I have never seen you before; yet you seem no stranger, for I have often heard speak of you." I asked him if he was ill or wounded. "I am ill," he replied; and he went on to say that he had just come from Cawnpore, after having been present at the relief of Lucknow.

"Perhaps," he added, "you would like me to tell you my history. It may be that you remember, a long time since, some of our men going into the hospital opposite, as you sat reading to one of the Highlanders. There were some half-dozen or more of them that came to see a sick comrade. You went up presently to them, and told them how grateful you and all your country people were, to the noble soldiers, for so readily coming to protect you all, and how deeply you sympathized with them in the noble cause in which they were now going to take a share. Then you talked to them of the danger which would attend them. You reminded them that life is a 'battle field to all;' and asked them if they were soldiers of Christ, and if they had thought of the probability of their falling in battle. I have heard all about that long talk you had with the men. Then you gave your Bible to one and asked him to read a passage. He chose the 23rd Psalm; and you prayed. They asked you for a book, or a tract, to remind them of what had been said; and you gave all that you had in your bag. But for one man there was none. They were to start that afternoon, so that you had not time to get

* "The Words She Wrote; or, the Blood-stained Leaf." A true and touching story of a young lady and two Highlanders, at Lucknow. Edited by Rev. B. L. Witts. London: Wertheim and Macintosh.

him one. But you went to the apothecary, and got pen and paper from him. When you came back, you gave this paper to him, telling him you should look for him in heaven."

* * * * *

We now return to the sick man in the inner ward of the general hospital. We see a long line of the wounded and the languishing on either side; a sad reminder of the many brave men who have been crippled for life, or sunk to rise no more. In a corner we find our humble patient, just where we left him: he has not moved, exhausted nature will not permit it. Anxious to hear more of this group of Highlanders, and the result of her words and gifts, she listens attentively. What the paper given to "the one" was; what she had written upon it; what impressions were made by it; and on whom; in fact, all about it, were thoughts which flashed through her mind in rapid succession.

"You gave this paper to him, telling him you should look out for him in heaven;" he said this with an enquiring look, to see whether she would remember the circumstance; and as he said this, "the poor fellow pulled out from the breast of his shirt half a sheet of note paper, on which I recognized my own hand-writing, though nearly illegible from wear. On it were written the 1st, 7th, 10th, 14th, 15th, and 17th verses of the fifth chapter of the 2nd Corinthians, and the hymn beginning—

"How sweet the name of Jesus sounds." "

The time occupied by the lady in reading "the words she wrote," gave the sick man the opportunity of recovering his strength, and collecting his thoughts for a longer and more affecting relation, concerning the recipient of the manuscript.

"That man," he continued, "and I were in the same company; but he was a day a-head of me. We met in Cawnpore; then marched on with the rest to Lucknow. Whenever we halted, the first thing Walter did was to take out his paper, and read it aloud to those who cared to hear: then he prayed with us. As we marched, he spoke much of his old father and mother and only brother, and wished he could see them once more. But he was very, very happy, and ready to 'go home,' if God saw fit. As we neared Lucknow, he dwelt much on eternity, and said to me—'It is very

solemn to be walking into death. I shall never leave this ill-fated city.' We had many fights, standing always side by side. I am an orphan; I lost my parents when a child, and was brought up at school. I never had one to love me, and life was indeed a weary burthen; yet beyond, all was darker still, for I knew nothing of a Saviour. But his reading and words came to my heart; he was so kind to me, and always called me 'brother.' I never loved till I knew him. He had found Jesus; and he led me to love Him too. I cannot find words to say how I joyed when, at last, I found I had a friend above. Oh, I never shall forget my joy when I first understood and believed. We had no book, only that paper. We knew it off by heart; and I don't know which of us loved it best.

At last, in a dreadful fight in one of the gardens, a ball struck him in the chest. Words cannot say my grief when he fell—the only one I had to love me. I knelt by him till the garden was left in our hands; and I then bore him to the doctor. But it was too late—life was almost gone. 'Dear brother,' he said to me, 'I am only going home first. We have loved to talk of home together. Don't be sorry for me, for I am so happy.'

"How sweet the name of Jesus sounds."

Read me 'the words she wrote.'

"I pulled them out from his bosom," all stained with his blood, as you see, and repeated them to him. 'Yes,' he said, 'the love of Christ has constrained us. I am almost home. I'll be there to welcome you and her. Good bye, dear Willie.' And he was gone; but I was left. Oh, it was so very bitter! I knelt by him, and prayed that I might soon follow him. Then I took his paper and put it in my bosom, where it has been ever since. I and some of our men buried him in the garden. I have gone through much fighting since; and came down here on duty, with a detachment, yesterday. They think me only worn with exposure, and tell me I shall soon be well; but I shall never see the sky again. I would like to lie by his side; but it cannot be."

The effort required for this long-sustained narrative told both upon his strength and his feelings, and both gave way; then, burying his face in his hands, "he burst out into a long and bitter cry." And what must that dear good angelic

woman have felt? Thus to know, that one single instance of God's blessing on her labours had saved two souls alive from eternal death. How much good, through Divine grace, may a few words, spoken seasonably to the heart, effect. These two Christian soldiers did not know their benefactress's name; but always called her "she"—the "*words SHE wrote.*" The blood-stained leaf, containing "the words she wrote," spoke to them of Him whose priceless blood stained the garden of Gethsemane and the cross of Calvary: it was music to their ears—it refreshed their souls in death; for the love of Christ had constrained them to newness of life.

"I could not speak" she said, "but only pressed his hand, poor fellow." At length he broke the silence. Encouraged by the condescension and kindness evinced; confident also in the saintly character of his attendant; and feeling himself fast sinking, he expressed in the briefest, simplest, and most affecting manner possible, his humility, gratitude, assurance of faith, and affectionate regard, in these words "so you will forgive me making so bold in speaking to you. He often spoke of you, and blessed you for leading him to Jesus; and he it was that led me to Jesus. We shall soon be together again; and won't we *welcome you*, when you come!"

"We read and prayed together;" she adds, "He was quite calm when I rose from my knees. He was too weak to raise his head from the pillow, but he was quite peaceful and happy."

The next day she visited her poor dying Scotsman, who said, "I feel that I shall not be able to think much longer. I have seen such frightful things; but, thank God, I have a sure and a blessed hope in my death, yet I have seen so many die in fearful terror."

"I turned to go, for the meeting had lasted long." The heat and fatigue had been oppressive, but the relief which it gave to the sufferer to "tell her his history," constrained her to linger longer than prudence would have dictated. But how could she tear herself away from the lonely orphan, especially when she reflected that he had become as it were "her own son in the faith." At length, however, she "turned to go." He still detained her, he had more to say. He had a request to make—one easily granted. . . . He looked beyond his death to his burial; but to lie in that pleasant garden beside

his brother in the faith could not be. But he must carry with him something that had been a common bond in linking their souls to heaven; he wished still to retain so long as possible that which had been to both, their only earthly treasure—the leaf which had been stained with his brothers blood at Lucknow. Calling her to his bedside, he said with earnestness—

“Dear Madam, when I am gone, promise me that this paper shall be put into my coffin. It gave me a friend on earth, and he led me to a Saviour in heaven.”

She promised to comply with his desire and retired to compose herself. Next morning, she says, “I went to see him, but oh how sadly altered did I find him! Those soft brown eyes were glassy and lustreless. He was never to know me again. Dysentery in its most fearfully rapid form had seized him during the night. I took his hand in mine; it was clammy and powerless. Three of the men in the ward came up to me and said, ‘Till sense left him, he was talking of home with Jesus.’ They knelt with me in prayer beside the poor sufferer; I went again the next day. His body was still there, but his spirit had fled a few minutes previously. He was covered with his blanket, and the coolies were waiting to bear him away. I took his paper from beneath his pillow where it had been laid, and went to the apothecary who walked back with me to the corpse, and he placed it in the hand of the departed; and with it in his hand he was buried that same evening.”

“I have often thought since, says this angelic Samaritan in conclusion, how beautiful was that heavenly love which bound those two young Scotchmen together. How it sweetened their last days on earth. They were indeed friends in Jesus, and though their remains lie parted, yet they are both sleeping in Jesus. Oh what a glorious resurrection theirs will be in the day of His appearing.”

This affecting tale is now published by Wertheim, Macintosh and Hunt, with the desirable object of being circulated in the army, where with the divine blessing it may have a happy effect, for there are many “devout soldiers;” and Christ has “much people” in the army and navy, if they were found out and cherished, for which purpose this little tract may be very serviceable and lead many to Jesus.

We have seen the blessing which attended "the words she wrote;" listen now to the words she writes to the British soldier—

"Many a soldier will probably read this touching story. To each of you, dear friends, let me give this precious verse, 2 Corinthians v. 14—

"THE LOVE OF CHRIST CONSTRAINETH US."

"with the fervent prayer, that in you it may produce the same love and heavenly mindedness and preparedness for death as it did in the hearts of these two redeemed ones. We have each of us One above, who loves us with a deeper love than earth can give. Nothing can part us from Him but sin. No hope can cheer us in this world of sorrow, as the looking and longing for the day when we shall see His face. His advent is at hand."

THE PAST OF SCOTTISH EPISCOPACY.*

It is very uncertain by whom, or by what means, the Christian religion was introduced into Scotland; but it seems to be almost undeniable, that it silently and gradually followed in the rear of the Roman army, from South Briton. The Gospel was preached, and the church was planted in England by S. Paul, where he established the same form of government, and the same doctrines, which he tells the Corinthians "that *he taught every where in every church,*" (1 Ep. iv. 17) which was undoubtedly episcopal, and which he sent Timothy "to bring to their remembrance." That S. Paul planted the church in England is mentioned by several ancient authors; but especially by his own cotemporary and fellow-apostle, Clement, one of the first bishops of Rome, who says, that S. Paul "taught righteousness to the whole world, *and went to the utmost bounds of the west;*" and Gildus, our oldest historian, states it as a well-known matter of fact in his day, that the church in Britain was constituted by S. Paul in the reign of Tiberias Cæsar, who died in the year of Christ 39.

* By John Paterson, LL.D. Edinburgh: Lendrum and Co.

That Britain must have been meant by this expression, "the utmost bounds of the west," appears evident from a similar expression having been used by Pope Honorius, in the year 604, in his letter to the bishops of the Scottish church, wherein he recommended them to conform to the modern time of keeping Easter, which they kept at the same time that the British and Irish churches did.

The Scottish church was not gathered into a body, or corporation, till about the year 450 ; but the whole kingdom had been from the first, full of Christian people. In that year S. Ninian gathered the bishoprick of Galloway, where he erected a large church of the beautiful white granite which abounds in that county ; hence it was commonly called *Candida Casa*, or the white church. It was he that first gathered the Scots into a church state. He was a disciple of S. Martin, Bishop of Tours ; and he dedicated his *Candida Casa* to the memory of that prelate. He introduced the same faith, doctrine, and church government into Scotland, as were common in the whole church from the beginning ; and he was consecrated a bishop by S. Martin and the Gallican church. "There," says Lloyd, on the authority of Bede, "living near the Picts, he was often conversant with them, and so had opportunity to go in unto their country ; when, having made a general conversion of the people, he did all the other parts of an apostle. He consecrated bishops among them ; he ordained priests, or culdees, and divided their country into parishes ; and so having formed and settled their church, he died about eighteen years after their conversion."

That division of the Scottish kingdom which lies northward and westward of the Grampian hills continued in a state of barbarism a considerable time after Ninian had settled the church to the south and eastward of that chain of mountains. S. Columba had the honour of converting and enchurching the northern division. With twelve companions, he settled in the island of Iona, about the year 563, where the ruins of his church are to be seen till this day ; and he erected a monastery, for about that time monastic institutions were coming into fashion in Europe. By patient perseverance he succeeded in converting Bridei, the chief of a powerful clan, by whose *authority* his people became nominal Christians. He erected monasteries in different parts of the northern

division of the country, from among whose clergy the bishops were generally chosen, and where they generally resided, sending them as missionaries for what might be called parochial duties. These were priests, or presbyters, or, as they are now called, Culdees, which is a corruption of the Gaelic words *gille-de-s*, or *gille-de-as*, i. e., an ecclesiastic in full priest's orders. These formed the bishop's chapter, and elected the bishops in those places where they were established; and at S. Andrews they continued to be the electors till the twelfth century, when the popes deprived the clergy, or culdees, of this privilege, and conferred it on a priory of canons regular which had been established in S. Andrews. Mr. Pinkerton, a learned antiquary, says—"It is clear, from ancient charters, that so far from being enemies to episcopacy, the culdees were the very men who chose the bishops. Doubtless, he who expects to find in Scotland matters not to be found in any neighbouring country, only shows his own credulity; and that from the fourth century every Christian country had its bishops is too well known to be insisted on. When S. Martin first brought monks into Europe, about the year 380, their rigid life acquired them high esteem. In short, the bishops were chiefly chosen from their order; and afterwards usurping the rights of the people, they began to choose the bishops from among themselves."

Dr. Paterson does not include the bishops that were sent out by the "sacred storehouse of Iona;" whence bishops Aidan, Finan, and Colman were sent out to roll back the tide of the Gospel to the pagan Northumbrians. "These Scottish bishops," says Archbishop Usher, "deserve to be honoured by the English nation with as venerable a remembrance as Austin, the monk, and his followers; for in the ministry of Aidan was the kingdom of Northumberland recovered from paganism. . . . And by means of Finan, not only was the kingdom of the East Saxons regained . . . ; but also the large kingdom of Mercia." These sainted bishops, with their missionaries, converted all the kingdom of England which lies between the Thames and the Tweed; so that although Augustine is called the apostle of England, he is not entitled to that epithet; for he found in the other parts the apostolic succession established through the agency of the Scottish bishops.

Lawrence, second Archbishop of Canterbury, made an effort to unite the British churches; and in a letter which he wrote to the Scottish bishops, he remarked, that "the Scots *differed in nothing* in their observations from the Britons," which shows that episcopacy had flourished in Scotland from the beginning of its Christianity.

The only difference was in the time for the celebration of the feast of Easter; and a conference of the Scottish and English bishops was held at Whitby, in the year 664, for the purpose of settling the dispute, which was accomplished by Bishop Adamnanus having been sent on an embassy from the Scottish king to Oswy, king of Northumberland, who then became a convert to the new style; and on his return to Scotland, he succeeded in persuading the Scottish bishops to conform to the universal time of keeping Easter.

Soon after the time at which we have arrived, the church in Scotland fell under the dominion of the papal Little Horn, and all the thirteen sees were filled with bishops; and these continued down to the year 1560, when an ecclesiastical revolution took place which precipitated them all from their thrones. Neither the deposed bishops nor the popes of that period made any attempt to preserve the succession, nor to introduce a new one. Nowhere within the bounds of the christian church was episcopacy at so low an ebb; nowhere was so much sacrilege notoriously committed; and nowhere has the divine vengeance so unmistakeably pursued a national church, as in Scotland. In 1560 more than one half of the bishops, the abbots and priors were *unordained laymen*, of which numerous instances can be given. King James IV.'s natural son, Alexander Stewart, was nominated archbishop of S. Andrews, and confirmed by the pope in the eleventh year of his age; and he was killed by his father's side at the fatal battle of Flodden, 9th September, 1513, in the twenty-first year of his age. He was not consecrated, neither could he have been, not being of the canonical age. It was the custom of the time to nominate whilst in the cradle, the son of any of the nobility or influential persons to any of the bishopricks or mitred abbeys which might fall vacant. These men, thus appointed never were *ordained* to any holy function in the church; but they were instituted to their bishopricks,

abbeys and priories, as if they had been true bishops, and sat in parliament as members of the first or spiritual estate; and these titular bishops ordained priests and united in laying on hands on such as had the mockery of consecration performed. Under these circumstances, those Scottish prelates only that had been consecrated in France or Italy were true bishops; the lay element vitiated the orders of all those who were consecrated within the kingdom.

John Knox and the estates of the kingdom made short work with papal hierarchy, by dispossessing them; and with fourteen ministers, of whom five were to be superintendents or bishops, and all were laymen, Knox undertook to convert the whole kingdom from popery. Other superintendents were afterwards added. Mr. Erskin, one of their number, in a report to the Regent, declares that superintendent and bishop are only different names for the same office. It was found that superintendents could not legally sit in parliament under that title; neither were they so well obeyed by their ministers as bishops had been; therefore a general assembly with the full consent of the Regent and the other two estates, agreed that those superintendents who had the old prelatical power should have the old prelatical names of archbishops and bishops.

These prelates however, had no canonical consecration, but were bishops only in name till the year 1610 when king James I. of England, called archbishop Spottiswood and other two of these titular bishops up to London, when they were canonically consecrated bishops; on their return home, they consecrated the other prelates, who again introduced the apostolical succession into Scotland, but which was destined to be rudely broken, and the prelates themselves obliged to flee out of the kingdom to save their lives. All the Scottish prelates died during their exile in England, save Dr. Sydserf, bishop of Galloway, who was appointed to the bishopric of Orkney after the restoration.

In 1561 Dr. Sharp and three others were consecrated at London, by Sheldon, of London, Morley, of Worcester, Sterne, Carlisle, and Lloyd, of Landaff. On their return they consecrated other ten bishops; and these were "re-integrated" as the first estate of parliament, and put in possession of their several sees. In 1679 archbishop Sharp

was murdered by the presbyterians, under circumstances of great atrocity; and at the revolution in 1688, as Dr. Paterson informs us "The presbyterian establishment supplanted it, sanctioned by the Prince of Orange and the Scottish parliament, and finally confirmed by the articles of union, which incorporated the parliament and government of Scotland with that of England and thus forming the United Kingdom" (page 8.) Again our author very justly says on the overthrow of episcopacy, "The struggle terminated in the triumph of those who were the most clamorous, and at the revolution of 1688 the episcopal church of Scotland ceased to be the national establishment for ever, unless, indeed, we can contemplate what would seem miraculous—the conversion of three-fourths of a nation of calvinists to the *true faith* and the observance of the primitive discipline and ritual. This violence of the reformation, as achieved by Knox and his associates, had completely sown the seeds of ecclesiastical and polemical strife; and the people passed rapidly from the extreme of popery in which they had slumbered for ages, into the very opposite extreme of the general discipline." (page 24.)

This is a good little work and will do good; but it is not so complete as we could have wished it to have been; and should another edition be published we would recommend Dr. Paterson to consult Stephens's History of the Church of Scotland, from which he may derive much information that he might turn to good account. We wish the little work much success and we hope our present notice may contribute towards it.

A LUCKY SLEEP.

A TRADESMAN of Lyons, whose name was Grivet, was sentenced to death during the reign of terror in France. He was brought into the cave of the condemned, where there were several others, who, with him were to suffer the next morning. On his entrance his fellow-prisoners pressed around him to sympathise with him on his fate, and to fortify him for the stroke he was to endure; but Grivet was calm and composed.

Come said they, "Come and sup with us, this is the last inn in the journey of life; to-morrow we shall arrive at our long home." Grivet accepted their invitation; supped heartily, and then retiring to the most remote corner of the cave, buried himself in the straw, and went to sleep. In due course the morning arrived; the other prisoners were tied together and led away for execution, without Grivets perceiving anything or being perceived, for he was fast asleep. The door of the cave was locked, and when he awoke he was astonished to find himself in perfect solitude. Four days passed without any new prisoners having been brought in (a rare occurrence) during which time Grivet subsisted on some provisions which he found scattered about the cave.

On the evening of the fourth day, the turnkey brought in a new prisoner; and he was thunderstruck on seeing a man, or rather as he believed it, a spirit in the cave. He called the sentinels, and having interrogated Grivet, he found that he had been left in the cave four days ago. The turnkey hastened to the tribunal to excuse himself for what had happened. Grivet was summoned before them; but it was a rare moment of unwonted lenity, and Grivet was set at liberty.

THE BISON.

The Bison is a native of North America, and is an animal of the buffalo species. Its flesh is highly esteemed by the Indian hunters, who prefer it to the ordinary buffalo meat, or even tolerable beef; and its capture is a source both of profit and excitement to the sportsman. Mr. Palliser, in his work "Solitary Rambles in the Prairies," thus describes an exciting adventure with a bison bull, in which he was placed in a very perilous situation:—The Indian who was with me told me the two bulls we sought had not gone far, but had taken different directions; so we agreed that he should pursue one, and I the other. I soon came in sight of mine. He was standing a little way off on the open plain, but the skirting willows and brushwood afforded me cover within eighty yards of him:

profiting by which I crept up, and, taking a deliberate aim, fired. The bull gave a convulsive start, moved off a little way, and turned his broadside again to me. I fired again, over a hundred yards this time: he did not stir. I loaded and fired the third time: whereupon he turned and faced me, as if about to show fight. As I was loading for a fourth shot, he tottered forward a step or two, and I thought he was about to fall—so I waited for a little while; but as he did not come down, I determined to go up and finish him. Walking up, therefore, to within thirty paces of him, till I could actually see his eyes rolling, I fired for the fourth time directly at the region of the heart, as I thought; but, to my utter amazement, up went his tail and down went his head, and, with a speed that I thought him little capable of, he was upon me in a twinkling. I ran hard for it, but he rapidly overhauled me, and my situation was becoming anything but pleasant. Thinking he might, like our own bulls, shut his eyes in making a charge, I swerved suddenly to one side to escape the shock; but, to my horror, I failed in dodging him—for he bolted round quicker than I did, and, affording me barely time to protect my stomach with the stock of my rifle, and to turn myself sideways as I sustained the charge, in hope of getting between his horns, he came plump upon me with a shock like an earthquake. My rifle-stock was shivered to pieces by one horn, my clothes torn by the other; I flew into mid-air, scattering my prairie hens and rabbits, which had hitherto hung dangling by leathern thongs from my belt, in all directions, till, landing at last, I fell unhurt in the snow; and almost over me—fortunately not quite—rolled my infuriated antagonist, and subsided in a snow-drift. I was luckily not the least injured, the force of the blow having been perfectly deadened by the enormous mass of fur, wool, and hair, that clothed his shaggy head-piece.

A PRESERVATIVE AGAINST POPERY.

[This tract is from Sir H. Lyndes' *Via Tuta*, showing the safety of adhering to the protestant Church of England, and the danger of continuing in the Church of Rome.]

Admit that protestants should allow a possibility of salvation to all believing christians in the bosom of the Roman Church, (which never yet was granted), what do our adversaries infer from hence? Therefore, (say they), "It is the safer way to persist in that church where both sides agree, than where one part stands single in opinion by themselves." Now, if that be the safer way, wherein differing parties agree both in one, I will join issue with them in this very point; and if in this I make not good that *we* are therefore in the safer way, because *they* agree in the principle points of controversy with our doctrine, I will reconcile myself to the Roman Church, and creep on all fours to the pope for a pardon.

First then, *we* say there is a heaven and a hell. It is true, say they; but there is a purgatory, there is a *limbus infantum* also. In the first part they join with us; in the latter they stand single by themselves; and that is the safer way where both sides agree.

We say we shall be saved by the merits and satisfaction of Christ Jesus. It is true, say they; but there are likewise merits of saints, and satisfactions of our own, helpful and necessary to salvation. In the first part they join with us; in the latter they stand single by themselves; and that is the safer way where both are agreed.

We say the sacraments of baptism and the eucharist, are two proper sacraments instituted by Christ. It is true, say they; but there are five more to be received, as true and proper sacraments, for an article of belief. The first two they confess with us; in the latter five they stand single by themselves; and that is the safer way where both sides agree.

We say that the images of Christ and of His saints are ornaments and memorials of the absent, and may in some cases serve for history. It is true, say they; but there is also worship and veneration due unto them. In the first

part they agree with us ; in the latter they stand single by themselves ; and that is the safer way where both sides agree.

We say with the Evangelist, "thou shalt worship the Lord thy God, and Him only shalt thou serve." It is true they say ; but there be saints and angels also that are to be invocated and adored. In the first part they join with us ; in the latter they stand single by themselves ; and that is the safer way where both sides agree.

We say that Christ is the Mediator and Intercessor betwixt God and man. It is true, say they ; but the saints and angels are our intercessors and mediators also. In the first part they join with us ; in the latter they stand single by themselves ; and that is the safer way where both sides agree.

We say that Christ is the Head and Monarch of the church. It is true, they say ; but there is likewise another head of the church, which is the pope. In the first part they join with us ; in the latter they stand single by themselves ; and that is the safer way where both sides agree.

We admit that Peter had a primacy of *order*, that is a *firstship* among the apostles. It is true, they say ; but withall he had a supremacy of power and jurisdiction. In the first place they join with us ; in the latter they stand single by themselves ; and that is the safer way where both sides agree.

We say there are two and twenty books of canonical Scripture. It is true, they say ; but there are other books also ; as, namely, Tobit, Macabees, &c., that are canonical. In the first part they approve all that we hold ; in the latter they stand by themselves ; and that is the safer way where both sides agree.

We say Scripture is the rule of faith. It is true, say they ; but there are traditions likewise, and unwritten verities, that must be added to the Scriptures. In the first part they join with us ; in the latter they stand single by themselves ; and that is the safer way where both sides agree.

Lastly, We say there are twelve articles of the creed, and this is the tenet and confession of all Christian churches. It is true, say they ; but there are twelve articles more, published by pope Pius IV. to be received of Catholics. In

the first place they confess all that we hold; in the latter they stand single by themselves; and that is the safer way by our adversaries own confession, where both sides agree.

“I am so far from thinking that salvation is to be found only in unity with the Church of Rome, that on the contrary, I verily believe they are in great danger of their salvation who live in her communion; that is, who own her erroneous doctrines, and join in her corrupt worship.”—*Bishop Bull's Letter to Mr. Nelson.*

A DESCRIPTION OF THE REGALIA OF SCOTLAND.

“—— The steep and iron-belted rock,
Where trusted lies the Monarchy's last gems,—
The sceptre, sword and crown, that graced the brows
Since father Fergus, of an hundred kings.”

Albania.

THE regalia of Scotland, after having been secluded from public view since the year 1707, being at length opened to the inspection of the curious, and to the veneration of those who see in them the symbols of the ancient independence of Scotland, a short description of them, and some account of their history, so far as it can be traced, may be found interesting.

The regalia, properly so called, consist of those articles, the crown, the sceptre and the sword of state; with which was found, in the same chest, a silver rod, or mace, which is now ascertained to have been the badge of the lord treasurer of Scotland.

The form of the crown is remarkably elegant. The lower part consists of two circles, the undermost much broader than that which rises over it. Both are composed of the purest gold, and the uppermost is surmounted, or relieved, by a range of *fleurs de lis*, interchanged with *crosses fleuree*, and with knobs, or pinnacles, of gold, topped with large pearls, which produces a very rich

effect. The under and broader circle is adorned with twenty two precious stones, betwixt each of which is interposed an oriental pearl. The stones are topazes, amethysts, emeralds, rubies, and iacinths. They have not been cut by the lapidary, or cut into faucets according to the modern fashion; but are set plain, in the ancient style of jeweller's work. The smaller circle, which surmounts the under one, is adorned with small diamonds and sapphires alternately, and its upper verge terminates in the range of the crosses, *fleurs de lis*, and pearl-topped knobs. These two circles, thus ornamented, seem to have formed the original crown of Scotland, until the reign of James V., who added two imperial arches, rising from the circle, crossing each other, and closing at the top in a mound of gold, which again is surmounted by a large cross *patee*, ornamented with pearls, and bearing the characters of J. R. V. These additional arches are attached to the original crown by tacks of gold.

The bonnet, or tiara, worn under the crown, was anciently of purple, but is now of crimson velvet, turned up with ermine, a change which was first adopted in the year 1695. The tiara is adorned with four superb pearls, set in gold, and fastened in the velvet which appears between the arches. The crown measures about nine inches in diameter, twenty-seven inches in circumference, and about six inches and a half in height from the bottom of the lower circle to the top of the cross. The whole appearance of this ancient type of sovereignty does great credit to the skill and taste of the age in which it was formed.

Of the antiquity of the original diadem we can produce no precise evidence; but there are many circumstances which induce us to refer it to the glorious reign of Robert the Bruce. . . . The ancient regalia fell into the hands of Edward I.; and the present diadem, therefore, cannot bear an earlier date, than Bruce's quiet establishment in the full and undisputed sovereignty of Scotland, after the glorious victory of Bannockburn, in 1314.

At the same time that James V. altered the form of the crown, he caused the present sceptre to be made. It is a slender and elegant silver rod, about thirty-nine inches in

length. The stalk is of a hexagon form, divided by three ornamented rings, and surmounted by an antique capital of embossed leaves, which support three small figures representing the Virgin Mary, St. Andrew, and St. James. The ornamented niches in which these figures are placed are again surmounted by a crystal globe of two inches and a quarter in diameter, and yet again by a small oval globe, topped with an oriental pearl. Under the figures are placed the ciphers J. R. V.

The sword of state had been presented to James IV. a good many years before, by Pope Julius II., along with a purple hat, flowered with gold. The workmanship of the sword is of a fanciful and elegant description, resembling the style of Benevento Cellini, and it belongs to the period when the art of sculpture was reviving in Rome. The whole sword is about five feet long, of which the handle and pommel, which are formed of silver, gilded, and highly carved and ornamented, occupy about fifteen inches; and its cross is represented by two dolphins, whose heads join at the handle. The scabbard is of crimson velvet, covered with filigree work and silver, the prevailing ornament being oak leaves and acorns, which were the favourite emblems of the pugnacious Julius II.

James V. received another sword and hat from the same pope, on the 22nd of February, 1536, for use rather than for ornament. It was consecrated upon Christmas-day, 1535, in order, the pope said, that it might breed terror in a neighbouring wicked prince [Henry VIII.]; against whom, the legate said, this holy weapon had been sharpened. Accordingly, in subsequent lists of King James's regalia, two swords of honour are repeatedly mentioned; but the first described sword is now alone in existence. The royal robes were of purple velvet, lined with ermine, with a kirtle of the same materials and trimming. The king wore the crown upon solemn occasions; but at other times it was placed before him on a cushion; and the royal assent was given to acts of parliaments by the king touching them with the sceptre. After the accession of James VI. to the crown of England, this ceremony was performed by a viceroy, who represented the king, and was called the Lord High Commissioner.

During the troubles in Queen Mary's reign, the regalia escaped the general plunder, although scandalous depredations were committed on the other crown properties; for the regalia were preserved in Stirling Castle. The events which followed the coronation of Charles II., at Sione, near Perth, were so dangerous, that the estates of parliament found it necessary to take measures to prevent the regalia from falling into the hands of Cromwell. On the last day of the sitting of the estates, the regalia was committed to the custody of the earl Mareschal, with instructions to deposit them in Dunnottar Castle, a very strong place according to the military capacity of that time, and deemed impregnable. It is now a ruin, situate on an almost insular rock projecting into the German ocean, near the town of Stonehaven.

The romance of the siege, the escape of the minister's wife, and the recovery of the regalia, we reserve till our next.

SURNAMES.

Surnames began to be first used by people of rank in England at the latter end of the 11th and commencement of the 12th centuries. The name of Fitz-Roy, or son of the king, was first given to one of the illegitimate sons of Henry II. This young man was originally named Robert, and he was proposed, we are informed by an old historian, by the king as a husband to a rich heiress named Fitz-Aymon. On hearing that her intended had no surname, the lady, who prided herself on being a poetess, replied to the king by a doggerel couplet—

"It were to me a great shame
To have a lord without twa name."

Whereupon the king gave Robert the surname of Fitzroy. Since this occurrence, in 1110, the name of Fitzroy has been very commonly assumed by the numerous scions of royalty whose illegitimacy deprived them of a name.—*Burke*.

THE REAL PRESENCE.

By the *real* presence, the Church of England does *not* mean the *corporeal* presence of Christ in the Eucharist. The *real* presence is the doctrine of the Church of England and of the churches in communion with her; but the *corporeal* presence is the Popish doctrine of *transubstantiation*. The following extract from Johnson's Unbloody Sacrifice conveys the true meaning of the words of the Lord's Supper, as they were pronounced by Our Lord Himself:—

“The Eucharistical bread and wine are made the body and blood of Christ, not only by virtue of the institution and command of Christ, who did, once for all, order it; not only by the ministry of a man who is invested with authority to this purpose; but by a Divine act of the Holy Spirit, repeated as often as the Eucharist is duly celebrated. And it ought freely to be owned, that so Divine an agent may render the bread and wine the body and blood in such a manner, and in so superlative a sense, as cannot be expressed by the tongue or pen of man. Nay, I believe it must, in truth and justice, be said that the bread and wine are so [in such wise] the body and blood of Christ as *no one thing* in nature, besides these, can be said to be *another*. This was the belief of the ancient church, and this they thought to be such a mystery as could never be fathomed by human understanding. And though I am not sensible that they asserted anything that contradicted the reason and sense of mankind; yet they always spoke of it as a thing above our conceptions and capacities. I conclude, therefore, that though the Eucharistic elements are not the substantial body and blood,—nay, they are the figurative and representative symbols of them,—yet they are somewhat more, too: they are the *mysterious* body and blood of our blessed Redeemer. By the mysterious body and blood, the reader will easily perceive [that] I mean neither substantially nor yet *merely* figuratively; but *the middle between these extremes*, viz.: the bread and wine

made the body and blood of Christ by the secret *power* of the Spirit; and apprehended to be so, not by our *senses*, but by *our faith*, directed and influenced by the same Holy Spirit; and made the body and blood in such manner as human reason cannot perfectly comprehend.

“We may from hence learn for what reason the ancients called the Eucharistic bread the spiritual body of Christ, viz., because it was what it was by the peculiar energy of the Holy Ghost; and what they meant by spiritual eating and drinking, viz., doing those outward actions in the Eucharist with a sincere faith in the passion of Christ—a receiving the symbols not as bread and wine; but as Divine powerful *representations of the original* body and blood. And until I am better informed, I shall look upon all other spiritual receiving of Christ’s body and blood to be a mere human invention of the middle and dark ages of the church, built upon no other bottom than some passages in the ancient fathers, misunderstood or wrested by new glosses and unnatural constructions.”

POPERY IN ALDERSHOT CAMP.

It is reported that priest Hathaway, a zealous and enthusiastic pervert, has been holding “special services” in the building used as a place of worship in the camp alike by protestants and papists. The writer complains, that while these liberties are allowed to the popish minister, obstructions are placed in the way of churchmen’s efforts; and he gives the following example:—Some months ago, a committee was formed, which consisted of some of the best and bravest officers and staff in the camp, with chaplains and clergy. Two Scripture readers were set apart to read and visit among the men quartered there. A deputation waited on the General in command for his sanction and approval of these Scripture readers. Time was taken to consider; but in the interim the popish priest was summoned to head quarters, and asked if he had any objections to such agents working in the camp! Of course, he

declared that he had; and he very speedily spread abroad the interview and its object. A long time elapsed before the readers had license to go into camp; and now they dare not enter a hut, a barrack-room, or an hospital—not even to read the Bible—because they have no official commission, and lest they should offend the popish priests. The protestant readers must skulk up and down the lines, looking out for some hopeful batch of soldiers to speak and read to; if it pours with rain, or is ever so inclement, they are in peril of the provost-martial if they enter a hut!

ORIGIN OF BANKS.

Banks, now so useful, were of Venetian invention; and the first was contrived about 1150, to assist in the transactions of a loan, and called the Chamber of Loans. It soon became the celebrated Bank of Venice, and conducted all money transactions. The plan was carried into foreign countries; and the projectors being called Lombards, the great banking street in London is to this day called Lombard-street. Its celebrity led to the establishment of similar public banks at Barcelona, in 1401; at Genoa, 1407; at Amsterdam in 1609; in London, 1694; at Edinburgh, 1695; and at Paris in 1716. The Bank of England is managed by a governor, deputy, and twenty-four directors, with about 1,000 clerks.

THE VALUE OF CHRISTIAN INSTRUCTION ILLUSTRATED.

Founded upon Fact, by the Rev. E. Pyne.

The miner's work is dark and drear,
Down ten score yards or more;
No fresh pure air, no sun to cheer—
He delves for devious ore.

THE CHURCH WARDEN,

They toil by day, they toil by night,
Alternately in gangs ;
While o'er their head with feeble light
The Davey lantern hangs.

As such a party underground
Was digging out the coal,
They heard above a rumbling sound,
While down the boulders roll.

Forty poor souls in dire despair,
There 'mid earth's entrails lie ;
In space confined with foul-spent air,
In vain their mournful cry,

In vain their friends meet overhead,
In vain consult and shout ;
Vain are the bitter tears they shed,
And strive to dig them out.

No sound comes from that living tomb ;
Their water now is gone ;
No light to cheer them in their gloom,
They die unhelp'd, alone !

At length, by persevering care,
Some comrades bold obtain
An entrance to the cavern, where
The corpses gaunt are lain,

In that sad company, call'd away
To their last reck'ning dread,
Are men and boys, a mixed array,
All silent and all dead.

Beside a young form, stiff and pale
An humble record stands ;
A can, with words scratched by a nail,—
Words writ with dying hands,

"Grieve not too much, Oh, mother dear,
 My loss ; our Heavenly King
 E'en in this awful gloom is near,
 His praise in death we sing."

Then still with faltering hand he traced
 Words to his brother left,
 "Be faithful to your God, and haste
 Mother to help bereft."

How sweet, then, is instruction given
 To poor, to rich as well ;
 How blest the knowledge of a heaven,
 And power its peace to tell.

This child heart-taught in Gospel truth,
 Found death open heaven's bright fields ;
 And taught to write, the dying youth
 Comfort and counsel yields.

Oh ye, then, fraught with gifts and grace,
 Live not for personal wealth ;
 But spread God's knowledge through our race,
 The soul's hope, peace, and health.

Notices of Books.

A SHORT TRACT FOR REVIVALISTS AND OTHERS, &c. (Rivington's) is a reprint of one of the late bishop Mants' two tracts, a new edition of which was printed in 1817 ; being extracted from his Bampton Lecture of 1812 ; "and published in a form adapted for circulation among the community at large." Of these two Mr. Heilbrunn has selected the second, entitled "A special and instantaneous conversion not necessary for Christians ;" to which he has prefixed a sensible but brief preface, shewing the reason why he has republished bishop Mants' well-known tract "which simply and faithfully sets before the reader, the vital distinction between *mere emotion* and true repentance ; and warns him against the fearful consequences of mistaking the one for the other."

But this *mistake* is the life and soul of evangelism, and springs out of rottenness and putrefaction, notwithstanding that God has washed us in the blood of the Lamb; but His work both in us and for us is of no use, but apparently rather to increase our condemnation. It is not until one of their "stricken deer" has been frightened into an extacy of fanaticism by preaching that she can be regenerated, justified, or adopted into the great family of heaven and earth. God has appointed visible man for admission into His heavenly family; but your evangelicals have set aside *His* ordinance to substitute their own preaching. Their system is decidedly, to verify the words of Jeremiah to trust in man, to make flesh his arm, to depart in heart from the Lord, Jer. xviii. 5. These revivalist conversions are mere hysterical emotions and do not belong to the genus *true repentance*; they are not even the lowest and worst *species* of it, remorse. True repentance is silent, not clamorous; heart stricken, not vociferous, shrieking and convulsions. In his preface to this excellent and well-timed tract of bishop Mant, Mr. Heilbronn says, "that a revival, a true, honest hearty revival of religion, of christian feeling, christian faith and practice, is in these lukewarm days, a thing most ardently to be desired, is a fact that cannot be gainsaid. How far the movement that is now taking place answers to such a revival, our learned author, in this short publication teaches us how to judge for ourselves. It was his object, as he expressed it upon the title page, 'to convey correct notions of conversion, according to the sense of Holy Scripture and of the Church of England; and it is in the earnest hope that this reprint may serve to convince some that frenzy or delirium, or mental paralysis, as the case may be, need not be the sign of a heart convinced of sin, and with an humble prayer that Almighty God may, for His Son's sake. . . . bless this tract into whose hands it may come, that the Editor begs for it the attentive perusal of his Reverend Brethren, and of the Christian public in general."

We specially recommend the perusal of this tract to Lord Ebury's tail, the Tooley Street Clergy of England, who among other engines of destruction are desirous of getting up *revivals* in order to spread Calvinism. We are rejoiced to see, however, that our antagonists' names, Messrs. Ryle and Parks, are not in the number of those adhibited to Lord Ebury's petition. They have shewn more sense; they have listened to reason; and we have now affectionate hope that they will become orthodox Churchmen, and separate themselves from the unclean things. (2 Cor. vi. 17, 18.) The tract is excellent and will do much good.

